

THE PHENOMENON OF JUSTICE IN KAZAKH PHILOSOPHICAL THOUGHT*

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Abstract. The article provides a historical and philosophical analysis of the phenomenon of justice on the example of the views of representatives of Kazakh philosophy. The choice of the period is not accidental – the middle of the XIX century and the beginning of the XX century, when the comprehensive influence of the Russian government on the life, culture, poetry of the Kazakh people began. The purpose of the scientific work is to consider the features of the development of philosophical ideas of justice and freedom in the work of the Kazakh thinkers, who occupies a worthy place not only in the history of literature, but also in the history of Kazakh philosophical thought at the turn of the XIX – XX centuries. This scientific study complements Kazakh philosophy with new conclusions from the point of view of the existing theory, focuses on such philosophical phenomena as «justice», «freedom» and «faith». The scientific and practical significance of the research is determined by the fact that it is of great interest to scientists and researchers specializing in the field of Kazakh philosophy, and also meets the current social needs and trends of modern Kazakh society.

Key words: justice, idea, freedom, phenomenon, history, kazakhs, philosophy, problem, truth, culture.

Introduction

The relevance of the study of the phenomenon of justice in Kazakh philosophical thought lies in the fact that the problem of justice is one of the eternal and always in-demand problems of philosophy and since ancient

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times has been included in the human worldview along with such ethical categories as truth, goodness, freedom. Despite the centuries-old history of studying this phenomenon by Western and Eastern thinkers, a one-sided and indisputable approach to its understanding has not yet been developed. This is often explained by the breadth and universality of the concept of «justice», considered in various fields of knowledge, primarily in philosophy and ethics. Therefore, the analysis from the point of view of studying the national ethical and philosophical tradition is very important and relevant.

The purpose of the scientific work is to consider the peculiarities of the development of the idea of justice in Kazakh philosophy and in the work of the Kazakh philosopher, thinker, poet, collector of folklore Mashkhur Zhusup Kopeev, in particular, who occupies a worthy place in Kazakh philosophical thought at the turn of the XIX – XX centuries. In the work, the philosophical and religious ideas of Abai, Shakarim, and Mashhur Zhusup Kopeev are considered as one of the main and most important in the Kazakh thought tradition. The philosophical views of these iconic Kazakh thinkers prove that they are innovators and outstanding thinkers of their time. In addition, this scientific article highlights the ideological and artistic features of the poetry of the largest Kazakh poets-philosophers, as well as religious-philosophical and ethical-aesthetic aspects of their views.

The philosophical idea of justice, put forward by Kazakh thinkers, not only did not remain in the time that gave birth to them, but can successfully interact with the approaches that have developed today in the world philosophical thought. Kazakh thinkers had the gift of writing poetically and philosophically about what each new generation cannot but touch. The modern sound and relevance of their ideas indicates that Abai, Shakarim and Mashhur Zhusup Kopeev, which will be discussed in the article, is a mirror of their era and that it is impossible, without looking into this mirror, to learn or understand the history, traditions, as well as the past and future of the Kazakh people.

Methodology

In scientific work, philosophical methods, historical methods are used, which are widely used in humanitarian knowledge. This is also guided by the methods of general theoretical analysis, which make it possible to substantiate the holistic characteristics of the research topic and their relationship to individual characteristics.

First of all, it is considered a method of abstraction, that is, analytical division into its constituent elements, methods for determining its properties, internal content. Secondly, methods of classification and comparison are used as the methodological basis of scientific work, with the help of which the authors consider the features of the philosophical foundations of the views of Abai, Shakarim and Mashhur Zhusup Kopeev. Thirdly, in the process of conducting historical and phil-

osophical analysis, textual and hermeneutic methods of analysis are used, which contribute to the knowledge of the essence of the works of thinkers.

In addition, dialectical and logical principles of research are applied in the work. Dialectical methodology, which allows to grasp the subject of research in all its integrity and internal relationships, acting as a productive method in the study of Kazakh philosophy, helps the authors to identify the key stages in the development and rethinking of the key problems and tasks of the philosophical teaching of the thinker and to identify the logical and historical path of its development. It is this approach that promotes the movement of knowledge to new results and determines the direction of future prospects.

Justice as a Philosophical Problem

The problem of justice in Kazakh philosophy, pushing the boundaries of its time, is significant and valuable for Kazakh society in the conditions of people's search for ideological guidelines and finding acceptable prospects for spiritual development. Currently, the topic of justice is particularly relevant, since it has a significant impact on the intellectual and moral identity of a person and is crucial for the formation of a spiritual space in which a complex transformation of the nature of existence and ways of being of a person in the world is carried out.

The main concept in the program article of the President of the Republic of Kazakhstan K-Zh.K. Tokayev «Independence is more expensive than everything» is justice. «We intend to create a just society and an effective state. If we are guided by the principle of justice in any case, we will clearly achieve this... I am guided by the principle of justice at the moment of making every decision. In addition to improving the social situation of the population, we equally protect the interests of all citizens. This is what a fair state is in my understanding», – the Head of state said [1].

Since the emergence of civilization, the word «justice» has entered the language of all peoples. The concept was formed that «Social changes in society have also led to a change in the concept of Justice» [2, 96 p.]. The idea of justice becomes one of the main ones in the entire system of public consciousness. Since ancient times, humanity has tried to understand the philosophy of the concept of «justice». For example, the concept of justice is clearly expressed in ancient Chinese philosophy. He played a prominent role in the conservative ethical and political teachings of Confucius. According to Confucius, everything that helps strengthen the centralized power of the ruling groups, preserves unity, strengthens patriarchal slave-owning institutions is associated with Justice.

In ancient Greece, special attention was paid to the concept of justice. Hesiod, one of the first representatives of ancient Greek literature and public thought, expressed his judgments about justice in his works. According to Geosid, the concept of justice meant not only honesty, sobriety, but above all the refusal to seize some-

one else's property in one way or another – by deception or violence, and the basis of justice was a measure of mutual benefit, a utilitarian calculation.

Socrates paid special attention to the consideration of justice, calling it an object more precious than any gold. Socrates sought to prove the existence of a single and general concept of justice, linking it with morality and knowledge. Socrates believes that justice and all other virtues are wisdom. It was believed that all actions based on righteous action and common virtue are correct.

The detailed theory of justice as the basis of law was developed by the philosopher of antiquity Aristotle. For Aristotle, justice is the most important concept, without which neither civil nor political life is possible.

So, considering justice as one of the philosophical problems, the following statement is determined. Despite the deep consideration of views on justice on the part of World philosophy, the problem of the fact that the phenomenon of justice in Kazakh philosophy does not become an independent systematic doctrine arose. The only reason for this is in the complex nature of the concept of the phenomenon of justice and in the depth of its origin – genesis. If we consider this complex topic around Kazakh philosophy, that is, the phenomenon of justice in detail, we should proceed from the philosophical views of the great Abai figures.

«Whoever has no justice, he has no shame» Abai Kunanbayev said, as we understand that justice is the cornerstone of virtue. Justice changes in the flow of time. The meaning of the concept of justice is honesty, which, in turn, is a valuable quality of the human character, an activity that does not contradict the consciousness and conscience of the individual, pursues the goals and interests of the people, is associated with historical reality and progress. Each society has its own vision of honesty. The common people always strive to keep the qualities of honesty immaculately clean. At the same time, if we quote the wise words of Abai Kunanbayev, «he sold his honest work without adding deception, he is a Kazakh saint» the Kazakh thinker said. His poem «God Himself is true and his word is true» and in his 45th speech he wrote the following:

«Mahabbat pen jaratqan adamzatty,
Sen de súı ol Allany jannan tátti.
Adamzattyń bárin súı «baýyrym» dep,
Jáne «Haq jolyosy» dep ádilette [3, 49 p.].

At the same time, in the philosophy of Abai, there is a harmony and interconnection of dual phenomenal feelings: love and justice. In determining the secret of this, we explain that love is the energy that radiates light and light to the whole world, and justice is the power that regulates the phenomena of the universe as a whole. Such a dual phenomenon is reflected in the works of the genius Kazakh thinker Abai Kunanbayev.

Abai's teaching of justice and love is connected with Shakarim's teaching of honor. For example, one of the famous concepts of Abai «Three Loves» is justice.

That is, Abai says to love Allah, to love all mankind, and shows it as the third righteous path. And Shakarim Kudaiberdiyev continues this idea as follows:

«Táñiri joly – aq júrek,
Saitan degen – qianat.
Aq júrekti erterek,
Esker-dağy qyl ádet» [4, 264 p.].

Abai concludes: «Bul ġadelet, mahabbat sezim kimde kóbirek bolsa, ol kisi – ġalym, sol – ġaqyl», Shakarim adds as follows:

«Ar túzeitin bir ġylym tabylmasa,
Zulymdyqty jalğanda ádil jeńbes» [4, 55 p.].

The pleasure and peace of the inner world of a person, so to speak, the preservation of the soul, depends on a sense of justice. The proof of this is that there will be no people who do not crave justice, who do not crave it. ShakarimKudaiberdiyev expresses his philosophical poems as follows:

«Nysap pen meirim, ádilette,
Janyńdaı kórip jan saqta.
Ol jolda ólsek, nemiz ketti,
Maqsutqa jetpei qalsaq ta» [5, 220 p.].

As a result of the analysis of the historical and philosophical aspects of justice, it should be concluded that since ancient times the problem of justice has been the subject of research by various philosophers. However, the uniform combination of the ideas of justice, law, requirements of society and the state has become an integral attribute of the public life of different states only at the present time. It was during this period that justice began to be considered as the natural beginning of the regulation of relations in society, its harmonious development and future growth.

Kazakh philosophy preserves intellectual spiritual experience, but not as a museum value, but as the basis of today's thought, as such a past, without which it is impossible to deeply understand the present. In modern Kazakh realities, the importance of mastering the rich spiritual heritage of the Kazakhs about the phenomenon of justice and recreating a unique national image of the world with its value-based life orientations is increasing.

The Humanistic Idea of Justice in the Philosophical Creativity of Mashkhur Zhusup Kopeev

The philosophical heritage of Mashkhur Zhusup Kopeev plays an important role and has a special significance in the Kazakh thought tradition. Imaginative

thinking, deep knowledge of the history and culture of his native people allowed Mashhur Zhusup Kopeev to be ahead of his time, to feel the concerns and needs of his contemporaries better than anyone else. Knowledge of many languages helped the scientist to learn the spiritual heritage of the peoples of the East and the place of his people in the world cultural process.

R.S. Karenov, a well-known scientist and researcher of the creative heritage of Mashkhur Zhusup, pointed out the following main reasons for interest in the personality of the steppe poet-philosopher:

«Firstly, he earned respect for educating his people as a philosopher and philologist who speaks several languages.

Secondly, he was also appreciated for the fact that, as an ethnographer, he preserved and transmitted the history of a century and a half ago.

Thirdly, he was admired as an akyn, since he collected works of folk art from his youth, and later compiled unique pedigrees of Kazakhs – Shezhire.

Fourth, he was a clairvoyant, because he foresaw many events, including the date of the fall of Soviet power in the early 90s of the last century. It is still impossible to imagine that the predictor looked into the year 2000 and called it a prosperous year for the region. Indeed, that year the harvest turned out to be a record after several unsuccessful years» [6].

Another feature of Mashkhur Zhusup Kopeev's philosophy is that he analyzes topics that other poets did not think about, did not consider. The thinker does not embellish the plot, does not exaggerate anything in his poems. For him, the most important thing is to praise justice, freedom, humanity, honesty, kindness, which we understand as the product of his humanistic ideas.

He collected and published many samples of Kazakh folk art. In 1872, Mashkhur Zhusup Kopeev went to Karaotkel, Atbasar, Kyzylzhar. Here he collects bits and pieces and recreates the works of Kazakh oral art, studies the life and way of life of the people. Discord between clans and tribes did not go unnoticed by him, and here he actively began to write poetic works about the pain of the people, where «justice» and «freedom» act as the main ideas.

Mashkhur Zhusup Kopeev clearly reflects the events taking place in the soul of a person and changes. He considered it his duty to speak boldly and openly about the realities of life, because he was of the opinion that only by telling the truth one could awaken the minds of the people.

Now let's start studying the doctrine of justice in the ideas of the Kazakh thinker Mashhur Zhusup Kopeev. The formation of this doctrine is accompanied by the evolution of the genius's thinking. From this point of view, there is a significant period from 1907 to 1917.

The time interval in which he lived was the second half of the XIX and the first half of the XX century. This is a period of great change and turbulent processes. Time when the richest lands of the Kazakh steppe were given to Russian settlers. Perhaps because of these circumstances, the book of the poet, published in 1907,

was called «Whose is Saryarka». The main genre theme of this creative work of the poet is also justice and freedom:

«Esikten kire almaıtyn qara shekpen
Oryndy qaq jaryp kep aldy tórden.
Tutqynda sorly qazaq qalmap pa ediń,
Qol qoıyp aq qaǵazǵa basqan mórden» [7, 566 p.].

During this significant period for his work, Mashkhur Zhusup Kopeev had to hide from arrest in Tashkent, Kokand, and the Urals for many years. Here, alone, he continues to comprehend the truth. Mashkhur Zhusup Kopeev returned home only in 1915. He was dissatisfied with his era and the society in which he lived. All these feelings were expressed in his poems «Thoughts of the heart», «My secret journey», «Kazakh zhurtyryn osy kungi angimesi».

Saturated with social and political themes, a large work by Mashkhur Zhusup Kopeev «Kazakh zhurtyryn osy kungi angimesi» expressively describes the oppressive state of the Kazakhs – the image of the people groaning under the foot of the colonialist, losing their last strength and hope for justice:

«Ózime kórinemin ózim mindi,
Kisendep, bekitpedim nege tildi?!
Jasyрмаı óz oıyma kelgen sózdi,
Aıtaıyn ańgime qyp sizderge endi» [8, 73 p.].

The main core of Mashkhur Zhusup Kopeev's work «Kazakh zhurtyryn osy kungi angimesi» is the transfer of freedom to the raised Kazakh people, the problem of land, science, education.

Even though many years and centuries have passed, this is the topic that is still not on the agenda. The poet's works contain heroic chronicles of his struggles for land, freedom and independence:

«Árkimniń óz paidasy oılaǵany,
Tereńde túsip jatyr boılaǵany.
«Bostandyq» degen sózdi joq qylym dep,
Ash bóri bizdi jeýden toımaǵany» [8, 33 p.].

He defended the ideas of conscience, humanism, justice and freedom as the most important concepts. He believed that education and art cleanse the human soul and help him achieve higher goals. He connects this idea with religion: in his opinion, the knowledge of God leads to humanity, to justice. Therefore, faith in God occupies a special place in his worldview. In his philosophical works, defini-

tions are given that relate to the life of human and society, to the current problems of that time. Mashkhur Zhusup Kopeev's poems on this topic are «Han-ahual», «Tirshilikte kóp jasaǵandyqtan tamashalaımyz», «Jalqaýlar». For example, from the poetic and philosophical work «Khan-ahual», the following verses can be distinguished:

«Bul jurтта sumyraı náirse tolyp jatyr,
Ótirik, urlyq, ósek aralasqan.
Ónsheń saýrik, teke men buqashyqtar
Bir-birin súzip, janshyp, jaralasqan.
Jaqsyny ózi bolǵan kóre almaǵan,
Órt qoıyp jan-jaǵynan qamalasqan» [9, 220 p.].

For the thinker, the problem of the soul and conscience was not an abstract problem of philosophical reflection, but a solvable dilemma necessary for people's lives. The questions about the meaning of life, the immortality of the soul, which greatly concerned the philosopher, became the basis of his work, and the thinker tried to answer them from the point of view of a whole worldview. As a manifestation of these ideas, if we take an example from his work, we can pay attention to the work «Shaitannyń saýdasy»:

«Din qaıdaosykúni, ǵylymqaıda,
Turǵan joq anyq kónilim bir Qudaıda.
Laq pen toqtalam dep júrgen jannan
Oılaısyń tiedi dep kimge paıda...» [10, 233 p.].

We can conclude that the worldview of the famous Mashkhur Zhusup Kopeev is an example of consistent understanding of the eternal problems of existence. Mashkhur Zhusup was closely connected with the past, and it was this inseparable unity with his environment that distinguished him in all his actions and deeds. A keen sense of his roots formulated the main social and cultural characteristics of the philosopher, inherent in him from birth, originally inherent in him through the very fact of belonging to a genus, family, people. The thinker found the meaning of life in loyalty to the ideals of his ancestors, in the struggle for freedom and justice. Mashkhur Zhusup acted as he saw fit, and no hardships and sufferings could force him to abandon his principles, to sacrifice the freedom to choose the path. The philosopher and seer were born to serve his people. It was his mission that forced him to make bold decisions and experience a keen sense of responsibility for the fate of people. The Kazakh religious philosopher, who deeply understood the dramatic nature of the era of timelessness, created in his works a unique image of the world, full of tragedy and sadness for the lost traditions of the past and the passing century of nomads. Mashkhur Zhusup Kopeev, who cultivated in his consciousness the

ideas of justice, kindness, forgiveness and mercy as the main principles of Muslim ethics, clearly realized that only the religion of Islam and the postulates of Sharia can act as a real way to restore the spiritual integrity of a person.

Conclusion

In Soviet times, it was forbidden to talk about Kazakh philosophy. But today, thanks to its talented personalities, Kazakh philosophy has been able to enter the world stage. Of course, in its growth and transformation into the subject of philosophical knowledge, the anthology of Kazakh wisdom, its qualitative depth, was also associated with the contribution of the people who studied it.

In conclusion, it is impossible not to turn to the spiritual heritage of the past, but to work on its modern worldview of the world and man, self-awareness of the people. Also, without it, in the context of modern public demand, the possibility of a deep study of the heritage of folk thinkers would not have arisen. In this regard, this topic has acquired special importance both in terms of the formation of spirituality and worldview of the people of Kazakhstan, and in the basis of a new paradigm study of the history, culture and philosophy of the Kazakh people.

The results of the study assure that the main task of Mashkhur Zhusup Kopeev's philosophical work is to educate the Kazakh society, to introduce people to education, culture and art. During the period of philosophical and historical analysis of the ideas of Mashkhur Zhusup Kopeev, the versatility and depth of his poetry, as well as genre diversity and multi-spectrum were revealed.

The study showed that Mashkhur Zhusup Kopeev in his works of art, philosophical reflections, sought to reveal exactly the true meaning of the thinker's existence, constantly acting as a person in search of truth and justice.

To summarize, the legacy of Mashkhur Zhusup Kopeev undoubtedly occupies a special place in the history of Kazakh philosophy. He put forward the idea of justice in Kazakh philosophical poetry, through his poetic and philosophical works he showed the civic activity and conscience dynamism of the Kazakh people.

It should be noted that Kazakh poetry is a special type of philosophizing itself, saturated with serious thoughts about the spiritual existence of the people. Kazakh poetic philosophizing is a fusion of mind and heart, Sufi mysticism and rationally-logized knowledge, philosophical journalism and lyrics. The philosophical heritage of the Kazakhs, which includes developed forms of the phenomenon of justice, enriches the common treasury of world philosophical thought.

Kazakh philosophy in the person of Abai, Shakarim and Mashkhur Zhusup Kopeev preserves this intellectual spiritual experience, but not as a museum relic, but as the basis of today's thought, as such a past, without which it is impossible to deeply and thoroughly comprehend the present.

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Қазақ философиялық ойындағы әділеттілік феномені

Аңдатпа. Мақалада қазақ философиясы өкілдерінің көзқарастары мысалында әділеттілік феноменіне тарихи-философиялық талдау жүргізіледі. Зертеу кезеңін таңдау кездейсоқ емес – XIX ғасырдың ортасы мен XX ғасырдың басы, орыс билігінің қазақ халқының тұрмысына, мәдениетіне, поэзиясына жан-жақты әсері басталған уақыт аралығы.

Ғылыми жұмыстың мақсаты – әдебиет тарихында ғана емес, ХІХ–ХХ ғасырлар тоғысындағы қазақ философиялық ойының тарихында да лайықты орын алатын қазақ ойшылдарының шығармашылығындағы әділеттілік пен бостандық философиялық идеяларының даму ерекшеліктерін қарастыру. «Әділет», «бостандық» және «сенім» сияқты философиялық феномендерге ерекше мән беріле отырылып, бұл ғылыми зерттеу қазақ философиясының қолданыстағы теория тұрғысынан жаңа тұжырымдармен толықтырады. Зерттеудің ғылыми-практикалық маңыздылығы оның қазақ философиясы саласында маманданған ғалымдар мен зерттеушілер үшін үлкен қызығушылық тудыратындығымен, сондай-ақ қазіргі қазақстандық қоғамның өзекті әлеуметтік сұраныстары мен трендтеріне жауап беретіндігімен айқындалады.

Түйін сөздер: әділеттілік, идея, бостандық, феномен, тарих, қазақтар, философия, проблема, ақиқат, мәдениет.

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Феномен справедливости в казахской философской мысли

Аннотация. В статье проводится историко-философский анализ феномена справедливости на примере взглядов представителей казахской философии. Выбор периода не случаен – середина ХІХ века и начало ХХ века, когда началось всестороннее влияние российской власти на быт, культуру, поэзию казахского народа. Цель научной работы – рассмотреть особенности развития философских идей справедливости и свободы в творчестве казахских мыслителей, занимающих достойное место не только в истории литературы, но и в истории казахской философской мысли на рубеже ХІХ–ХХ веков. Это научное исследование дополняет казахскую философию новыми выводами с точки зрения существующей теории, особое значение акцентирует на такие философские феномены, как «справедливость», «свобода» и «вера». Научно-практическая значимость исследования определяется тем, что оно представляет большой интерес для ученых и исследователей, специализирующихся в области казахской философии, а также отвечает актуальным социальным запросам и трендам современного казахстанского общества.

Ключевые слова: справедливость, идея, свобода, феномен, история, казахи, философия, проблема, истина, культура.