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The spirit of freedom in the works of Mashkhur-Jusip Koptyuly

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Abstract

Relevance. The works of Mashkhur-Zhusip Koptyuly always differ in science in terms of their national content, style, and breadth of knowledge. Over time, the poet's legacy is being studied in detail, and its significance and relevance is growing.

Purpose. The purpose of the study was to analyze the patriotic poems of Mashkhur-Zhusip Koptyuly and their impact on the modern youth of the sovereign country of Kazakhstan. In addition, to analyze the poet's personal statements, his poetic thoughts and philosophical views.

Methodology. The research employs a qualitative approach, involving a comprehensive analysis of Mashkhur-Zhusip Koptyuly's literary works. The study delves into the historical context, thematic elements, and symbolic representations within the poet's writings, drawing insights from literary criticism and historical accounts.

Results. The article covers topical issues such as the national spirit, heroism and identity of the country, freedom and liberty, and their impact on the Kazakh spirituality, which are the basis of the poet's works. The historical events of the early 20th century, the violence of colonial policy and their consequences were widely reflected in the poet's legacy. In

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addition, the poet's own personal expressions, poetic thoughts and philosophical views were scientifically described and analyzed in detail. The poet's basic humanistic views on education and science, tradition and culture are depicted in the research.

Conclusions. The study concludes that Mashkhur-Zhusip Kopeyuly's literary legacy holds enduring relevance in fostering a sense of patriotism and national pride among the youth of modern Kazakhstan. His works remain a testament to the indomitable spirit of the Kazakh people and their unwavering pursuit of independence and self-determination. The research underscores the need for further in-depth analysis and broader dissemination of the poet's works to inspire future generations and promote a deeper understanding of Kazakhstan's rich cultural heritage.

Keywords: Kazakh literature; poems; national spirit; colonial policy; freedom; poetic ideas.

Introduction

The beginning of the 20th century was one of the most difficult periods for the Kazakh people. At that time, the Russian Empire began to pursue an open policy of Russification. The beginning of locating of Russian peasants in the fertile lands of Kazakhstan, the division of meadows and settlements of Kazakh peasants into exiled people and people of different nationalities, the loss of Kazakh lands, inherited from ancient times, led to the social fragmentation of Kazakh society. However, in some cases, the advantages of colonial policy were also mentioned and its impact was discussed. In addition, the urban and rural proletariat of the poor Kazakhs began to settle down and adapt to settlement. But it is clear that that was an act of despair of the Kazakh people. That was a process that took place because of the land shortage, as the Kazakhs were forced to give the land. At that time, the country was devastated by the loss of the most fertile lands, lands suitable for settlement and agriculture.

Seeing such injustices, nationalists such as Bokeikhanov and Baitursynov began to oppose the tsarist government policy in the Kazakh lands. These events also affected the development of Mashkhur-Zhusip as a political figure. The awakening of his journalistic activity and the publication of the first book coincided with this period. At the same time, Mashkhur-Zhusip Kopeyuly began to write critical notes, based on the injustice and inequality, that pervaded the Kazakh steppes. As a result, in 1907, three books of the poet were published by "Kazan" publishing house. They were poetic versions of the book "One of the wonders we see in life", "Who owns Saryarka?" and a verse version of the book "The Situation". On the cover of the poet's book "The Situation" there was a note "Kazan. Typo-lithography of the Imperial University of 1907" and on the first page of the collection it was written "Kazan bookstore of N. Khusainov". These works of M. Kopeyuly tell about the rise of the colonial idea in the Kazakh steppes, the injustices in Kazakh society and among the common people. The owners of the Kazan publishing house were fined 12,000 soms and 14 people were prosecuted for publishing the poet's books [1]. As a result of the publication of these books, the royal court ordered the arrest of Mashkhur-Zhusip. More and more people chased the poet and kept him on the trot. All three of Mashkhur-Zhusip's works were severely criticized and persecuted as colonial works. Knowing that such situation was happening, Mashkhur-Zhusip decided to travel around the country in 1907 [2].

The purpose of the study is to analyze the patriotic poems of Mashkhur-Zhusip Kopeyuly and their impact on the modern youth of the sovereign country of Kazakhstan.

In addition, to analyze the poet's personal statements, his poetic thoughts and philosophical views.

The spirit of freedom in the work "Who owns Saryarka?"

Mashkhur Zhusip in his work "Who owns Saryarka?" wrote about the ancient homeland of the Kazakhs, its history, its ancestral heritage. There are several versions of this book. In his above mentioned collection Mashkhur-Zhusip often spoke about agrarian issues. He criticized the fact that as a result of the colonial policy, the livestock sector had shrunk and provocations had become widespread in the country. Although the poet's "Who owns Saryarka?" has several versions, but they have the same goal in terms of issues and content. The turmoil in the Kazakh steppes and the difficulties in the Kazakh society prompted Mashkhur-Zhusip to write this book [3-6]. The poet's works are the heritage of the people of his time. He wished the Kazakh people freedom, independence, peace and stability of the country. The Russian Empire during two centuries began to pursue a policy of Russification, destroying the Kazakhs as a nation, depriving them of their ancient culture, land, language and religion. At that time, the task of Kazakh people was to not separate the nation from the language, land and religion. And on these three big fronts the poet Mashkhur-Zhusip worked hard and fought. His "Who owns Saryarka?" work reflected the poet's open struggle against the colonial policy of the tsarist government [7-10].

At the beginning of the 20th century, the policy of resettlement of peasants of other nationalities on Kazakh land began to gain momentum. The territory of Kazakhstan was divided into resettlement zones such as Turgai, Uralsk, Semey, Syrdarya, Zhetysu. Each Kazakh family was obliged to take a share of 15 dessiatines of land and transfer the rest to state ownership. The decline of the centuries-old traditional livestock of the Kazakh people began, and inequality in society began to appear. Thousands of dessiatines of lands were confiscated from the population [11-13]. This led to colonization. Mashkhur-Zhusip, who deeply felt the life and essence of the Kazakh people wrote:

"Will a man be smart after leaving his homeland?"

"Will a woman be smart after milking others' cattle!"

Through his poems he spoke about seizure of communal lands and the loss of livelihoods led to the social fragmentation of Kazakh society. They lost their minds, they lost their land, they lost their livelihoods. In addition, taxes were levied, amount of bosses were increased, massacres were carried out, and people were robbed. In consequence, Kazakh people started to move to different places. The Kazakh land, which was inherited by the blood

of our ancestors and the dreams of the people, was being taken over by strangers. The poet emphasized all this in his poems:

*Kalmykia shed Kazakh blood in the war,
Someone else took our land.
We are in a state of humiliation and violence,
We cried every time we crossed the pass [14].*

People's livelihood became more and more difficult. In some places, when a Kazakh was shot by a Russian peasant, the Kazakhs often buried the dead and the Russian peasant sat quietly in his house. If a Kazakh was stabbed to death by a Cossack-Russian, the Cossack-Russian was not convicted, he could walk outside as if nothing had happened. Murderers got free by giving money to an officer, a clerk, a swindler, and those who did not give money were caught and deported even if they were not guilty. Mashkhur-Zhusip criticized the consequences of colonialism, violence and injustice in the Kazakh steppes. The poet noted that the Kazakh land, passed down from generation to generation, passed into the hands of Slavic peasants:

*Kazakhs are lost today,
They lost the ancestral ritual.
Pasture lands were used for planting crops.
After the grassland were narrowed,
Both animals and people lost their luck,
The heroes are imprisoned innocently,*

From the act of violence committed by the authority, – he lamented the Kazakh's credulity [15].

It was a poem of tears and grief for his nation and its future. The ideas of the Russian Empire were gradually coming true. The poet's heart felt acknowledgment of the fact that the tsar's henchmen and beggars constantly flowed into the Kazakh land. It was main point of his poems:

*Different days have passed for you,
You cried and cried.*

*You fought among yourselves,
They made you exhausted, humiliate you like a dog, you were messed up...*

However, Mashkhur-Zhusipp strongly criticized the rich and the mullahs, saying that instead of nomadic farms, new types of farming, such as sedentary-livestock and sedentary-farming, were gaining ground [16]. The poet soon realized that the seizure of public lands, the loss of subsistence land leads to the social fragmentation of Kazakh society. The tsarist colonizers tried to subdue not only the land of the Kazakh people, but also attacked spiritually. It was Russification, the missionary policy. They opened Russian schools in the Kazakh steppes and sent missionaries into the country. Gathering and baptizing orphans in the country were becoming more widespread. The poet Mashkhur-Zhusipp wrote:

*The Koran is cheaper than a penny,
People don't gather now.*

*They starved that person who knows Russian,
Destroyed the honor of the Sharia, –* he said, responding to the events in the life of the country [17].

In his work "Who owns Saryarka" the poet described the origin of the names of the land and reservoirs, the historical evidence that the land was inherited from our ancestors. It reminds the citizens of Alash and the wise people of the country that all the names of the lands in Saryarka are the names of the Kazakh ancestors. Mashkhur

Zhusip wrote: "Kazakhs didn't own unowned lands. They owned their lands as a result of the battles and wars. Such heroes as Karakerey Kabanbay, Kanzhygaly Bogenbay, Kazdausty Kazybek, Shakshakuly Zhanibek died fighting for this land with their arms and strength, drinking blood instead of water. It was a place where great soldiers were shot and killed". He wrote that the sanctity of the lands of Saryarka is valuable because of the heroism and bravery of the heroes. Describing the history of Saryarka briefly, the poet said: "The west is the Syrdarya, the east is the long-flowing Irtysh, the south is the Zhetisu. The north is Yedil and Zhaiyk. The distance between these four rivers has long been called "Deshty-Kypchak" in the Tauarikh". He wrote that Saryarka had long been inhabited by our people and it is vast [14]. While writing about Saryarka, Mashkhur-Zhusipp did not neglect other territories of Kazakhstan. The concepts Saryarka and Kazakh are twins. Saryarka is the homeland and sanctuary of the Kazakhs, a mirror of the history of the nation and an inexhaustible treasure, where an eagle fluttered its wings, a horse's hooves were worn out and a hero's weapon was used. Mashkhur-Zhusipp wrote: "Saryarka was the value of our Kazakh people" [3]. It is easy to see that behind the poet's works there is a love for the country, the nation, the people, the history. It is clear that in each of his works there is a dream of country, freedom and independence.

During the poet's lifetime, the policy of resettlement in the Kazakh steppes did not stop. One of the proofs of this was the appearance of the Cossack station in Bayanaul, the birthplace of the poet, in 1903-1907, and the beginning of the settlement of exiled peasants. Along with the settlers, robbers came to Bayanaul and began to destroy the country. They attacked peaceful Kazakh villages, beat passengers and peasants, and easily took prey. The governors, who wanted to liberate the settlers, kill prominent Kazakhs, and displace the local population, used Russian and Ukrainian peasants as a military force to fight the Kazakhs. Therefore, migrants could take up arms, shoot and rob under the pretext of "we are protecting ourselves". Peasants not only increased the boundaries of the land allotted to them, but also degraded the land previously cultivated by local people [3, 18-20]. Realizing the injustice in the country, which was a continuation of the colonial policy, Mashkhur-Zhusipp told the people not to move away, but to engage in farming. The actions of the Cossacks in the country not only destroyed the agricultural sector of the region, but also led to the deterioration of Kazakh-Russian relations. The way the Cossack invaders exploited the Kazakhs led to conflicts and sometimes to armed struggle. The Cossacks were given the most suitable land for farming, the rights and needs of the Kyrgyz (Kazakhs) were not considered, the Cossacks were given not only ready-made arable lands and ditches, but also the best winter pastures. The Kyrgyz (Kazakhs) were directly submitted to the Cossacks in important areas of animal husbandry and agriculture, for whom the local population was the cheapest and easiest means of enrichment. Massive landlessness and impoverishment of the Kazakhs led to class division within the Kazakh villages.

*"Kalmyks shed the blood of Kazakhs,
Now the land is occupied by the Russians.
We are in a state of violence,*

I cried every time I crossed the pass – writing this Mashkhur-Zhussup said: “Where will the Kazakhs go when the Kalmyks attack, and the Russians attack the vast Saryarka by deceiving” [3]. However, it is known from history that the Kazakh people have endured many hardships over the centuries. Mashkhur-Zhussup in his book “Who owns Saryarka?” wrote “If we divide our Kazakhs into three parts, two of them don’t exist, and if you ask “how?”, one part suffered from land policy, and other part was taken for the army. During these two wars, the Kazakhs lost their meadows. They used to save their lives on steppes, but Russian peasants came and took the lands considering it worthy for agriculture” [14, 21-24].

Mashkhur Zhusip took part in the political, social, economic and cultural events of the Kazakh society in his time and expressed his views on the changes taking place. The poet's books “Who owns Saryarka”, “The Situation”, “One of the wonders we see in life” are topical issues for the Kazakh people. He openly criticized the colonial policy of Tsarist Russia, as well as the policy of Russification of the Kazakh people. Mashkhur-Zhusip is a person who based his poems on the independence and equality of nation, freedom of conscience and the destiny of the country and the land.

For example, in his following poem:

*I spoke out of fear of being bound,
My poor country, my poor people.
Peasants came,*

Now your land has been torn, – we can clearly see that he cared about his country and people [25]. The poet was dissatisfied with the fact that the sacred land, which was the legacy of our ancestors, was being given to the settlers and the poet called people for an open struggle against it. Mashkhur Zhusip also sharply criticized the theft, rioting, separatism, bribery, and ignorance in the country:

*Kazakhs! Look for art,
Why do you bully and rob each other?
Without unity,
You have been insulted* [26].

According to the poet, national unity and peace are the path to freedom and equality of the people, which leads to a bright future. For a people like the Kazakhs, who were in a foreign colony, education and science, art and profession will give them an opportunity to assess the future of the country and gain freedom and liberty. The poet's patriotic poems influence the youth of the sovereign country to form a passion for the motherland, the land, language, religion, customs and traditions.

Analysis of the works of Mashkhur Zhusip

We can see from the works of Mashkhur-Zhussup that he called the Kazakh people to unity, solidarity and peace. In the struggle for independence, freedom and sovereignty, the first thing we need is prosperity, unity and peace. The poet-thinker believed that the people were the main power in the process of historical development, leading to freedom and equality. He knew that nationwide aspirations would lead to positive, lasting results, and that the resolution of important historical, political, and social events for the people would be influenced by the people. In his time, Mashkhur-Zhussup preached that citizen who love their country should have a strong nationalist character, thinking about the nation, the land and religion,

education and science, schools and madrassas [27-29]. He also warned against hypocrites who betray their people for honor, fame, career, and the wealth.

Mashkhur-Zhusip Kopeyuly's collections of poems and works were dedicated to the freedom, patriotism, liberty, sovereignty, education, land issues, equality and social justice, unity and patriotism, peace, diligence, art and honesty of the Kazakh people. The peculiarity of the poet's political and social views is associated with his opposition to colonial oppression, political and spiritual exploitation, injustice and inequality. The essence of his humanistic worldview is that he called for a courageous and open struggle for justice. According to the poet, the place of person in history, who loves his homeland, country, land place is measured by his work for the people, for his country, and his human nature is measured by the power of nationalism. The great academician Alkei Margulan, who was the first to study the works of Mashkhur-Zhusip Kopeyuly, said: “Mashkhur's writings were not about his personal life, but Mashkhur was a poet who often wrote about the grief of the poor people. Therefore, Mashkhur was a democratic poet, who often wrote about the life of the country, who supported the grief of the poor. No matter what poem we take from Mashkhur, his support of mass is visible in all of them” [30, 31]. The basis of Mashkhur-Zhusip Kopeyuly's political and social views was national freedom, national unity, unity and peace of the Muslim and Turkic people, land issues and freedom of religion [32-34].

Mashkhur-Zhusip Kopeyevich's works glorify the spirit of the country, unite the nation and forms unity and solidarity, morality and goodness, diligence and honesty, fosters patriotism, have impact on developing science and education, achieving sovereignty and freedom. The fact that the poet was a thinker of his time, a person who cared about the people, a fighter for freedom, is evident in each of his works, thoughts and ideas. For the poet, who mastered the history of his country, examples of oral literature, religion and traditions, it was impossible not to fight for the freedom of the country and the land. For the poet, who was overwhelmed by the great spirit of the Kazakh people, the fate of his homeland was very worrying. The spirit of freedom, which was reflected in the works of the poet, is very important for educating today's generation in the spirit of patriotism. The period of the poet's life coincided with the beginning of the intensification of colonial policy. Mashkhur-Zhussup's works reflected the fact that tsarist Russia seized the fertile lands of the Kazakhs and divided them into Russian and Ukrainian peasants, the Kazakh people began to move away from the ancient nomadic way of life, and religion and traditions were destroyed. The poet's poems dedicated to science, knowledge and goodness were also widely spread in the country. The works of the poet, written in the early 20th century, his thoughts and opinions about the country were not unnoticed by Kazakh intellectuals and readers.

Conclusions

Mashkhur-Zhusip Kopeyevich is a poet-philosopher who in his life understood the closeness of freedom and country, traditions and culture, education and science, morality and goodness, and propagated it in a poetic-philosophical,

humanistic nature. Mashkhur-Zhussup, who chose the path of enlightenment, was highly valued during his lifetime. Thanks to his knowledge, he was popular. That's why people called him "Mashkhur" from an early age, which means "famous". The life of the famous poet of the last century, the profound thinker Mashkhur-Zhusip Kopeyuly, coincided with historical periods. He was a person who had worked for the freedom of his country, for the welfare of his people, for the future of his people.

The works of the poet are distinguished by the breadth of their ideological content, the value of their philosophical essence. The goal of the poet's work was to direct the Kazakh society to knowledge, to higher level of

worldview, to spiritual innovation, to spiritual perfection. From this we can clearly see that the thinker based his works on humanistic principles and spiritual values and made it his life's mission. Over time, the poet's legacy will be studied in a new light and will become more viable.

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Conflict of Interest

None.

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Анотація

Актуальність. Твори Машхура-Жусупа Копеева завжди вирізняються в науці своїм національним змістом, стилем, широтою пізнання. З часом спадщина поета детально вивчається, а її значення та актуальність зростає.

Мета. Метою дослідження було проаналізувати патріотичні вірші Машхура-Жусупа Копеева та їхній вплив на сучасну молодь суверенної країни Казахстан. Крім того, проаналізувати особисті висловлювання поета, його поетичні думки та філософські погляди.

Методологія. У дослідженні застосовано якісний підхід, що передбачає всебічний аналіз літературних творів Машхура-Жусупа Копеева. Дослідження заглиблюється в історичний контекст, тематичні елементи та символічні репрезентації у творах поета, спираючись на літературну критику та історичні свідчення.

Результати. У статті висвітлюються такі актуальні теми, як національний дух, героїзм і самобутність країни, свобода і воля та їхній вплив на казахську духовність, що лежать в основі творчості поета. Історичні події початку 20 століття, насильство колоніальної політики та їх наслідки знайшли широке відображення у спадщині поета. Крім того, науково описані та детально проаналізовані власні висловлювання, поетичні думки та філософські погляди поета. У дослідженні висвітлено основні гуманістичні погляди поета на освіту і науку, традиції і культуру.

Висновки. У дослідженні зроблено висновок, що літературна спадщина Машхура-Жусупа Копеева не втрачає своєї актуальності у вихованні почуття патріотизму та національної гордості у молоді сучасного Казахстану. Його твори залишаються свідченням незламного духу казахського народу, його непохитного прагнення до незалежності та самовизначення. Дослідження підкреслює необхідність подальшого поглибленого аналізу та ширшого розповсюдження творів поета, щоб надихати майбутні покоління та сприяти глибшому розумінню багатой культурної спадщини Казахстану.

Ключові слова: казахська література; вірші; національний дух; колоніальна політика; свобода; поетичні ідеї.