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## **LINGUISTIC EXPRESSION OF SPIRITUAL AND MORAL VALUES IN SHAKARIM'S WORK**

*The article linguo-axiological examines the linguistic picture of spiritual and moral values in Shakarim's work. The purpose of the study is to study the poetics of Shakarim in the linguo-axiological aspect, to determine the ways of transmitting national spiritual values in the poet's work through linguistic units. The article uses methods of generalization, linguo-axiological, conceptual analysis, and formulation of materials. In the course of the study, the authors analyze such concepts as mind, thought, heart, soul, truth, pleasure, support, conscience, love, expressing spiritual and moral value. The continuity of these concepts in the poetry of Abai Shakarim is analyzed.*

*As a result of the research, it is concluded that the poet conveyed spiritual and moral values in an artistic and poetic language understandable to ordinary people, with the aim of deeply immersing Islamic values into the human soul, relying on centuries-old customs, knowledge of the people.*

*The conclusions made in the course of the study are of great theoretical and practical importance. The conclusions reached in the article can be used in research in the direction of «Linguoaxiology», as well as in special courses such as «Shakarim studies», «Stylistics of the Kazakh language», «The Language of poetry».*

*Keywords: vocabulary of spiritual culture, linguoaxiology, concept, symbol, phraseological return, poetry, value.*

### **Introduction**

In the Kazakh spiritual and cultural lexicon, the already existing words mind, thought, heart, soul, truth, pleasure, support, conscience, love, longing, etc. rise to a conceptual level, which through the poet's signature acquires not only a new

symbolic meaning, but also shows a deep system of concepts. I.e., from simple use rises to a new conceptual, semantic level, a new idea appears behind each name.

«Values in human life are divided into natural, cultural, cognitive, ethical, aesthetic, etc. A person functions through communication in the world of values through language, communicating with other people, subjects, and society. For this reason, the language system also has linguistic values. In this regard, linguistic axiology functions in the system: «Man – language – Society – Culture-world». This system creates a socially significant world and, on the one hand, is used in language, and on the other hand, refers to human communication through discursive units or text in a speech act» [1, p. 184].

The concept of «conscience-shame» in the works of Abai and Shakarim, reflecting human morality in the process of mobilizing a person for virtue, is used in parallel as a binary pair.

Categories of values and basic concepts are considered within the framework of the national value system. Axiological data in the poet's work are a great spiritual treasure for the nation. The relevance of the study is evident from the consideration of Shakarim's creativity in the linguaxiological aspect.

### **Materials and methods**

The article uses methods of generalization, linguo-axiological, conceptual analysis, and formulation of materials. In determining the linguistic picture of spiritual and moral values in Shakarim's work, we intended to analyze such concepts as mind, thought, heart, soul, truth, pleasure, support, conscience, love, which express spiritual and moral values. Using the method of comparative analysis, the continuity of the linguaxiological character of Shakarim's poems with Abai's poems was studied. When clarifying the purpose of using linguistic units in Shakarim's work, the method of formulation, the logical method, was used.. The concept of the human dimension «conscience-shame» in combination with Abai's poetry forms the basis of Shakarim's works. In this sense, the expression of linguo-axiological units in Shakarim's work is a legitimate continuation of spiritual education, spiritual values in Abai's poetry. In Shakarim's poems, the national spiritual vocabulary serves the poet's mission- to build society on the right path, to open the eyes of ordinary people, to save them from ignorance.

### **Results and discussion**

Analyzing the linguaxiologemes of morality, honor, faith and shame in Shakarim's work, we see that the poet conveyed Islamic values in a language understandable to the common people, even in an artistic and poetic language, in order to deeply instill the values of Islam in the human soul.

«Spiritual culture is the attitude of people to the world around them, religious knowledge, beliefs, behavior, abilities, etc. is known by concepts. Shakarim's

works are not only a literary and linguistic heritage, but also a form of history, cultural studies and philosophy» [2, p. 54.].

In one of his poems the poet:

«Old words are printed,

From my own thoughts

I prefer to teach

«I want to correct a person» [3, p. 130], he says, revealing his virtuous

goal.

«Cunning power is the worst of barbarities,

You can't change people, if you wash away bad with bad

If it is impossible to find a science that can correct the conscience

Justice does not defeat evil in lies» [3, p. 130]

Here the poet proves that evil, injustice, wars, harmful weapons, cruelty and tyranny will not disappear until a person has justice, mercy, honesty, a kind heart and a pure mind.

«Shakarim in his poems emphasizes the main qualitative features as the main archetypes that define the national identity of the Kazakh people: tolerance, bright openness, non-judgment, honesty, space, respect for ancestors, repentance, mercy, understanding the value of the word, the spirit of the poet, respect towards elders, parents, cohesion, hospitality, high respect for honor, always putting collective interest above personal interest, etc» [4, p. 74].

These signs of the Kazakh national character are reflected in Shakarim's poems through linguistic units.

The function of axiologems in shakarim's poems is performed by various phraseological units. Shakarim's use of many epithets «shyn nur», «shyn asyk», «taza oy», «ot zhurek», «taza zhan» etc. has not only updated the artistic means in our national poetry, but also became a distinctive feature of the poet's penmanship. Not only the image, but also its deep content formed a new artistic world in our spirituality.

Shakarim's work often shows the concept of the soul, which occupies a special place in the Kazakh national cognition.

Before dwelling on the word «soul» in Kazakh cognition, let's define its general meaning.

The soul is a concept of spirit and energy that gives life to people and animals.

Consecutive meanings of the word:

- The inner palace, the spiritual world of man;
- Inner thinking, sensual qualities of a person;
- Human.

We know that the concept of «soul» is a category that defines the image of the linguoethnic world. The meaning of the representation of the concept of «soul» in

the work of the poet Shakarim, recognized as an invisible linguistic symbol of the image of the world, propagated by thought and differentiated by consciousness, and the study of this concept in the linguoculturological direction, is a very difficult question. The artistic and aesthetic, cognitive specificity, semantic meaning and conceptual content of the concept of «soul» in the poet's works have their own unique phenomenal character [5, p. 92].

Usually the thoughts we think happen to our body. For example, when you walk past a cold earth and think, I'm going to get sick tomorrow, we see that the same thought has become a reality. Therefore, given the materiality of thoughts, I would like to note that the tranquility of our soul guarantees the health of our body.

The main pillar of the Kazakh worldview is the position that «My cattle are the mercy of my soul, and my soul is the mercy of my conscience». **Cattle** are wealth, soul is life, conscience is a measure of spirituality. In this spiritual purity, pure heart, pure mind, Shakarim finds the essence and beauty of life - faith, honor.

«The human problem in the poet's poetry is depicted with different expressions, separately with requirements and desires, first of all, the development of the qualitative aspects of the human soul is emphasized, and the spiritual world of the soul is not only a complex result of natural creation. The master of words, which is a new example of the psychological description of the traditional unity of man and nature, goes beyond the true picture of being and forms a new way of expressing the nature of the subtle relationship between man and mysticism» [6, p. 41].

The poet's poetics is personified by figuratively illustrated words with phraseological units that have never been used in Kazakh poetry before. For example, «the unawakening of the terrible heart», «the great feat of the tyrant», «dead heart», «depressed mood», «cruel scientist», «terrible poet», «tired thoughts», «free mind», «maiden sorrows» brought a peculiar style, manner and practice to the poetry of our people the addition of poems with verbal images that reveal pictures of human psychology of a different nature. Such psychological reflections make it possible to recognize the deep recesses of the poet's mental thoughts along with the poet's state of mind. Such new requirements correspond to the new form and rhythm of the poem.

The patterns of the chanting of Allah, the Creator in Shakarim's poetics differ from the traditions. Due to its tendency to glorify Allah, to recognize him as a source of justice and purity, Shakarim raises issues of strong social value common to humanity as a whole. He reveals the ways of knowing the secrets of the world, offers new ways of forming the «right person», considering him in connection with the creator. New concepts are also being formed in this direction. For example, only by expanding the semantic field of the word «light», he not only increases

the artistic quality of the poem, but also spreads the essence of the basis emanating from the Creator to the entire Universe [7, p. 92].

The reflection of moral, humanistic, educational, democratic and religious philosophical problems in Shakarim's works is a new innovation introduced into Kazakh poetry. There is also a deep psychologism in his poems and sagas, corresponding to the social reality and political changes in the historical era of that period. The main characters of his works are authentic images taken from the social environment of that time. Their feelings, liveliness, understanding of life phenomena, human stress are superimposed on each other with the realities taking place in life.

In addition to considering the course of development of any society through the possibilities of its socio-economic, socio-political and cultural aspects, it is also necessary to weigh the qualitative level of a person who is both an object and a subject of public life, i.e. a member of this society as a person [8].

From this point of view, it is clear that the formation of a member of society with a developed culture and a broad worldview is as relevant as yesterday, and becomes even more important today. After all, it is true that the good and bad influence of modern life somehow came out on top in the formation of the spiritual world of modern man. Perhaps that is why, referring to the current trend towards globalization, scientist Manash Kozybayev noted that «due to the shock of this civilization, we followed the course of urbanization and lowered moral education. Therefore, it seems that we should focus on not losing their moral qualities, as well as providing quality education for the younger generation» [9, p. 168]

In fact, it is necessary to continue to relentlessly absorb the properties of virtue. That is, according to the philosopher, “the responsibility to generations, most likely, lies in understanding the true price of freedom.”

«The one who is free-thinking in the world, enterprising, cheerful, but at the same time has absorbed a great moral trait, will become the basis of tomorrow. The most virtuous quality in a person is that a person has created the banner of his works, posing it as the most pressing issue» [10, p. 47].

In any poems, sagas, prose works and words of edification by Shakarim Kudaiberdiuly, moral problems of great instructive significance are reflected in its meaning.

Another feature of Shakarim's poetry is that he goes to the choice of deep phenomena that cannot be perceived by any human mind. At the same time, the poet's poetry is connected with Abai's philosophical poetry.

The main task of the lyrical hero, embodied by the poet, is to enrich the spiritual soul, support good deeds, have a high conscience, i.e. those who, by behavior, being and peacefulness, glorified justice and conscience, loved their country and land, were close to their Creator. Shakarim's poetic personal signature

is especially individual when depicting a lyrical hero. «True light», «true impulse», «pure mind», «pure soul», «sweet tongue», «fiery heart», etc. with the help of phrases, he shows the psychology of the character, his moral qualities. According to the poet, human is very complex, he is not only a natural being, but also his spiritual world is a complex phenomenon. He deepens the unity of man and nature in traditional Kazakh poetry and uses some figurative words and metaphors in a new way.

If Abai wants such human qualities as perseverance, patience, courage, heart and mind to coexist and manifest themselves in a person equally, then Shakarim prefers to preach qualities such as kindness, honesty, justice, benevolence. The basis of human qualities is honesty and benevolence.

He proves that the purity of the soul, the spirituality of a person leads to the attractiveness of his way of being.

The concept «white heart» is a concept synthesizing deep thoughts and ideas in Shakarim's poems. This concept is found in the works of the poet. A kind-hearted person is a person who wants only justice and truth. A kind person does not deceive anyone, does not lie, does not commit betrayal.

He does not deviate from the path of justice. The poet believes that only good people can lead humanity to goodness and civilization.

A sample of Abai is the idea that the origin of moral qualities in a person can be found in young men devoted to virtue, moral intelligence, education, work. Both poets give priority to education, intelligence and diligence as a way to eliminate negative traits in a person. Arrogance, dishonesty, cruelty, lies, gossip, ignorance are harmful things that suppress human virtues. It is emphasized that these are not only the actions of an individual, but also a pest that should be avoided and removed from the people. Therefore, Shakarim says that one of the means of getting rid of these problems is the spiritual world of Abai, following the path of Abai's virtue and recognizing his education. The glorification of the concepts of mind, heart, kind heart, thought is a legitimate continuation of the process that Abai sang beautifully and harmoniously. Undoubtedly, the philosophical approach and worldview in Shakarim's work are influenced by the Abai tradition. The image of a "complete man" created by Abai is the owner of love, who loved Allah, loved humanity, and gave birth to justice. However, even if we say that only saints, rulers and prophets have achieved the status of a «perfect and righteous person», worshipping God, perfecting one's inner world, following the qualities of contentment, mercy, kindness and purity are the basis of human principles. That is why the poet concludes that «keep your mind, courage and heart the same, then you will be complete unlike others».

The «mind of conscience» is a mind that serves the path of goodness and justice. True reason avoids evil. A person who has a conscience knows the meaning



of his life as serving his country, his land. The mind directs knowledge, skills, and art to the path of creation and well-being. The one who owns mind of conscience knows that he is a citizen serving for the present and future of his people.

Where there is honest work, a kind heart, a mind, a person acquires lust, blocks injustice, dishonesty, lies, deception. Through these three values, a person follows a straight path. He claims that when a person improves, society and life improve, true love for the Creator begins. In one of the poems the poet:

Typing a word left over from the old one,  
From my own thoughts,  
I prefer to teach,  
I would like to correct a person  
-he reveals his virtuous purpose.

Violence is the worst form of barbarism,  
The country will not improve from washing shit with shit  
If there is no science that will correct the conscience,  
Justice does not defeat evil in lies [3, p. 131]

Here the poet proves that evil, injustice, wars, harmful weapons, cruelty and tyranny will not disappear until a person has justice, mercy, honesty, a kind heart and a pure mind.

In Shakarim's work, the issues of morality and humanism are rooted in the centuries-old national values of our people, its artistic and aesthetic essence and peculiar tone in poetic expression are vividly revealed. The poet, eager for humane and humane modernization of generations, puts the question of «conscience» in the foreground:

With hard work  
With an expression  
If art touches the mind,  
A bright soul,  
Hot life,  
If the knowledge of conscience is taught [3, p. 185] - concludes.

In this poem, the poet used Kazakh poetry to transform it, continuing the novelty that Abai brought

He creates figurative pictures comparing the state and breath of nature with human existence. Imagery in the poet's poetry can also be seen in such phrases as «not awakening of a swarthy heart», «cruel act», «dead heart», «lowered mood», «unjust villain», «free mind», «sunny sorrows». With the help of such figurative expressions as «A dark cloud with snow falling from the eyelids», «the wounded did not drip on our soul», etc., he brought new psychological returns to Kazakh poetry. A person, deeply plunging into his inner world and revealing the influence

of behavior, masterfully embodies the image of people in whose heart there is no place for good, who do not see their essence, living their days in lies.

Shakarim's poems show how to get rid of negative behavior, giving priority to quality quality. For a poet, spirituality is the only way to improve quality-it is self-awareness. Ways to eliminate the bad features of the inner world that interfere with virtue, the poet also abounded in poetic expression. It reveals the negativity of a person's psychological states, such as negligence, laziness, anger, which overshadow human qualities.

From laziness to negligence,  
From negligence to ignorance...  
Born one after the other,  
That's how humanity will disappear [3, p. 129]

A poet who wants to fulfill the desires of the soul, not the body, overcoming himself, creates clear and impressive poetic images through such narratives.

### Conclusions

In conclusion, Shakarim notes that the most virtuous quality of a person is humanity. In any of the poems, epics, prose works and sayings of Shakarim Kudaiberdiuly, there are moral problems that have a great educational value in its meaning. Shakarim has long embodied a civilized model of educating a citizen of Kazakh society using linguo-axiological units for the purposes of human existence, education, human improvement, poetically skillfully depicted harmony in life only when he drew attention to the problem of correcting society through the correction of personality, continuous searches in the process of human life, self-improvement. Linguo-axiological units in Shakarim's poetry were expressed in the form of separate concepts, phraseological turns, symbols, formed a kind of poetic artistic nature of our spirituality.

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## ШӘКӘРІМ ШЫҒАРМАШЫЛЫҒЫНДАҒЫ РУХАНИ-АДАМГЕРШІЛІК ҚҰНДЫЛЫҚТАРДЫҢ ТІЛДІК КӨРІНІСІ

*Мақалада Шәкәрім шығармашылығындағы рухани-адамгершілік құндылықтардың тілдік көрінісі лингвоаксиологиялық тұрғыда қарастырылады. Зерттеудің мақсаты – Шәкәрім поэтикасын лингвоаксиологиялық аспектіде зерделеу, ақын шығармашылығындағы ұлттық рухани құндылықтардың тілдік бірліктер арқылы берілу жолдарын айқындау. Мақалада материалдарды жинақтау, лингвоаксиологиялық, концептуалдық талдау, тұжырымдау әдістері қолданылған. Зерттеу барысында авторлар рухани адамгершілік құндылықтарды білдіретін ақыл, ой, жүрек, жан, шын, нұр, рахат, жар, ар, махаббат сияқты концептілерге талдау жасайды. Аталған концептілердің Абай Шәкәрім поэзиясындағы сабақтастығы талданады.*

*Зерттеу нәтижесінде ақынның рухани адамгершілік құндылықтарды халықтың гасырлар бойы қалыптасқан әдет-ғұрпы, таным түсінігіне негіздей отырып, ислам құндылықтарын адам жанына терең сіңіру мақсатында қарапайым халыққа түсінікті етіп, көркем поэтикалық тілмен жеткізгені туралы тұжырым жасалады.*

*Зерттеу барысында жасалған тұжырымдардың теориялық және практикалық маңызы зор. Мақалада қол жеткізген тұжырымдарды «Лингвоаксиология» бағытындағы зерттеулерде, сондай ақ «Шәкәрімтану», «Қазақ тілінің стилистикасы», «Поэзия тілі» сияқты арнаулы курстарда қолдануға болады.*

*Кілтті сөздер: рухани мәдениет лексикасы, лингвоаксиология, концепт, символ, фразеологиялық оралым, поэзия, құндылық*

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## **ЯЗЫКОВОЕ ВЫРАЖЕНИЕ ДУХОВНО-ПРАВСТВЕННЫХ ЦЕННОСТЕЙ В ТВОРЧЕСТВЕ ШАКАРИМА**

*В статье рассматривается языковая картина духовно-нравственных ценностей в творчестве Шакарима. Цель исследования – изучение поэтики Шакарима в лингвоаксиологическом аспекте, определение путей передачи национальных духовных ценностей в творчестве поэта через языковые единицы. В статье использованы методы обобщения, лингвоаксиологического, концептуального анализа, формулирования материалов. В ходе исследования авторы анализируют такие концепты, как разум, мысль, сердце, душа, Истина, Свет, удовольствие, совесть, любовь, выражающие духовно-нравственную ценность. Анализируется преемственность указанных концептов в поэзии Абая и Шакарима.*

*В результате исследования делается вывод о том, что поэт передавал духовно-нравственные ценности художественно-поэтическим языком, понятным простому народу, с целью глубокого погружения исламских ценностей в душу человека, опираясь на многовековые обычаи, познание народа.*

*Выводы, сделанные в ходе исследования, имеют большое теоретическое и практическое значение, а также могут быть использованы в исследованиях по направлению «Лингвоаксиология», а также на специальных курсах, таких как «Шакаримоведение», «Стилистика казахского языка», «Язык поэзии».*

*Ключевые слова: лексика духовной культуры, лингвоаксиология, концепт, символ, фразеологический оборот, поэзия, ценность*

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