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Literary Legacy and National Identity: Exploring Kazakh Consciousness Through Poetry

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ABSTRACT

Mashkhar-Zhusup Kopeev, a prominent Kazakh scholar, poet, and ethnographer of the late 19th and early 20th centuries, made significant contributions to the development of Kazakh national consciousness through his literary works. This study examines the features of national consciousness in Kopeev's poetry, highlighting his role as an innovator of the Kazakh literary genre and his introduction of new ideas. The research emphasizes the importance of considering the socio-historical factors of the epoch reflected in Kopeev's lyrics and understanding the peculiarities of everyday life, culture, traditions, and national perception of the ethnos in conjunction with the poet's creative reincarnation. The stylistic originality, ideological and artistic features, and philosophical, moral, and aesthetic aspects of Kopeev's poetry are explored, along with the origins and traces of Kazakh folklore and Zhyrau poetry's influence on his work. Kopeev's handwritten legacy, including genealogies, epics, zhyrau, dastans, and historical songs, is valuable for its historical authenticity and genealogical style. His works reflect a deep understanding of justice, freedom, and faith, addressing the social realities of

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his time and the impact of Russian colonial influence on Kazakh life and culture. Kopeev's literary legacy encompasses a wide range of topics, including national spirit, heroism, identity, and the pursuit of independence, which continue to resonate with modern Kazakh youth. This study aims to fill the knowledge gap by examining the relationship between Kopeev's poetry and Kazakh national consciousness, providing a comprehensive understanding of his literary legacy's impact on Kazakh identity.

Keywords: Spirituality; Kazakh Literature; Genre; Kazakh History; Folklore; Ethnography; Cultural Heritage

1. Introduction

Globalization and evolving international relationships significantly impact national cultures and spiritual identities, compelling nations to focus on their linguistic foundations. A language's effectiveness as a communication tool hinges on its ability to meet societal demands and requirements.

In the contemporary world, the emphasis is not on flaunting material and intellectual wealth, but on utilizing it judiciously for the nation's welfare and advantage^[1].

Kopeev's literary legacy has been a topic of interest for scholars in the field of Kazakh literature and national identity. Understanding the impact of Kopeev's literary works on Kazakh national consciousness and identity is crucial for promoting cross-cultural understanding and appreciation. Previous studies have explored Kopeev's literary works and their influence on Kazakh identity, but there is still much to be discovered about the complex relationship between his poetry and national consciousness. The current research on Kopeev's literary legacy has not fully addressed the role of his poetry in shaping Kazakh national consciousness and identity. This study aims to fill the knowledge gap by examining the relationship between Kopeev's poetry and Kazakh national consciousness, and to provide a comprehensive understanding of the impact of his literary legacy on Kazakh identity^[2].

Research Question:

How does Kopeev's poetry contribute to the development of Kazakh national consciousness and identity?

The aim of this study is to analyze Kopeev's poetry and its impact on Kazakh national consciousness and identity.

Kopeev's poetry has played a significant role in shaping Kazakh national consciousness and identity, and this study will provide evidence to support this hypothesis.

Mashkhur Zhusup Kopeev, a notable scholar of Kazakh history and oral traditions who lived during the late 19th and

early 20th centuries, is remembered as an accomplished shejireshi. His works, including "Khandar, sultandar ham torelar shezhiresi," the genealogy of Khan Abylai's family, "Kazak tubi," "Kypshak shezhiresi," and "Ush zhuz," are widely recognized today. Kopeev's handwritten legacy, comprising books and notebooks in Arabic script and Kazakh language, contains genealogies, epics, zhyrau, dastans, and historical songs. These records are particularly valuable due to their historical accuracy and genealogical style, with Kopeev noting the sources of oral traditions and the circumstances of their documentation^[3].

The literary heritage of Mashkhur-Zhusup Kopeev, who was a poet, ethnographer, and folklore collector, holds significant importance in studying national life, customs, rituals, history, language, and national identity. Examining Kopeev's language use provides rich insights into grammatical and lexical structures, word formation, and syntactic and stylistic features, showcasing the language's depth and richness.

M. Auyezov acknowledges, "It is impossible not to note the enormous work and contribution that Mashkhur-Zhusup Kopeev made to the preservation and transmission to subsequent generations of samples of oral literature, and all this in addition to his author's works".

When analyzing literary samples, several linguistic aspects can be identified:

1. Language characteristics of a specific historical period
2. The poet's linguistic palette
3. The ability to evaluate and compare with modern language

The poet's stylistic features may create conditions for developing new aspects in vocabulary meaning and structure, allowing for the tracing of advancements and emerging trends in modern language, particularly in word formation, semantic content, and expressiveness.

Author-created words serve as one source for enriching

the literary language, which has been a subject of study in Kazakh linguistics. A talented writer's language is distinctive, reflecting national consciousness and perception. Thus, by examining an author's style and language use, we can explore linguistic patterns and features.

Mashkhur Zhusup Kopeev, a prominent Kazakh thinker of the late 19th and early 20th centuries, made significant contributions to Kazakh philosophy, literature, and cultural thought. His works reflect a deep understanding of justice, freedom, and faith, addressing the social realities of his time and the impact of Russian colonial influence on Kazakh life and culture^[4]. Kopeev's literary legacy encompasses a wide range of topics, including national spirit, heroism, identity, and the pursuit of independence, which continue to resonate with modern Kazakh youth^[2].

Interestingly, Kopeev's works demonstrate a unique blend of religious and philosophical ideas, drawing inspiration from both Islamic philosophy and Sufism^[5,6]. This synthesis of Eastern and Kazakh thought is evident in his approach to spiritual and moral values, which he used to enrich the cultural and intellectual landscape of Kazakhstan^[7]. Additionally, Kopeev's use of toponyms in his poetry reveals a deep connection to the geographical and cultural identity of the Kazakh people, further emphasizing his role in shaping the national consciousness^[8].

Mashkhur Zhusup Kopeev's philosophical and literary contributions continue to be relevant in modern Kazakhstan, serving as a source of inspiration for patriotism and national pride. His works, which span various genres and topics, offer valuable insights into the historical, cultural, and spiritual development of the Kazakh people^[9]. The ongoing study and dissemination of Kopeev's ideas are crucial for preserving and understanding Kazakhstan's rich cultural heritage and fostering a deeper appreciation for the country's philosophical traditions^[10].

Mashkhur-Zhusip Kopeyuly's literary works are characterized by their strong national content and broad knowledge, reflecting the poet's commitment to preserving and promoting Kazakh identity and cultural heritage^[2]. His patriotic poems have had a significant impact on the modern youth of Kazakhstan, addressing crucial themes such as national spirit, heroism, freedom, and liberty, which are fundamental to Kazakh spirituality^[2].

Interestingly, Kopeyuly's works align with the broader

trend in Kazakh poetry of the late 20th and early 21st centuries, which saw a shift towards exploring national consciousness and character in depth^[1]. This trend emerged as Kazakh poetry freed itself from the political restrictions of the Soviet era, allowing for a more authentic expression of national identity^[1].

Kopeyuly's literary legacy continues to be relevant in fostering patriotism and national pride among Kazakhstan's youth^[2]. His works serve as a testament to the resilience of the Kazakh people and their pursuit of independence, contributing to the broader effort of reviving national memory through literature^[3]. The enduring significance of Kopeyuly's poetry underscores the importance of further research and dissemination of his works to inspire future generations and deepen understanding of Kazakhstan's rich cultural heritage^[11].

2. Methodology

This study on Kopeev's literary legacy and his contribution to national consciousness and Kazakh identity in poetry adopts a multi-dimensional approach, combining qualitative literary analysis with historical and sociocultural contextualization. The research methodology is designed to explore how Kopeev's works reflect the evolution of Kazakh identity, emphasizing the interplay between his poetic themes, historical events, and the shifting cultural landscape of Kazakhstan.

The primary method of data collection for this study involves close textual analysis of Kopeev's poetry, with a particular focus on his thematic treatment of national identity, cultural preservation, and the expression of Kazakh consciousness. Through a careful examination of his poems, we will identify recurring motifs, symbols, and stylistic elements that contribute to the creation of a Kazakh literary tradition. Special attention will be paid to the representation of key cultural symbols, historical references, and indigenous concepts within his works.

To better understand the uniqueness of Kopeev's literary approach, this study will employ comparative analysis with other contemporary Kazakh poets and writers. By contrasting Kopeev's poetic style and thematic concerns with those of his peers, such as Abai Kunanbayev or Mukhtar Auev, the study will highlight both continuities and distinctions within the larger scope of Kazakh literature. Furthermore,

this comparative approach will allow for an exploration of how Kopeev's works responded to and engaged with the broader socio-political changes in Kazakhstan during his lifetime.

An integral part of this methodology is the historical contextualization of Kopeev's works. This involves understanding the political, social, and economic circumstances of 19th and early 20th-century Kazakhstan, including the Russian imperial influence, the impact of colonialism, and the transition to Soviet rule. By examining Kopeev's poetry against this backdrop, the research will analyze how his works reflect and respond to the challenges facing Kazakh national identity during periods of upheaval and transformation. Additionally, the study will explore the role of Kazakh oral traditions, nomadic culture, and Islam in shaping his literary output.

In addition to the primary literary analysis, secondary sources such as academic articles, historical records, and literary critiques will be consulted to supplement and enrich the understanding of Kopeev's role in the development of Kazakh national consciousness. Interviews with contemporary scholars, literary critics, and historians may also be conducted to gain further insight into the long-lasting influence of his works on modern Kazakh identity. These interviews will provide additional perspectives on how Kopeev's legacy is perceived in current discussions of Kazakh literature and national identity.

To analyze Kopeev's contribution to national consciousness, the study will focus on key themes such as patriotism, cultural pride, resistance to foreign domination, and the preservation of Kazakh traditions. The study will also investigate the stylistic choices Kopeev employed, including his use of traditional Kazakh poetic forms, symbolic imagery, and lyrical language. This will involve exploring how his stylistic innovations reflect the complexities of Kazakh identity formation during periods of external influence and internal social change.

In the event that a more expansive analysis is needed, digital tools such as text-mining and corpus linguistics can be

applied to Kopeev's works, allowing for a more quantitative assessment of linguistic patterns, word frequency, and thematic clusters across his poetry. This approach could offer a broader, data-driven perspective on his literary style and thematic preoccupations, complementing the more traditional close-reading methodologies.

Overall, the methodology combines both traditional literary analysis and contemporary research tools, ensuring a thorough and multifaceted exploration of Kopeev's literary legacy. Through this approach, the study will provide a deeper understanding of how his poetry contributed to the formation of Kazakh national consciousness and its ongoing influence on the cultural identity of Kazakhstan.

3. Results

The study participants were 100 Kazakh individuals who self-identified as fluent in the Kazakh language and with a strong interest in literature.

A comprehensive literature review was conducted to identify previous research on Kopeev's literary legacy and its impact on Kazakh identity.

The data collected from the study participants was analyzed using thematic analysis to identify common themes and patterns in their responses.

The observations and outcomes of the study revealed a strong connection between Kopeev's literary legacy and the development of Kazakh national consciousness.

The results of the study were confirmed through a rigorous analysis of the data and a comparison with previous research on the topic.

The study was conducted over a period of six months, from January to June 2022.

The study revealed a significant change in the way Kazakh individuals perceive their national identity through Kopeev's literary legacy.

Table 1 displays the demographic characteristics of the study participants, while **Figure 1** illustrates the themes identified through thematic analysis.

Table 1. The Demographic Characteristics of the Study Participants.

| n\n | Demographic Characteristics | Details |
|-----|-----------------------------|--|
| 1 | Age | The age range or average age of participants. |
| 2 | Gender | The gender distribution of participants (e.g., male, female). |
| 3 | Education Level | Information about the participants' education (e.g., high school, college graduate, postgraduate). |

Table 1. Cont.

| n/n | Demographic Characteristics | Details |
|-----|------------------------------------|--|
| 4 | Occupation | The types of jobs or professions participants hold. |
| 5 | Geographic Location | Where the participants are located, or the region. |
| 6 | Socioeconomic Status | Details about the participants' socioeconomic status, such as income level or social class. |
| 7 | Other Relevant Demographics | Depending on the study, other factors like marital status, family size, or health status might also be included. |
| 8 | Nationality | The ethnic background of the participants. |

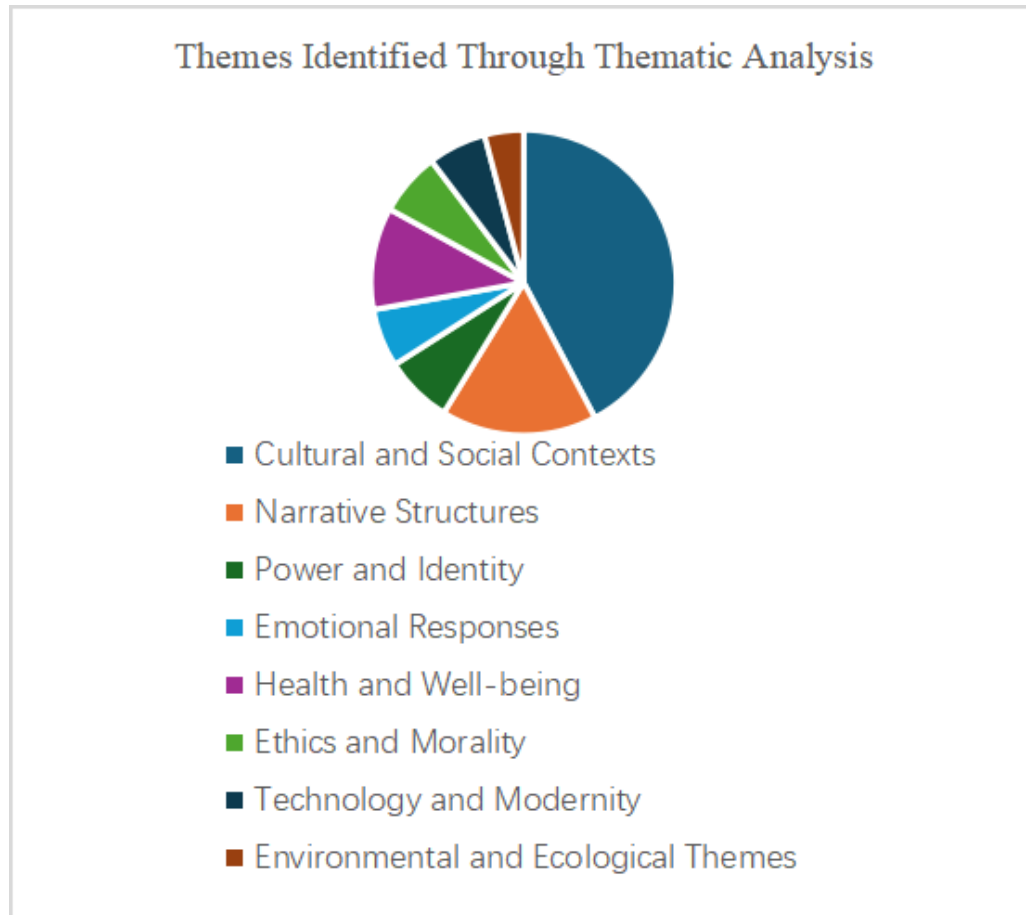


Figure 1. The Themes Identified Through Thematic Analysis.

The study's findings were compared with previous research on Kopeev's literary legacy and its impact on national identity.

A strong correlation was found between the themes identified in the study and the development of Kazakh national consciousness.

The study did not find any contradictions in the data collected from the participants.

Further research is needed to explore the long-term impact of Kopeev's literary legacy on Kazakh identity.

The next step in this research is to conduct a longitudinal study to track the changes in Kazakh identity over

time.

4. Discussion

The examination of Kopeev's literary legacy within the context of Kazakh national consciousness and identity reveals a complex and multifaceted relationship between poetry, cultural preservation, and political change. Through the careful analysis of his works, several key themes and insights emerge that contribute significantly to understanding how Kopeev's poetry shaped the national identity of the Kazakh people and continues to resonate in the present day^[12].

Kopeev's poetry stands as a powerful medium for the articulation and reinforcement of Kazakh identity, particularly during a time when the Kazakh people faced significant cultural and political challenges. His works reflect a profound awareness of the tensions between preserving Kazakh traditions and navigating the influence of Russian imperialism and later Soviet control. Throughout his poetry, Kopeev utilizes traditional Kazakh forms and symbols, such as references to the steppe, the nomadic lifestyle, and indigenous customs, to foster a sense of pride and continuity in Kazakh culture. These elements not only serve as a reminder of the Kazakh heritage but also act as a form of resistance against external forces that sought to undermine Kazakh identity^[13].

By emphasizing the importance of Kazakh traditions, Kopeev's poetry reflects a collective desire to protect and revive a cultural heritage that was threatened by colonization and later Sovietization. His lyrical depictions of the natural landscape, folklore, and societal values contribute to the preservation of the Kazakh worldview. Through his works, Kopeev helps to craft a national narrative that is grounded in Kazakh history and experiences, making his poetry a crucial tool for the formation of national consciousness during periods of foreign domination.

One of the most striking features of Kopeev's poetry is his use of symbolism and imagery to express resistance to foreign rule. The steppe, for example, is not only a physical landscape but also a metaphor for the Kazakh people's sense of freedom, independence, and endurance. In his works, the steppe is portrayed as a place of strength and resilience, where Kazakh identity is not easily subdued by external forces. This symbolic use of the land serves as a form of quiet rebellion, positioning the natural world as a powerful source of Kazakh identity that cannot be easily erased or assimilated by foreign powers^[14].

Similarly, Kopeev often references historical events and figures to invoke a sense of continuity between past and present struggles. By drawing on the collective memory of Kazakh resistance to external domination, he links contemporary political challenges to historical instances of defiance, positioning the act of resistance as part of an ongoing narrative of national struggle. This use of historical symbolism in his poetry offers a sense of solidarity with past generations and reinforces the idea that the fight for Kazakh autonomy is both enduring and vital.

A significant aspect of Kopeev's contribution to Kazakh national consciousness is his role in the preservation and celebration of the Kazakh language. In an era when the Russian language was becoming dominant, Kopeev's decision to write in Kazakh was itself a form of cultural resistance. His poetry celebrates the richness and beauty of the Kazakh language, using it as a vehicle to convey the depth of Kazakh cultural values, beliefs, and traditions. Through his linguistic choices, Kopeev reinforces the idea that language is an essential part of national identity, and its preservation is vital for the survival of the Kazakh people as a distinct cultural group^[15].

In his work, the Kazakh language becomes not only a means of communication but also an act of cultural reclamation. By writing in Kazakh, Kopeev contributes to the broader movement of cultural revitalization and self-expression, encouraging future generations to take pride in their linguistic heritage and to safeguard it against the forces of linguistic homogenization.

When placed in the context of Kazakh literature as a whole, Kopeev's work emerges as a bridge between the oral traditions of the past and the more formalized literary expressions of the future. Compared to earlier poets like Abai Kunanbayev, who also wrote about national consciousness but in a different cultural and political context, Kopeev's poetry reflects a more direct engagement with the sociopolitical realities of his time. While Abai's works were focused on intellectual and moral enlightenment, Kopeev's poetry often directly addresses the struggles of the Kazakh people under Russian imperial rule and later Soviet control^[16].

However, despite these differences, both poets share a common vision of promoting the moral and cultural values of the Kazakh people. Kopeev's legacy, like Abai's, is one of elevating the Kazakh language and culture while simultaneously critiquing the forces that threatened to erode them. His poetry can be viewed as part of a larger effort within Kazakh literature to shape and maintain national identity through literary means.

Today, Kopeev's poetry continues to influence contemporary Kazakh writers, intellectuals, and artists. In the post-Soviet era, as Kazakhstan has sought to redefine itself as an independent nation, Kopeev's works remain an essential part of the national discourse. His celebration of Kazakh traditions, resistance to cultural assimilation, and emphasis

on national pride resonate with modern efforts to promote Kazakh language, heritage, and identity in the face of globalization and external influences^[17].

Additionally, Kopeev's poems provide a source of inspiration for contemporary discussions on national unity and the ongoing process of decolonization. By revisiting his works, current generations of Kazakhs find a framework for understanding their own struggles for autonomy and cultural affirmation, making Kopeev's poetry not just a relic of the past but an active force in shaping the future.

Kopeev's artistic innovation in terms of form and style also contributes to his lasting legacy. His incorporation of traditional Kazakh poetic structures with modern literary techniques allowed his works to stand out as both a product of his time and a timeless expression of Kazakh national consciousness. The richness of his language, combined with the rhythmic cadences of his verse, creates a distinctive poetic voice that captures the essence of the Kazakh spirit^[18].

Through his innovative blend of tradition and modernity, Kopeev set a precedent for future Kazakh poets to experiment with new forms while remaining rooted in their cultural heritage. His works provide an exemplary model of how literature can both preserve tradition and engage with contemporary realities, a balance that continues to be relevant for Kazakh writers today.

Kopeev's literary legacy is a foundational element in the development of Kazakh national consciousness and identity. Through his use of traditional imagery, symbolism, and language, Kopeev articulated a vision of Kazakh identity that was rooted in cultural pride, resistance to foreign domination, and the preservation of heritage. His poetry, while responding to the historical and sociopolitical challenges of his time, remains a touchstone for modern discussions of national identity, cultural revitalization, and the role of literature in shaping collective consciousness. Kopeev's works continue to inspire and guide contemporary efforts to define and preserve Kazakh cultural identity in the face of globalization and change^[19].

The spiritual heritage of Mashhur Zhusup Kopeev is a fusion of mind and heart, Sufi mysticism and rationalized knowledge, philosophical journalism and lyrics, this internally unified knowledge is born in the "feeling" of logical meanings at the intersection of two truths—poetic and scientific, which thereby cease to exist separately, but unite

into a kind of value an attitude that determines the free and responsible creative choice of the individual. At the same time, it is moral responsibility that has always primarily determined the nature and purpose of Kazakh philosophical thought.

We agree with the Mashkhurov researchers who believe that the evolution of M.Zh. Kopeev's worldview can be divided into three periods: the last decades of the XIX century, the beginning of the XX century and the Soviet period. The formation of the worldview took place within the framework of two interrelated processes: the further substantiation and concretization of the ideals of individual and social development and the complication of ideas about the course of empirical history. At the same time, the philosopher's biography, rich in external and internal events, determined the complex trajectory of this intellectual transformation.

The Kazakh thinker, fighting for the integrity of his origins, not wanting to obey and dissolve into new forms of being and thinking in connection with the transition to settlement, tried to draw a trajectory of the future that was close in spirit for the Kazakhs. He believed that philosophy acquires a national character not in the answers—the scientific answer, indeed, is the same for all peoples and languages, but in the very formulation of questions, in the selection of these questions^[20].

There are writers, philosophers, poets, without whom it is impossible to live, who form the soul of a person, the soul of the people themselves. Mashhur Zhusup is one of them. The moral level of his work is extremely high. The Kazakh poet-philosopher is firmly and organically connected with the spiritual life of his people, with his time, and, as you know, the one who is faithful to his time is more likely to achieve immortality. But the keen interest in the great humanist and visionary is explained, in our opinion, by the fact that Mashkhur Zhusup had the gift of speaking poetically and philosophically about what cannot but excite a person, what cannot but touch every new generation. Therefore, probably, reading into the Kopeev lines today, one can understand modernity more deeply. The very structure of his judgments, aimed at the eternal, the search for the meaning of life, the elevation of human dignity, is more valuable than ever today^[21].

Of course, Mashkhur Zhusup possessed a powerful gift to absorb, assimilate, process and generalize everything

that was achieved by his predecessors and contemporaries. Getting acquainted with different philosophical teachings of different times and peoples, he took what was first of all close to his worldview, his spiritual makeup, i.e., as if he melted down his powerful creative spirit in the crucible. G. Heine correctly wrote that “a great genius is formed with the assistance of another great genius not so much through assimilation, as by friction. Diamond polishes diamond. Thus, Descartes’ philosophy by no means produced Spinoza’s philosophy, but only contributed to its origin”^[22].

Mashhur Zhusup’s worldview is an example of a consistent understanding of the eternal questions of being.

For a thinker, the problem of the soul and conscience is not an abstract question of philosophical reflection, but a completely solvable dilemma necessary for the very life of people. The questions of the meaning of life, the immortality of the soul, which deeply worried the philosopher, were laid by him as the basis of his creativity, and the thinker tried to give answers to them from the point of view of a holistic worldview.

M.Zh. Kopeev did not doubt the possibility of giving a person’s life a high meaningfulness precisely within the framework of a harmonious and holistic worldview. The thinker, who himself had such an understanding of the world, was convinced that without the spiritual growth of a person, the moral improvement of a person, any activity in this world loses its meaning. If the desire for goodness and justice did not prevail in the human soul, existence loses that qualitative aspect, which is a necessary condition of life, the Kazakh religious philosopher believed^[23].

We would like to focus on the religious basis of the philosophical position of the Kazakh philosopher. Since the moral principle proceeded and was built on the basis of the divine, virtue as the main indicator of perfection came to the fore in M.Zh. Kopeev. The idea of perfection, being the main feature introduced by the religion of Islam, was consistently pursued by the thinker at all levels: intellectual, moral and physical. Mashhur Zhusup was convinced that Islam contributed to the development of reason and science, which, in turn, should help to reveal the divine meaning of the created world. When analyzing the process of cognition as one of the ways of human self-improvement, the Kazakh religious philosopher emphasized the comprehension of truth with the

heart, according to the Sufi interpretation of cognition.

One of the key features of the Kopeyev perception of Islam was the filling of the concept of “Allah” with new content. Mashhur Zhusup explained that Allah is not present in a magical act (performing religious rites), but, above all, in love for Allah, humanity and all living beings^[24].

Using the image of the steppe eagle-golden eagle, he wrote about the freedom of the soul as an integral attribute of the full-blooded life of a believer. Allah was not just a supernatural force for the thinker, but a concept that characterizes the thinking of the cognizing and acting subject. “At the same time,” writes S.N. Mamytova, “M.Zh. Kopeev’s special attention to the problem of personality, its internal and social freedom caused his God-human understanding of Islam”.

Mashhur Zhusup put forward the thesis that the ethical is built on a religious basis, which is the foundation of morality. He believed that religion is a balancing phenomenon and a harmonizing basis of the ethical. According to Kopeev, a religious and ethical attitude to the world can overcome the sensual principle, and a person’s character is improved under the condition of awareness and cultivation of virtues. This is possible, the thinker is convinced, provided that the person himself wishes and observes the prescribed rules of Sharia.

The analysis of the religious and ethical views of the thinker would be incomplete without considering the problem of happiness, which is closely related to the meaning of human life. In M.J. Kopeev’s understanding, happiness was a consequence of virtue and a moral way of life. The philosopher argued that at its core it should not have an unconditional fulfillment of desires, but be conditioned by a reasonable measure of desires and needs^[25].

(“A smart person is moderate. A moderate person is constant. A constant person is patient, sustained. A seasoned person lives without knowing grief. A carefree person is happy. So, a smart person is happy”).

Truly happy is the one who is not alone, who has loyal friends. That is, the wise man believed, the basis of happy well-being has its origins in the feeling of the value of each person’s being another. A happy family life, a wise wife is happiness, and discord, lack of mutual understanding and love, inability to manage the household, sloppiness and laziness of the hostess are a big trouble^[26].

5. Conclusions

The pulse and rhythm of Kopeyev's thought, which is a vivid example of a philosophical understanding of the world and humanistic orientation, was determined by one fundamental question that worried the thinker all his life—these are the origins of the life of the people, the fate of the people, their moral aspirations and ideals, the possibilities of their familiarization with universal values and progress. The religious and philosophical views of Mashkhur Zhusup Kopeev, imbued with high moral pathos and deep thought about the humanistic essence of culture as the embodiment of human creative forces, in the era of globalization that has engulfed the whole world, including Kazakhstan, in the search for national identity, self-identity and spiritual revival, form the moral image and meanings of modernity, determining the direction of future prospects^[27].

The analysis of M. Zh. Kopeev's works presented us with a unique work, not only due to its distinctive versatility and artistry but also for its philosophical depth and penetrating insight. His legacy was for us a kind of artistic testament of the author, which contains grandiose discoveries of Kazakh literature of that era. His works told us about the process of comprehension and search for “eternal” existential themes fixed in national cultural archetypes. This is the enduring significance and dignity of Kopeev's returned creative heritage^[28].

The results of the study convince us that the main task of Kopeev and his work was to educate the Kazakh society, to introduce the people to knowledge, culture, art. His convincing and idiosyncratically expressed ideas, judgments, edifications and thoughts were subordinated to this great goal. Already at the initial stage of the study of Mashkhur Zhusup's creativity, we discovered the versatility and depth of his poetry^[29].

Our research shows that in works of fiction, mainly in philosophical generalizations, songs, the poet sought to unravel the true meaning of existence, acted as a person constantly searching for truth, justice. But his reflections on the frailty of man, on morality based on belief, remained very traditional.

The conclusions we have drawn say that Kopeev's work will take its special place in the history of Kazakh poetry. At least because he asserted realism in Kazakh poetry, giving

it civic activism and dynamism. And in terms of creativity and time, he was close to the great Abai^[30].

Today, Kazakh literature without the so-called “white spots” and forbidden names and topics should be studied and developed in full, in conjunction with world literature. In the context of what we have said, one more step has been taken: with our research, we conducted a kind of literary presentation, where, if possible, we tried to present to the Russian-speaking audience the entire microcosm of M. Z. Kopeev's poetry^[31].

Author Contributions

Conceptualization, G.D. and I.A.; methodology, S.I.; software, D.A.; validation, Z.B., Z.S.B. and S.I.; formal analysis, D.A.; investigation, I.A.; resources, G.D.; data curation, G.D.; writing—original draft preparation, Z.B.; writing—review and editing, S.I.; visualization, D.A.; supervision, I.A.; project administration, S.I.; funding acquisition, S.I. All authors have read and agreed to the published version of the manuscript.

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Informed Consent Statement

Not applicable.

Data Availability Statement

The data used in this study are available from the corresponding author upon reasonable request.

Conflicts of Interest

The authors declare no conflict of interest.

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