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## STUDYING THE WORKS OF ABAY AND SHAKARIM USING A SYNERGETIC APPROACH

**Abstract.** The article discusses the synergetic paradigm in modern science, its main concepts and principles, the application of the synergetic approach in the humanities and the advantages of the synergetic method in the studying the works of Abai and Shakarim.

The aim of the study is a synergetic analysis of the works of Abay and Shakarim Kudaiberdiuly. The study determines the role of the synergetic approach in studying the works of Abay and Shakarim, the importance of studying works of art in a systematic synergetic way. The study analyzes the synergetic nature of the two poets' works, which allows for a deeper understanding of the synergetic trend in Kazakh literature. The study used the methods of systematization, induction, deduction, literary interpretation, synergetic research, and comparison. The opinions of Abay and Shakarim Kudaiberdievich about creation reflect the synergetic nature of fiction.

The results of the study can be used in literary studies when conducting research in the synergetic direction, teaching the disciplines «History of Kazakh Literature», «Abay Studies», «Shakarim Studies».

**Keywords:** synergetics, synergetic approach, literary studies, prose, poetry.

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## Абай және Шәкәрім шығармаларын синергетикалық тәсіл арқылы зерттеу

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**Аңдатпа.** Мақалада қазіргі ғылымдағы синергетикалық парадигма, оның негізгі тұжырымдамалары мен принциптері, гуманитарлық ғылымдарда синергетикалық тәсілдің қолданылуы және Абай мен Шәкәрім шығармаларын зерттеудегі синергетикалық әдістің артықшылықтары туралы айтылады.

Зерттеудің мақсаты – Абай және Шәкәрім Құдайбердіұлының шығармаларын синергетикалық тұрғыдан талдау. Зерттеуде синергетикалық тәсілдің Абай және Шәкәрім шығармашылығын зерттеудегі рөлі, көркем шығармаларды жүйелі синергетикалық тәсілмен зерттеудің маңызы айқындалады. Зерттеу барысында екі ақынның шығармашылығының синергетикалық сипаты талданады, бұл қазақ әдебиетіндегі синергетикалық бағытты тереңірек түсінуге мүмкіндік береді. Зерттеу барысында жүйелеу, индукция, дедукция, әдеби интерпретациялық әдіс, синергетикалық зерттеу, салыстыру әдістері қолданылды. Абайдың және Шәкәрім Құдайбердіұлы шығармаларындағы жаратылыс туралы көзқарас пікірлері көркем әдебиеттің синергетикалық сипатын танытады.

Зерттеу нәтижелерін әдебиеттану ғылымында синергетикалық бағытта зерттелер жүргізуде, «Қазақ әдебиетінің тарихы», «Абайтану», «Шәкәрімтану» пәндерін оқытуда қолдануға болады.

**Кілт сөздер:** синергетика, синергетикалық тәсіл, әдебиеттану, проза, поэзия.

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### **Синергетический подход в изучении произведений Абая и Шакарима**

**Аннотация.** В статье рассматривается синергетическая парадигма в современной науке, ее основные концепции и принципы, применения синергетического подхода в гуманитарных науках и преимущества синергетического метода в изучении произведений Абая и Шакарима.

Цель исследования – синергетический анализ произведений Абая и Шакарима Кудайбердиева. В исследовании определяется роль синергетического подхода в изучении творчества Абая и Шакарима, значение исследования художественных произведений системным синергетическим способом. В ходе исследования анализируется синергетический характер творчества двух поэтов, что позволяет глубже понять синергетическое направление в казахской литературе. В исследовании использовались методы систематизации, индукции, дедукции, литературной интерпретации, синергетического исследования, сравнения. Мнения Абая и Шакарима Кудайбердиева о созидании отражают синергетический характер художественной литературы.

Результаты исследования могут быть использованы в литературоведении при проведении исследований синергетического направления, преподавании дисциплин «История казахской литературы», «Абаеведение», «Шакаримоведение».

**Ключевые слова:** синергетика, синергетический подход, литературоведение, проза, поэзия.

## Introduction

Synergetics is simultaneously a scientific discipline, a method of cognition, and a worldview. It is supra-disciplinary, and its principles are widely used in both the natural and human sciences, which helps to erase the boundaries between them. In recent decades, such areas as sociosynergetics (or homosynergetics), synergetics of history, and synergetics of culture have emerged in the field of humanities.

The synergetic trend emerged in the middle of the 20th century as a new approach to scientific thinking, opposing classical determinism and atomism. I. Prigozhin and G. Haken are the founders of the synergetic theory. I. Prigozhin introduced the principle of “self-organization” into scientific circulation. German scientist, theoretical physicist H. Haken introduced the term synergetics into scientific use in 1969. The term Synergetics “gr. sinereia – sin – means “together”, and ergos – “to act” [1, p. 5]. One of the founders and developers of the field of synergetics is G. Haken, who proposed using a synergetic research method in the field of physics and biology. In his research, G. Haken came to the conclusion that the interconnection and interaction of the elements that make up the system lead to the formation of complex structures and order.

Synergetics developed as a theory aimed at explaining the dynamics, interactions, and mechanisms of system development, mainly in such fields of science as physics, biology, sociology, and philosophy. Its main principle is the emergence of new properties and phenomena as a result of the interaction of various elements in systems.

“In describing biological, physical, economic, historical, literary, social, and linguistic phenomena, the successful application of concepts and methods of the synergetic approach has revealed similarities in the evolutionary principles of complex systems, if not universality. As a result, synergetics has made it possible to create a wide range of interdisciplinary connections and is considered as a conceptual and methodological basis for interdisciplinary synthesis of knowledge. Synergetics has led to a holistic perception of a world in which everything is interconnected and constantly changing” [2, p. 49].

Later, the method of synergetic research was applied in the humanities, psychology and sociology.

K. Funfstuck's work “Synergetics as a new cognitive model in the humanities” says: “Many objects, such as language, society, perception, thinking, traditionally studied in the humanities, are highly complex systems that have so far been amenable only to fragmentary, one-sided or ineffective study by traditional approaches. Fragmentation violates the principle of the systemic nature of the subject; one-sidedness - the principle of the polyfunctionality of the subject, imposing a rough-line operationalism of action on the latter; inefficiency of the approach turns into fundamental gaps in the paradigm itself. Synergetics, on the other hand, allows us to outline new horizons for solving humanitarian problems” [3, p. 4].

The synergetic approach in literary criticism is a method aimed at studying the interaction of elements of a literary work, their complex connections and dynamic changes. The synergetic method is aimed at considering the structural elements of a work of art as an integrated system.

## Research methods and materials

Synergetics is an interdisciplinary area. When studying the history of the formation of the synergetic field, a review of foreign and domestic research using methods of collecting, systematizing and comparing materials was conducted. Conceptual, interpretative, and synergetic approaches were used to study the synergetic nature of Abai and Shakarim's works.

The development of this direction was received by H. Haken, A. Babloyants, G. Nikolis, S. Weinberg, I. Prigozhin, R. Graham, P. Glensdorf, K. George, R. Defay, M. Kurbage, J. Kallioti, L. Lugiato, S.P. Kurdyumov, B.X. Meinhardt, K. Mainzer, K. Nikolis, Mizra, J.S. Nikolis,

M. Stadler, L. Rosenfeld, J.M.T. Thompson, F. Henin, J.V. Hunt and other scientists of the world made great contributions.

“Many scientists characterize synergetics as a phenomenon of convergence of Western and Eastern worldview paradigms, the formation of a new ethics corresponding to the principle of unity of man and the universe, truth, beauty and morality. Her ideas are in tune with the postulates of Taoism with its concept of following the natural course of things, including in the general rhythm of nature, where «a certain order was attributed to chaos and the ideas about the fractal structure of dynamic chaos received only at the end of the XX century were surprisingly anticipated” [4, p. 12] - writes V.V. Afanasyeva.

S.P. Kurdyumov and G.G. Malinetsky: “Synergetics is connected with deep philosophical questions. Some of its ideas are close to the philosophical views of the Ancient East, where the emphasis was on the integrity of the system, which emphasized the need for such effects on nature and man that would be consistent with their internal properties” [5, p. 125].

In the book, V.G. Zinchenko, V.G. Zusman and Z.I. Kirnose correlate classical methods of studying literature with the systemic synergetic paradigm that was developed in the theory of science of the 20th century, in particular in the works of Nobel laureate I.P. Prigozhin and the founder of synergetics H. Haken. The authors of the book introduce the idea of a systemic synergetic paradigm as a model for problem formulation and solutions in the field of exact sciences and humanities. Giving a new idea of the «literature» system, scientists proceed from the ability of literature to self-regulation, which is studied within the framework of a systematic approach, and to self-development, which is studied by synergetics. They define literature «as a large self-regulating system that consists of elements connected by direct and inverse connections – the author, the work and the reader - and has the ability to self-develop» [6, p. 17].

This article uses methods of systematization, induction, deduction, literary interpretation, systemic synergetic research, comparison in the study of the works of Abai and Shakarim using a synergetic approach.

### **Results and discussion**

The synergetic method studies the internal coherence of a literary work. Studying the works of Abai and Shakarim using a synergetic approach helps to reveal more deeply the philosophical, psychological and social aspects of the poets' work.

“The synergetic theoretical and methodological approach is a universal scientific paradigm of the universe, created and developed by crossing three areas: nonlinear modeling, applied philosophy and knowledge in a specific science” [7, p. 40].

According to scientists, synergetics is «one of the successive stages of paradigmatic non-classical knowledge» [8].

If we understand a scientific paradigm as “a way of knowing the world that determines the general principles of studying a specific object in various sciences”, we can assume that synergetics is a new scientific paradigm. It has the characteristics of a new paradigm, since it is focused on a set of facts, i.e. “objects of research” that have not previously been studied by classical science.

“Among the components of true synergetics, scientists note an innovative, universal synergetic methodology that offers a new approach to known facts and the adoption of new solutions to unresolved problems within the framework of the classical scientific paradigm. By interpreting universal synergetic models and filling them with specific scientific content, considering them in a specific subject context, scientists decide the priorities of a certain field of knowledge and revise the essence of known phenomena and processes, thereby strengthening the position of synergetics” [9, p. 128].

The synergy of Abai and Shakarim's creativity is an approach that considers the creative world, philosophy and worldview of the two great poets as an integrated system. Using a synergetic approach, the author explores how different elements (content and form, language, symbolism, philosophy) in the poetry of Abai and Shakarim influence each other, forming new meanings and values. The work of Abai and Shakarim reflects the deep connections between thought and feeling, nation and man, nature and society.

The philosophical thinking of poets plays an important role in the works of Abai and Shakarim. Both poets describe people and society, spiritual and social problems in their works. If Abai's worldview focuses on love for humanity, justice, knowledge and the pursuit of science, Shakarim's philosophy emphasizes the harmony of being and spirit. Abai's teachings, based on reason and knowledge, are intertwined with Shakarim's spiritual quest and reflections on the essence and nature of man.

In Abai's words, criticism is expressed against injustice and shortcomings in society, and Shakarim talks about the responsibility of a person for himself, his thoughts and actions, about the purity of his inner world.

Researchers of Abay's mythopoetics in the synergetic direction express the following opinion about the synergetic direction: “Now the phenomenon of post-beiclassical (post-non-classical) science synergetics begins to connect the concept of a traditional mythical concept in a stable form in the unified cultural space of Alash with understandable literary science. Considering mythopoetics in literary works, without resorting to synergetics, leads to getting stuck in the framework of studying stereotypes of the Soviet era, which were once considered our scientific heritage” [10, p. 57].

In a synergetic study of the works of Abay and Shakarim, it is possible to analyze philosophical reflections in the works of poets about creation, about the Creator, about the world around them, about the laws of nature.

In the “twenty-seventh word” of the great thinker Abai, conclusions are given about the Universe, about the Creator, about the seven layers and seven layers of the earth, about the existence of man. These conclusions of the thinker are logically stated on behalf of Plato's Teacher Socrates. The sage Socrates tells the disciple Aristodemus about the human body, about where the mind told him to come from, the following philosophical reflection: “You have seen this universe, you have no mind to measure it, you agree with its appearance and with what appropriate law of harmony it was created, and you see that none of it is indestructible”. Reflecting on the mysterious nature of the creation, Abai asked: «Is the Lord one immeasurable great mind? If not with the mind, then this means that the world is created for different needs and is connected to each other for a reason, and the mind is not measurable». Socrates believes that «the creator is the master of excess intelligence” [11, p. 45].

Abai will also present in the thirty-eighth his scientific conclusions about the creation of the world, his vision of Allah, the creator of eighteen thousand universes, and the existence of man:

“The logic of my statements is also confirmed by the amazing harmony of the created universe. After all, everything in the world is created in such a way that one serves the interests of the other. Inanimate bodies do not feel pain and serve as food for animate creatures; animals support the life of intelligent beings - people; animals are exempt from the answer to the Last Judgment, and man is endowed with reason and dominates everything. In the fact that God created man capable of holding the answer at the Last Judgment, his justice and love for man were manifested. He created the image of man different from the forms of worms, birds, other animals, endowed man with a better build, put him on two legs, placed his head high so that he could observe the world around him, so that he did not bend down and did not take food like an animal, gave him two hands that serve his head; so that he could enjoy the aromas, gave him a nose; so that he could see the food consumed, gave him eyes; to protect them from dangers, gave eyelids;

eyelashes are given to protect eyelids from friction; eyebrows - to take away the eyes flowing from the forehead sweat; language was given so that people could communicate, understand each other and work together. Is this not a sign of love for man? If someone loves you, don't you have to say the same?" [12, p. 46].

In this context, the great thinker explains the existence of man, the legality of nature, describing the skill and boundless wisdom of God the Creator. He describes the superiority of man over animals and insects in an external being.

“Think about it: the sun evaporates moisture, turns it into clouds, which, pouring on the earth with life-giving rain, give life to seeds, herbs and flowers that delight the human eye and heart; ripen all kinds of fruits, sugar canes that support life on earth; rivers flow into the seas and lakes, quench the thirst of animals and birds, serve as a habitat for fish. The earth gives man bread, cotton, hemp, fruits and berries, stores fossil wealth; birds give man fluff, meat, eggs; animals – milk and skin; water – fish – caviar, bees – honey and wax, worms – their silk. By producing these riches, no one and nothing in the world will say, “This is mine !” Everything is for the good of man. Factories and machines created by incredible work serve for the joy and benefit of man» [11, p. 47]. It leads to thinking about the laws of nature.

In the second half of the twentieth century, he moved from social and humanitarian disciplines to exaggerated praise of the achievements of natural sciences. This belief led to the current state of the planet, the threat of a thermonuclear catastrophe, and most importantly, a decrease in the ethical and aesthetic indicators of culture, and the strengthening of technocratic psychology.

Philosophical interpretation of the world: the doctrine of being. The world is a natural environment in which a person lives outside of a person. Natural processes and phenomena do not exist separately, but in contact with each other. The world is a unity because the individual elements in it are connected to each other by gravity.

Genesis is considered one of the oldest, most traditional and historically rich concepts in philosophy. This is the equivalent of concepts such as «to be, to be». This concept is conditioned by the need to recognize the human environment as a single whole. With its help, you can formulate the philosophical question “What is the world?”. The question can be answered.

“God Almighty skillfully created the world and created man so that he could grow” says

Abay. Abay's view of creation is also artistically intertwined in his poetic works:

Bezendirgen jer jüzın Täñırım şeber,sipattaidy.

Meirbandyq düniece nūryn töger.

Anamyzdai jer iip emizgende,

Beine äkeñdei üstiñe aspan töner [11, p. 182].

The study of Shakarim's works in a synergistic direction also gives great importance to literary studies. Both poets deeply immersed themselves in philosophical topics, in questions of man and society, reason and feelings, education and culture. Abay and Shakarim raised Kazakh poetry to a new level, their innovative ideas served as an example for subsequent generations. Abay is a classic of Kazakh poetry, and Shakarim is his student and follower. Deep philosophical thoughts and moral values are traced between the works of two poets.

Shakarim said: «There are two different ways that people have been talking about life for a long time. One is that even if the body dies, the soul does not disappear, and even after death there is a kind of life that is not even similar to this life. That's why they say that you should not worry about the worldly life alone, but take care of being good in the last life. Now one says that everything in this world is created by itself, there is no owner who made it so, and there is no soul that resurrects after death. I think it's a tough task for a smart person to find out which of these two paths is more obvious. Why, if we want to bring a person to the ultimate happiness, we must know the truth and the lie of the way that there is a creator and there is a different kind of life even after

death. If it is true, take care of it and bring people to the ultimate happiness, if it is a lie, so that you don't worry about it and only care about this world, so how do we check these two? The examiner should be aware of the words of every scholar from different religions and different sciences. And one very necessary condition is that he should not be bound by the words of a good man, who believes that his religion, what he has read, what he has studied, what he has learned, what he has done, what he has done, and what he has done against them. All the words said should be tested with a healthy mind» [12; 13].

“In Shakarim's worldview, the issue of creation is considered in close connection with God's wisdom. When we look at his teaching from the point of view of its characteristics and principles, we can see from him creation, essence, spirit, etc. When analyzing the concepts and the main priority concepts, it can be concluded that creation is a test. In the poem “Animals and Fools”, know that this whole created world is for man. God gave will and reason. He warns that the reason for creation is for testing. In Shakarim's worldview, God created man “from nothing” and «breathed» from his creation (substance), and is not considered directly as a substantial whole. The Sufi worldview recognizes the transition of the soul from its original state of “oneness” (the state of being with God in the spiritual world) to the physical world as a separation or trial” [13].

Shakarim calls the knowledge that there is no truth outside the world of things, only what can be seen and touched by the hand, "discipline", and those who adhere to it are called «scholars».

Shakarim did a lot of research before talking about materialism. He knew various scientific assumptions that sought the basis of the world. He digested the opinions of philosophers and thought. Shakarim in his «Three clear» work, Herman Scheffler, Wirshaw, Doiwareman, Stuardmel, J. He cites the opinions of scientists such as Doln about the soul. Shakarim talks about the naturalistic views of ancient thinkers Thales, Anaximenes and Heraclitus, who connected the substance of the world with water, fire, and air. Along with these, Democritus' doctrine of atoms appeared in Greek philosophy, and it was known for the first time that the world is made up of the smallest atoms.

Shakarim said about him, “... the learned Greeks like Epicurus and Democritus used the atom as a proof and laid the foundation for the idea that the whole world is expanding and being created from the atom” [14, p. 21].

“Think about electricity and radio equipment, starting with fire coming from flat iron and flint. And it's the same thing as water. Who knows how much of it is hydrogen and how much is oxygen, and who separates it, uses it, adds it again if necessary and turns it into water?” saying, he concludes:

“...The Creator has knowledge, even the dead have a kind of life! The food of the soul in both lives: conscience, no one sees anything short of anything. In fact, this is the greatest help for advancement”.

Shakarim's poems reflect his thoughts about creation. He said:

«Gylym dep, boqty jegızdı,  
Denesız zat joq degızdı.  
Paidasyz pänmen perdelep,  
Tapqyzbai qoidy negızdı» [13, p. 92].

“The subject people” Shakarim called atheists. «If you say that the world is wounded by something that was before, you must have it. If you say that you have the Lord Himself, then the word of each religion will be one negative stupidity. The atheists say that the world exists by itself and something wounds something as it becomes obsolete. This is even a negative way” [11, p. 4]. Atheists are those who say that there is no God, the world is on its own. In one of the poems of the wise Abai, this interpretation is also found.

«Künü-tümü oiymda bır-aq Täñiri,

Öziñe qūmar qylğan sonyñ ämiri.  
Haliqqa mahlūq aqyly jete almaidy,  
Oimen bilgen närseniñ bāri – dāhri» [11, p. 153].

The question of the soul that interested two thinkers. The author of the book “The Life of the soul” is the author of the book “The Life of the soul”. He believes that everything in the world has a soul, the soul does not die, changes, grows as it changes, increases: the sentient soul, the Valley soul, the thinking soul, the intelligent soul.

The artistic legacy of Shakarim Kudaiberdiuly, who continues the creative tradition left by Abraham, enriching it with his own discoveries, is a pearl of our original literature.

Shakarim:

If you learn from mistakes,  
You would be a thinker.  
How many different flowers, leaves,..  
Take each one in your hands.  
But don't just put it back

Think about what's inside, he says. The translation of Abai, which begins with the words “In the dark night a mountain rose,” shows that it was written by a representative of a people who knew nature well. Abai's image of a mountain going into the dark night, falling asleep and surrounded by the silence of the night, symbolizes the moment when a person goes to the afterlife. The resolution of this problem in the poem is expressed in the second stanza, which is expressed by the thought: “You will be calm, but if you are patient, there will be less of it.” However, Abai describes the “eternal development” of man not in a pessimistic mood, but in order to show the true nature of life, to say that human life is measured. It is believed that in this limited life, a person (creature) created by God must live a human life.

This poem fits into the context of nature and man as understood by Abai, so we know that the great poet translated the poem with great care. Shakarim is a thoughtful poet. He tried to understand the meaning of life, the basis of existence from a philosophical point of view. The poet-thinker Shakarim describes the frailty and falsity of life as follows:

The world is a trickle of water,  
We have descended like grass.  
We flow and wander every day.

We have many problems [12, p. 114] As the poem says, the river of life is endless. Among Shakarim's poems about creation and life are: “Birth, death - the true fate of destiny”, “Mind - an immeasurable bright light”, “Old age - an inescapable pit” and “I leave, I come...”.

“In his poem “To be born, to die – this is the true destiny of fate” the poet says:

Birth and death – are the true destinies of fate,  
The middle is life, and non-existence – are two ends.  
Like a dream between two nothings.

Life is a certain age” [12, p. 154], if it were necessary to define the interval of human life between two “nothings”,

In his work “Old Age” he delves into the essence of the biological stages of human life, trying to reveal the features of each of its stages.

There is nothing more interesting than youth,

In old age there is neither intelligence nor strength, - says the poet [12, p. 29], implying that old age is the result of a physiological process in human life, not just the fatigue of the body, but, figuratively speaking, not the wear and tear of the new and the exhaustion of life, but also a period of fading hopes and a period of disfigurement, when beauty is lost. Shakarim's conclusions do not contain a pessimistic tone, such as resignation to fate and the helplessness of man before his

Creator, but rather weighty considerations weighing the content of a person's conscious life and representing the true philosophical meaning of life.

No grief is death,  
I will not despair,  
A fated head meets its end.  
All born shall perish,  
Fate must be accepted,

Who can escape this death? [12, p. 31]. This poem demonstrates the harmony of Shakarim's worldview with nature. In his poem "Gone – Came" the poet not only asserts that nothing comes from nothing, but also that nothing disappears, but also explains that the body is primary, and the soul arises as a result of the development of this body. In a number of poems the poet reflects on the following: "Nature created many different souls", "A young animal was born, and from its soul a soul grew", "The soul is attached to the body, and the mind to the soul". Shakarim always sought to penetrate the mysteries of life and reveal its secrets. In this regard, the synergy of literary criticism and natural science is noticeable in Shakarim's work. The poet concludes that "the beginning of creation is movement".

Rain pours from the sky, a spring from the earth,

No matter how much they pour, they are inexhaustible, – he says [12, p. 199] in the poem "thought on the top of the mountain". Nature changes, it rains, the earth turns blue, streams thunder. This is all movement. Shakarim knows that the root of movement is the transition of matter from one state to another. In his understanding, any of these phenomena is infinite, everything is eternal. There is no development without movement. And the body is within the framework of time and space. He knew this with deep intelligence:

"If the whole world stood still,

Could time be measured?" he says. [12, p. 200]. This illustrates Shakarim's understanding that matter is inextricably linked with time and space, and time and space with matter. That is, where there is no movement of matter or nature, there would be no concept of time. Shakarim was able to clearly formulate the objective reality of being, that the world does not stand still, that natural phenomena are constantly moving and changing, that they develop in an inseparable connection with each other, in short, the dialectical laws of development. Therefore, human life cannot remain the same and unchanging. From this, Shakarim the thinker proceeds in his philosophical conclusion about the infinity of world phenomena and the uniqueness of movement.

In the poem "You will see black soil in the turfy ground". This opinion of the poet, born to assert that the phenomena of life, the laws of nature, are constantly evolving and moving, that the process of transition of matter from one state to another and, thus, nature and movement are eternal, is an obviously open assertion that does not require proof.

He believed that objective truth can be known. The poet, who fully understood the enormous importance of education and science in public life and was able to connect them with social progress, considered cognitive activity to be one of the main factors in the development of society. Throughout his work, Shakarim paid special attention to the problem of knowledge, sensory and logical forms of knowledge. He believed that objective truth can be known. The poet, who fully understood the enormous importance of education and science in public life and was able to connect them with social progress, considered cognitive activity to be one of the main factors in the development of society. Throughout his work, Shakarim paid special attention to the problem of knowledge, sensory and logical forms of knowledge. Shakarim's worldview is in tune with Abai's ideas. Abai's works contain many thoughts and ideas about the world and creation. Abai's views on nature and existence, thoughts about knowledge, reason, categories are reflected in his poems: "Nature will die, if it dies, man will not die", "Blue fog - the future is ahead", etc.

Synergy in Abai's work is reflected in the poet's consideration of human problems from various scientific points of view, including philosophy, biology, aesthetics, psychology, and ethics. Abai considers man to be a part of nature, believes that his moral qualities are formed by the circumstances of life and eras, and the phenomena of the objective world are reflected in the consciousness of man and are reflected in his mental activity.

### Conclusion

In conclusion, the synergistic approach is an interdisciplinary research method that has emerged in the study of the physical and biological sciences and is currently widespread in all areas of science.

Synergetics studies the interaction of complex systems. The synergetic approach, as noted by V.G. Zinchenko, V.G. Zusman and Z.I. Kirnoze, allows us to study the semantic aspect of the relationship of the literature system with numerous contexts and the environment.

The peculiarity of the synergistic method is that it does not exclude the classical laws of science, it contributes to the discovery of new facets of the object under study.

The study of ideas related to natural sciences in the works of Abai and Shakarim, with the help of a synergetic approach, is of great importance for literary studies. The synergy of the works of Abai and Shakarim expands our understanding of the world, creation, human essence and society, considering the creative world, philosophy and worldview of the two great poets as a whole system.

Studying the works of Abai and Shakarim through a synergetic lens enables a deeper understanding of their system of thought, inner logic, and holistic worldview. This approach allows their literary heritage to be interpreted as a complex, self-organizing spiritual system, in line with the standards of modern science.

The importance of studying the works of Abai and Shakarim synergistically takes on particular significance at the intersection of modern scholarship and the humanities. This approach allows for a comprehensive interpretation of poetry, philosophy, religion, culture, and history. By examining the ideas of these two giants as a unified system, one can more deeply uncover their inner spiritual harmony and continuity. Synergetics is an interdisciplinary field that studies the interaction of various elements leading to the formation of a qualitatively new system. This approach helps explain development, self-organization, and the search for equilibrium in complex systems under unstable conditions. The works of Abai and Shakarim are precisely such a complex spiritual system. The works of both poets intertwine religious, philosophical, moral, ethical, and cultural ideas. A synergetic approach allows us to explore the interconnection, development, and integration of their ideas. From a synergetic perspective, Abai's concepts of “being human», “fighting ignorance”, “mind, strength, and heart” and Shakarim's ideas of “knowledge of honor”, “honesty”, “truth, and love” complement each other. Their thoughts, interacting with each other, become a unified humanistic system. A synergetic study of the works of Abai and Shakarim is not simply a literary analysis; it is a new paradigm for understanding the inner laws of Kazakh spirituality, the logic of development, and the relationship between man and society. This approach connects their ideas to modernity and contributes to the modernization of the national system of thought.

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