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**Questions of the general  
psychology in works of Mashkhur  
Zhusup Kopeyev**

This article is devoted to the analysis of questions of the general psychology in works of Mashkhur Zhusup Kopeyev. Development of psychological views of Mashkhur Zhusup Kopeyev represents very actual task. Now the Kazakh people and the Kazakh youth need enrichment of the inner world and a reinforcement of patriotic feelings, and studying of views of the outstanding Kazakh poet can introduce in it the contribution. The analysis of a creative heritage of the outstanding Kazakh religious philosopher and great seer Mashkhur Zhusup Kopeyev shows that many questions have been raised by him exclusively deeply, and the ideas stated by the thinker can be estimated quite only today. In essence, Kopeyev has outstripped the time because now we solve those problems with which he grappled and reflected a century ago. Kopeyev's merit, in our opinion, consists that he helped the person to specify time of his existence, to distinguish itself in crowd of both predecessors, and contemporaries. He sincerely believed that only the philosophy is capable to slightly open to us secret of life, to present happiness and in general to carry out an esthetic justification of human existence. The Kazakh thinker, fighting for integrity of the sources, not wishing to submit and be dissolved in new forms of life and thinking in connection with transition to settled life, tried to draw a future trajectory, congenial for Kazakhs. He believed that the philosophy gains national character not in answers – the scientific answer, really, for all people and languages is one and only, – but in the statement of questions, in selection of these questions. Analyzing various traits of character, Kopeyev wrote: "The clever person is moderate, moderate is steady, patient, patient is without grief". Though this classification of traits of character is interesting in the psychological relation, the moderation is excessively absolutized here and carelessness as a positive trait of character is eulogized. Works of the thinker during the Soviet period were in disgrace, were repressed and forbidden, were exposed to violent default and oblivion. But time sorts things out: today Kopeyev's works are actively studied and published, the 20-volume collected works of the poet and philosopher were published in the Pavlodar state university; there is also the Center of Mashkhur studies, where scientists comprehensively analyze a creative heritage of the great fellow countryman.

**Key words:** general psychology, philosophy, religion, Kazakh poetry, happiness.

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**Вопросы общей психологии  
в трудах Машхур  
Жусупа Копеева**

Данная статья посвящена анализу вопросов общей психологии в трудах Машхур Жусупа Копеева. Развитие психологических взглядов Машхур Жусупа Копеева представляет собой весьма актуальную задачу. В настоящее время казахский народ и казахская молодежь нуждаются в обогащении своего духовного мира и в подкреплении патриотических чувств, и изучение взглядов выдающегося казахского поэта может принести в это свой вклад. Анализ творческого наследия выдающегося казахского религиозного философа и великого провидца Машхур Жусупа Копеева показывает, что многие вопросы были поставлены им исключительно глубоко, а высказанные мыслителем идеи могут вполне быть оценены только сегодня. По существу, Копеев опередил свое время, потому что сейчас мы решаем те проблемы, над которыми он бился и размышлял столетие тому назад. Заслуга Копеева, на наш взгляд, состоит в том, что он помогал человеку уточнить время его существования, отличить себя в толпе как предшественников, так и современников. Он искренне верил в то, что лишь философия способна приоткрыть нам тайну бытия, подарить счастье и вообще осуществить эстетическое оправдание человеческого существования. Казахский мыслитель, борясь за целостность своих истоков, не желая подчиняться и растворяться в новых формах бытия и мышления в связи с переходом к оседлости, пытался прочертить близкую по духу для казахов траекторию будущего. Он полагал, что философия приобретает национальный характер не в ответах – научный ответ, действительно, для всех народов и языков – один, а в самой постановке вопросов, в подборе этих вопросов. Анализируя различные черты характера, М.Ж. Копеев писал: «Умный человек бывает умеренным, умеренный бывает устойчивым, терпеливым, терпеливый бывает без печали».

**Ключевые слова:** общая психология, философия, религия, казахская поэзия, счастье.

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**Машһур Жүсіп Көпеев  
шығармаларындағы жалпы  
психология сұрақтары**

Бұл мақала Мәшһүр Жүсіп Көпеевтің шығармаларындағы жалпы психология мәселелерін талдауға арналған. Мәшһүр Жүсіп Көпеевтің психологиялық көзқарастарының дамуы өте өзекті міндет болып табылады. Қазіргі уақытта қазақ халқы және қазақ жастары өз рухани дүниесі мен патриоттық сезімдерінің нығаюын керек етеді және де қазақтың дүр ақынының көзқарастарын зерттеу осыған көмектесе алады. Кеңес дәуірінде ойшылдың шығармашылығы құдалауда болып, репрессияланды, тыйым салынды, ол туралы айтылмады және мәжбүрлі түрде ұмытылды. Алайда уақыт бәрін өз орнына қою қабілетіне ие: бүгінде Көпеев еңбектері белсенді түрде оқып-үйретіліп, басылып-шығарылуда. Павлодар мемлекеттік университетінде акын әрі философтың 20 томдық жинағы жарық көрді, ғалымдар біртуар жерлерінің шығармашылық мұрасын жан-жақты талдау ісімен айналысатын Мәшһүртану орталығы жұмыс істеуде.

**Түйін сөздер:** жалпы психология, философия, дін, қазақ поэзиясы, бақыт.

**QUESTIONS OF THE  
GENERAL PSYCHOLOGY  
IN WORKS OF  
MASHKHUR ZHUSUP  
KOPEYEV****Introduction**

In a creative heritage of the outstanding representative of the Kazakh philosophy of the end of the XIX century and the beginning of the XX century Mashkhur Zhusup Kopeyev life of the Kazakh society and level of consciousness of the people is traced. In his works he safely and ruthlessly described occupation of the best lands of Kazakhs by imperial Russian colonial policy, destruction of religion and language of the people, national originality, tradition, suppression of national spirit.

In own works of Mashkhur Zhusup Kopeyev all parties and characteristics of political and social, psychosocial and cultural and spiritual life of the Kazakh society are described, characteristics of fundamentals of ethnopsychology are given. The criticism of the ridiculous parties of public life and negative behavior of the contemporaries, who are contrary to humanity, is peculiar to his works. For example, in the work “The Word Told by Mashkhur in Forty Six Years” he describes the negative phenomena which have extended in the Kazakh society such as: evil, lie, deception, greed, duplicity and envy [1].

The second half of the 19th century and the beginning of the 20th century, time in which there lived Mashkhur Zhusup Kopeyev, was time of the penetration of the capitalist relations into Kazakhstan, which has caused demolition of the social way which was established for centuries, has led to abrupt change of consciousness and psychology of the people, and further to hostility, dissociation, division into parties, corruption and injustice.

Kopeyev paid special attention to idea of integrity and association of the people, highly appreciated aspirations of the people. The main subjects of his works are awakening of national consciousness and national conscience, freedom, equality and justice. He has seen in division of childbirth and tribes, clannishness, in race for power an infectious disease which will do harm to unity and the peace of the people. He has disclosed importance of unity and submission of the personal purposes to the purposes of the people in fight for freedom and equality. He was the person thinking of destiny and bright future of the people, honor and advantage, urged to respect the rights of the people.

On depth of poetic thought and philosophical penetration into an essence of the phenomena Kopeyev is in the same row with the best poets and thinkers of the East. First of all, the scientist has deserved respect of contemporaries and descendants: as the philosopher and the philologist knowing several languages he educated the Kazakh people. As the great ethnographer, he kept and reported history of sesquicentennial prescription. Kopeyev was the largest researcher of the Kazakh folklore, and also the famous expert on east literature and the theory of Islam. Being an encyclopaedist, he was deeply religious person at the same time; he believed that without religion there is no science. 30 volumes of researches became Kopeyev's heritage: religious and philosophical reflections, scientific works, legends, folklore legends and predictions.

### Main body

We agree with the researchers of Kopeyev's works believing that evolution of outlook of Kopeyev can be divided into three periods: last decades of the 19th century, beginning of the 20th century and Soviet period [2]. Formation of outlook happened within two interconnected processes: further justification and specification of ideals of individual and social development and complication of ideas of the course of empirical history.

Zh. Aymautov, whose works owing to ideological installations also long time remained unfairly forgotten, was one of the first researchers of compositions of Kopeyev. Zh. Aymautov was an initiator of the publication of the first collection of works of the poet-thinker. The scientist wrote about Kopeyev as about jewel of the Kazakh philosophical and poetic tradition and convinced the philosopher of personal correspondence in need of his creativity for the people. Addressing Kopeyev, he wrote: «Сіз қазақтың қазақ заманында дүниеге келіп қалған гауһарысыз. Сіздің құлашыңыз ұзын, қиялыңыз терең, арманыңыз алсытағы өткен өмірде. Жаңа заманның бұйынтақ сөзі, жыбырлақ мінезі сізді жарытпайды, тосаңсытады, күні өткен жат адам қылады. Жаңа заман өйте берсін! Сіз онда жалғыздығыңызды, жапандығыңызды, сәнді-салтанатты ескі күніңізді жырлап өтіңіз» [3, p. 242]. ("You are the diamond, during an era when Kazakhs remained Kazakhs. The scale of your personality is great, the imagination is deep, and dreams are about antecedents. The modern time with its changeable character and vanity doesn't satisfy you, it seems unusual, and you feel like the stranger from the past. Let the modern time live as it live! You

continue to sing of loneliness and a privacy, fine and solemn and stately days of the left times").

Kopeyev's worldview is an example of consecutive and consistent judgment of eternal questions of life. For the thinker a problem of soul and conscience is not an abstract question of a philosophical reflection, but a quite solvable dilemma, necessary for the activity of people. The questions of meaning of life, immortality of soul which were deeply concerning the philosopher are put by him in the basis of the creativity, and the thinker tried to give answers to them from the point of view of complete outlook.

Kopeyev's works alternate with autobiographical data. Various events which he has endured personally have found the reflection in his verses, passed through a prism of his subjective views. The group of the Kazakh poets under the leadership of Sh. K. Satbayeva carries Mashkhur Zhusup Kopeyev to a number of the persons who have created classical literary shape of the East. For this reason in Kopeyev's compositions erudition and allegorical meaning, allegoricalness, wisdom is felt that often causes thorough creative and esthetic discourses.

In this regard, his researches in a genre of the fable are allocated with resourceful and powerful conclusions. For example, in comparison with a national example in the fairy tale of «Жарты нан хикаясы» («Adventures of a half of bread») rather conversation of the fisherman and a daeva which has undergone punishment of the tsar of Solomon in the work «Мың бір түн» («Thousand and one night») is remembered. In the fairy tale «Сикырлытас» («A magic stone») [4] is described greed of the son of the rich man and infinite kindness of the snake who is creeping out of a chest. And here, on the contrary, the snake released from a chest, beginning to grow steadily, turns into a dragon, stopping lives and tormenting those who have treated it with kindness. From this part this story has something in common with the fairy tale «Айдаһар қатын» («Female dragon»).

We find a number of interesting and original statements about various parties of mental human life in which the author, sorting a question of intellectual, visual and acoustical memory of people in his works, divides people on pensive, careless and quick-tempered, highlighting a role of the imagination and thinking in cognitive activity of people and in their intellectual development. The author wrote: "Dream isn't just a simple word, it is salt, cream of words. The imagination is the color of life, the activator of formation of fine. Without imagination a person is the tamed donkey. The imagination, thoughts, dreams develop mind, broaden horizons,

excite thoughts. The imagination pushes people to humaneness, does them wise, doesn't spoil their morals".

Certainly, Kopeyev had the mighty gift to absorb in himself, to acquire, process and generalize all what has been reached by his predecessors and contemporaries. Getting acquainted with different philosophical doctrines of different times and the people, he took what first of all was close to his outlook, his spiritual warehouse, i.e., as if transported in a hearth of the strong creative spirit. H. Heine truly wrote that "the great genius is formed at a grant of other great genius not only by means of assimilation, but also by means of friction. Diamond polishes diamond. So, Descartes's philosophy hasn't made Spinoza's philosophy at all, but only promoted her origin" [5, p. 64].

Kopeyev's reasoning on the imagination (or fantasy) can deserve attention of modern psychologists because he approves the imagination promoting intellectual development of the person. Of course, he interpreted the imagination a little abstractedly from production practical activities of people. Owing to limitation of the scientific and philosophical readiness and the contradictory parties of the outlook he didn't rise to materialistic understanding of a question, couldn't emphasize inspiring, mobilizing role of dream in people's life, need of connection of the imagination with the unrestrained volition turning them into reality. Kopeyev in psychological aspect considers the ethical concept "carelessness". According to Kopeyev, carelessness can be different. The first type of carelessness is when the person doesn't want to react, pay attention to the events at all, doesn't want to learn lessons from it; when the person is absolutely indifferent to everything. The second type of carelessness is when the person in one affairs is attentive, careful, diligent, and in others is careless. The first type of carelessness is incurable from defects, and the second can be cured "by means of development of mind, education of memory and humaneness". The first carelessness "is harmful in life", and the second "can't be considered harmful as it is even at wise people".

One more of verses condemning domination of a body, but don't smother – "Reflecting, reflecting, there is no thought left in the head". The author, to draw attention of the listener, the first lines of verses devotes expositions of the beginning of the word. We can meet similar style in Sh. Kудaybergenov's works. It shows that the author isn't an artist of feelings, the associative phenomena and inconcrete values, and wanted

that by means of verses the people have received spiritual food, advantage.

– He thinks of how to live much, without dying  
Also doesn't think of how to escape from harm [6]

Here the person who thinks only of long life and doesn't reflect on bigger is condemned. Mashkhur Zhusup Kopeyev paid much attention to a catharsis in Aristotel's doctrine (this is clarification of soul from all harmful, improvement of himself by means of removal from ill effects). The author reflecting offers such conclusion: "If everyone avoids, protect himself from bad acts, then his life in itself will be extended". We can see development of the similar conclusion in the following verses:

– Everyone marks time  
Also he doesn't think of advance forward

From these lines we see the suggestive description of a way of life of the person who makes senseless actions, doesn't think of the future, can't leave fetters of ignorance, weak-willed, loud, rough, the inhabitant, not indulgent.

Kopeyev didn't doubt a possibility of giving of human life of high intelligence within harmonious and complete outlook. The thinker in whom such outlook was inherent, has been convinced that without spiritual human height, moral improvement of the personality any activity in this world loses the meaning. He believed that if aspiration to good and justice haven't prevailed in soul of the person, existence loses that qualitative aspect which is a necessary condition of life.

The basic principles of ethic and psychological rules of conduct of Kopeyev follow from the Muslim religious morals dominating in ideology of that time. Kopeyev tries to emphasize the ethical morals with numerous links to sayings of the prophet. It should be noted, however, that Kopeyev in places quite often introduced the correct ideas corresponding to a natural-science explanation of the nature of psychological life. So, he wrote: "Having thought, you arrive at idea that the human thinking reminds the river abounding in water which is formed of five big inflows. One of them is all visible, another is all heard, the third is tangible, the fourth is smelled, and the fifth is taste" [7, p. 234].

It would be desirable to stop especially on a religious basis of a world outlook of the Kazakh philosopher. As the moral beginning proceeded and was built on the basis of divine, virtue as the main indicator of perfection came to the forefront in

Kopeyev's works. Idea of perfection, being the main feature introduced by Islam religion, was carried out by the thinker at all levels consistently: intellectual, moral and physical. Kopeyev has been convinced that Islam promoted development of reason and science which have to help to reveal divine sense of the created world. In the analysis of process of knowledge as one of ways of self-improvement of the person, the Kazakh religious philosopher placed emphasis on comprehension of truth by heart, according to Sufi interpretation of knowledge.

Filling by the new content of the concept "Allah" became one of key features of Kopeyev's perception of Islam. Kopeyev explained that Allah is present not at magic action (commission of cult ceremonies), but at love to Allah, mankind and all living beings. Using an image of a steppe golden eagle, he wrote about freedom of soul as the integral attribute of full-blooded life of the believing person. Allah was not just supernatural force for the thinker, but the concept characterizing thinking of the learning and acting subject. S. Mamytova writes: "At the same time, the special attention of Kopeyev to a problem of the personality, her internal and social freedom has caused his theanthropic understanding of Islam" [8, p. 19].

According to Kopeyev, on channels of sensual bodies from the outside world comes to a brain not only pure, but also alluvial. The thinking makes sorting of materials from which the suitable is accepted and unnecessary is discarded. According to Kopeyev, data of sense organs are processed in consciousness, and because of it wrong data on various phenomena of world around are rejected. Kopeyev considers that sense organs, along with the correct data, sometimes supply with the false information. Kopeyev is right when claims that a source of human thinking is work of five sense organs by means of which we receive various data on the outside world. Kopeyev's ideas stated about a role of language and the speech deserve attention. He specified that "language is a thought pearl". He highlighted that out of thought there is no language. So, considering language as a certain manifestation of thought, he was sometimes inclined to allow independent existence of thought out of language. Kopeyev was quite accurate critic of the negative phenomena of the Kazakh society of that time. So, he is indignant that "the tyrant is considered the good person", the thief and the swindler is considered the hero, most of people became "the owner of lie", even "noble" sell the honor, plunder the live and hope to receive something even from the dead [9].

The analysis of religious and ethical views of the thinker would be incomplete without

consideration of the problem of happiness closely connected with search of meaning of life of the person. In Kopeyev's understanding happiness was a consequence of virtue and a moral way of life. The philosopher claimed that in the basis it has to have not unconditional fulfillment of desires, but to be caused by a reasonable measure of desires and requirements. Kopeyev wrote:

«Есті адам – қанағатты. Қанағатты адам тиянақты. Тиянақты адам көнгерлі. Көнгерлі адам қайғысыз. Қайғысыз адам бақытты. Ендеше есті адам бақытты болады» [10, p. 22].

("The clever person is moderate. The moderate person is constant. The constant person is patient and stood. The stood person lives without knowing a grief. The sorrowless person is happy. It means that the clever person is happy").

The one who isn't lonely, who has loyal friends is rather happy. The basis of happy health has the sources in feeling of value each person of life of another. Happy family life, wise spouses are happiness, and the dissonance, lack of mutual understanding and love are a big trouble. To happiness components Kopeyev referred also material prosperity, certainly, excepting irrepressible aspiration to moneymaking and enrichment. G. Akhmetova who has defended the master's thesis on interrelation ethical and esthetic in MashkhurZhusupKopeyev, S. Toraygyrov and Zh. Aymautov's creativity, correctly emphasizes thought that "happiness, being many-sided ambiguous concept, represents result of the free choice of the person and is connected with variety of human wants, desires and searches of meaning of life. But, nevertheless, the Kazakh thinkers don't stop trying to find out the definition of so imperceptible condition of human soul. The general conclusion to which they come can be defined as need of submission of happiness of morality" [11, p. 23].

Really, an enormous variety of human aspirations, moods and desires generates various understanding of happiness. Usually it is associated with feeling of deep satisfaction from achievement of the purpose. Since the most ancient times for the Kazakh happiness was the gift from above which is often not depending on will and desire of the person. Often it was associated with luck. The Kazakh thinkers believed, if happiness is providential, then the person needs to make efforts for his preservation. Kopeyev wrote:

«Көрінбеген нәрсені аламын деп, Айырылма қолыңдағы барлығыңнан» [12, p. 57].

(“Having pursued for unknown and novel, don’t lose and don’t miss what you have”).

Human happiness, its sense and ways of achievement are the central question of ethics of all times and the nations. Various approaches and various decisions were offered. For example, the ethical doctrine called by hedonism considered aspiration to pleasure as the basic principle of behavior and the highest blessing. Other doctrine, an eudemonism, saw the highest blessing and the purpose of life in the aspiration to happiness. The eudemonistic principle of a conception of life was characteristic of all Arab-Muslim philosophy. Happiness is a keynote and the main category of all reflections of east peripatetics about the person, one of the main characteristics of Arab-Muslim philosophy in general.

The description of Kopeyev of functions of various bodies of a human body in the psychological-physiological plan deserves our attention as they, undoubtedly, contain positive knowledge and scientific data. It should be noted, however, that Kopeyev in own way interpreted data of natural-science knowledge, his judgments concerning a structure of a body of the person are extremely primitive. So, he compared a human body to the beautiful, harmoniously working city in which 360 channels operate (blood vessels, intestinal and other channels, he counted 360; there is exactly so much, how many they are available according to primitive national representation). According to Kopeyev, this “city” has numerous gate (a mouth, openings of a nose, ears and others) through which the city communicates with the outside world, receiving from it all necessary and throwing out the unnecessary. If Kopeyev compared internals (a stomach, lungs, a liver, kidneys, etc.) of the person to the wonderful machines or workers processing the arrived products, sense organs (sight, hearing, sense of smell, taste, touch) he called five mail carriers informing the king (a brain and heart) on all events around [7]. If Kopeyev considered knowledge of the person of their nature, structure and functions of an organism as the first division of science about the person, its second section he called ethics, which purpose is to teach the person to good behavior. Kopeyev does further attempt to find out what the mind is and what the word is. Sorting this question, he wrote that “the person, taken by itself, a naked creature. He admits on clothes which decorate the person” [7, p. 233].

He understood mind and the speech of the person as clothes. Kopeyev eulogized god that he allocated with mind only human being and tried to

explain what mind is. According to Kopeyev, mind is shown in various forms of knowledge connected with activity of a brain.

Kopeyev considered the first of knowledge forms an organ of vision which, according to his statement, is in contact with hearing aids. Sight of the person, as Kopeyev specified, is connected not only with the outside world, but also with a brain to which images of subjects are transferred. Sight acts as the translator informing a brain on those phenomena which are inaccessible to it. Kopeyev considered the second form of knowledge ability of the person to reproduce an image once the seen subject. It coincides with concept of representation which Kopeyev compared to the translator’s secretary who is writing down everything that is transferred to the last. The third form of knowledge is an activity of a brain which controls everything that is written down from the translator and defines its correctness or an inaccuracy. The fourth form of knowledge according to the contents coincides with intuitive knowledge, or the imagination by means of which the person learns everything he saw and didn’t see. In this knowledge, according to Kopeyev, the imagination has a great importance. Kopeyev attributes to it knowledge of god, value of food for an organism, knowledge of the enemies, instincts, etc. At last, Kopeyev compared the fifth form of knowledge to the prosecutor who is able to make the white – black, and to make the black – white [1].

### Conclusion

Thus, we have conducted a theoretical research of questions of the general psychology and philosophy in works of the Kazakh poet and philosopher Mashkhur Zhusup Kopeyev. There are writers, philosophers, poets without whom it is impossible to live, who form soul of the person, soul of the people. Kopeyev is one of them. Moral level of his creativity is extremely high. The Kazakh poet-philosopher is strongly and organically connected with spiritual life of the people, with the time, and, as we know, the one who is faithful to the time, reaches immortality easier than others. But the keen interest in the great humanist and the seer is explained, in our opinion, by the fact that Kopeyev had the gift to speak poetically and philosophically about those things that concern each person, that touch each new generation. Therefore, getting a grasp of Kopeyev’s lines today, it is possible to understand the present more deeply. The system of his judgments aimed at search of meaning of life, on an eminence of dignity of the person, is valuable today.

The spiritual heritage of Kopeyev is an alloy of mind and heart, Sufi mysticism and rational knowledge, philosophical journalism and lyrics, this internally uniform knowledge is born in “feeling” of logical meanings on crossing of two truth – poetic and scientific which thereby cease to

exist separately, and unite in the certain valuable installation defining the free and responsible creative choice of the personality. At the same time first of all moral responsibility always defined character and the purpose of the Kazakh philosophical thought.

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