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**THE NATURE IN THE ARTISTIC WORLD OF GOETHE AND SHAKARIM**

**Annotation**

*The article describe the theme of nature in the artistic world of the German poet I.V. Goethe and the Kazakh poet Sh. Kudaiberdiuly.*

**Key words:** I.V. Goethe, Shakarim Kudaiberdiev, artistic world, nature, poetry.

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**ГЕТЕ МЕН ШӘКӘРІМНІҢ ӨНЕР ӘЛЕМІНДЕГІ ТАБИҒАТ**

**Аннотация**

*Бұл мақалада неміс ақыны И.В. Гете мен қазақ ақыны Шәкәрім Құдайбердіұлының көркемдік әлеміндегі табиғат тақырыбы салыстырыла қарастырылған.*

**Түйін сөздер:** И.В. Гете, Шәкәрім Құдайбердіұлы, көркемдік әлем, табиғат, поэзия.

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**ПРИРОДА В ИСКУССТВЕ МИРА ГЕТЕ И ШАКАРИМА**

**Аннотация**

*В данной статье рассматривается тема природы в художественном мире немецкого поэта И.В. Гете и казахского поэта Ш. Кудайбердыұлы.*

**Ключевые слова:** И.В. Гете, Шакарим Кудайбердиев, художественный мир, природа, поэзия.

Shakarim's poems about nature clearly show the tradition of poetic school of Abai Kunanbaev: the unity of art and knowledge is always seen in them. We can observe it in the content of poems of the poet about nature, correlated between each other, which are devoted to the idea of opening

the pictures of the universe unity. The nature of Shakarim is not some certain landscapes in different verses, but a vital integrity, created by a single creator. Such poems as "Full Moon", "Not be mistaken the bird of consciousness, soaring high", "The lamp become sinful, considering itself brighter than higher light", "Why does the cock sing each hour", "Creator and Soul" only confirm the above words. For example, in the extract from the poem "Full Moon"

A'bden tolyp jaryq ai,  
 Jog'arylap o'rledi.  
 Talasyp jarg'a baiqamai,  
 Nury kemin ko'rmedi [1, p.255]

and in the other works of Shakarim it is often met the kazakh word "jar", which does not lose the essential meaning of the lyrics about nature and plays a decisive role in uncovering the ideological content of the poems. Piercing into the art space of the poet, in each of his poetic word, you can identify secret results of not only the one, but several systems of knowing the world. Therefore, his poems were born as a result of his philosophical work "The Three truths", in which the main issues were investigated in terms of pre-scientific, scientific and nonscientific knowledge.

Along with the fact that Shakarim was a philosopher, historian, scholar, poet, folklorist, musician or theosophist, who studied world religions and various esoteric teachings, the concept of the beloved in his poetry by the means of «jar" has turned into the universal collective image of an aesthetic category containing the quintessence. Therefore, beloved - "jar" is a universal image, concealing the eternal questions, the equivalent of Everything, the symbol like music, you want to feel your heart. A symbol-word "jar" in each poem serves as a metaphorical attribute to the main subject of metaphysics - the truth: "jar" - truth, "not my beloved girl, the light of truth, «jar" - the light "love took pity on me, my heart was filled with its light", "jar"- Creator," if you want to see life go away from the ego, bow to her", "jar"- the soul," there is no separation of soul and love." Poet is in difficult way of searching of beloved - "jar" that is generated by synthesizing all before advanced in science, culture, history, world religions, and mystical ways of knowing, such as spiritualism, telepathy, fahrizm, somnambulism, magnetism, mesmerism, poet watched the world in a pantheistic unity of spiritual and natural.

The identification of truth with beloved in the world of literature is not new one. That is what we observe in the poetry of Goethe and Shakarim.

In the tragedy "Faust" by Goethe, the world is as a reflection of a single Creator given through different images. In the tragedy the place where it happened there was the sky, the earth and the hell. Whereas the

main actors are Creator, spirits, angels, devil and furies, etc. The contrast is hardly ever seen between real and supernatural world, people and spirits, spiritual and natural. With the appearance of the devil in the first part of "Faust" Faust started praying with "The Key of Solomon" the Jewish holy book:

Faust  
 First speak the Words of the Four  
 To encounter the creature.  
 Salamander, be glowing,  
 Undine, flow near,  
 Sylph, disappear,  
 Gnome, be delving.  
 Who does not know  
 The Elements so,  
 Their power sees,  
 And properties,  
 Cannot lord it  
 Over the Spirits [2, p.3]

Faust invokes four elements here as fire, air, water and land. In Middle Ages Biblical King Solomon was considered as a powerful magician. "The Key of Solomon" is an old Hebrew book of spells. This spell personifies the elements of fire as in the legend, reptiles don't burn in fire; Sylph represents spirits of air, Undine performs water spirits but Kobold shows spirits of the earth [3, p 234].

Occult elements as the expulsion of Satana were often used in the opening of the tragedy. What attracts attention is Mephistopheles' fear of pentagram above the door. The pentagram is a magical sign with pentagonal star form, which was placed in the endings of initial letters of Greek Jesus Christ name.

European nations used to hang a magical five-pointed star above the doors to make evil spirits away. The pentagonal star was also a symbol of sacred Christ. The pentagram with a head above meant the strong man who manages your passion [4, p.84]. Goethe's Faust appears as a supernatural person who owns four elements of nature. Every phenomenon was the unity of body, mind and spirit of nature in Shakarim's poems.

About life and soul" poem says "Soul – your body and wear", the body nature is illusion in Platonic sense:

*Do not believe your body feeling!  
 It is like a mirage.  
 If you come near;*

*All of the bodies, feelings lie  
Listen to my words [1, p.327].  
(translation by Seysekenova A.B.)*

Dene sezimine nanba!

Sag'ym sy' ma eken?  
Baryp ko'rsen' taiay' sol man'g'a,  
Bar dene, sezim tu'gel aldaidy,  
Bul so'zimdi a'bden an'da [1, p.327].

Goethe's perpetual motion in nature explains the verse:

*Only for an hour over the early edge  
External tremble stood!  
But white rain is blown  
With warm wind gleamed.  
No time to breath in  
Wet greens in the forest,  
As you see, is swept by Bor;  
Leaf flutters in the wind [5, p.728].*

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*Let eyes and outcomes  
Bind your life stronger!  
Running nature ahead  
You leave yourself indeed [5, p.728].*

The Kazakh ancestors said that there was nothing in life impossible to keep, because material world was changeable. Shakarim mentioned the movement: "... If they say that motion occurs under the laws of attraction and rejection, then it needs a reason. There must be the founder of this law. Moreover, in these first principle, like atoms, there is male and female principle "[6, 66]. Gravity and motion, as well as reason, which leads to harmony and unity, is the trinity, whereas soul - is in triple alliance in its contradiction.

Jan men dene – qosylg'an erli-qatyn,  
Ekey'inen shyg'ady ko'n'ilimiz [1, p.106].

*Body and soul connection is like wife and husband,  
With them both feeling is born.  
(translation by Seysekenova A.B.)*

The integrity of Creator with nature in Goethe's poetry finds the same solution. Nature of both poets is in eternal triple unity of attraction, repulsion, and movement ahead.

Feeling makes body and soul attractive to so called desire or love. Schopenhauer said that "world desire" is an attraction, love in stone, love of plants, animals, human being. All those are considered to be Shakarim's eternal feminine reflection of Creator.

Shyn asyqtyn' a'rbiri  
O'lip topyraq boldy da,  
Jaratylystyn' tag'dyry  
Jaratty meni ornyna.

Barinin' nury qosylg'an  
Mol keremet mende bar  
Jalg'yz jarg'a shoqyng'an  
Qaida mendei pende bar [1, p.238]?

*Each loved in his death has turned to dust.  
And fate of the universe,  
Created me, instead.  
All joined rays of the world  
Are great miracle in me.  
That loved cannot be found, but me  
Devoted to only one [1, p.238].  
(translation by Seysekenova A.B.)*

The nature is observed with integrity and individuality. Love of nature is an object-subject two-side relationship. The recognition of human as a co-creator or a part of the universe - is the process of coming altogether of the absolute to personal and personal to absolute. Sense of integrity with the world is on back stage through love and higher than knowledge. It is through Shakarim's poetry:

*Jar hides itself,  
Don't look at her through eyes of flesh.  
Open heart to her,  
Listen to your soul [1, p.238]  
(translation by Seysekenova A.B.)*

You can find these words in the poem of Goethe "Testament". The mystery of eternally feminine universe is revealed only in the hearts of great:

*Since ancient times truth had been opened  
And approved in great hearts:  
Do not forget old truth [4, p.736]!*

Goethe can be traced from the beginning to the end with these ideas in "West-East couches". Goethe is a spinozist, but his attitude of "sofas" is a mystical teachings of Sufism. Spinozism and Sufism combine the idea of unity of Creator and the world. Goethe admitted part of Sufizm, its pantheistic view, the unity of nature and Creator, of man and Creator.

The influence of Sufizm on poetry of Goethe and Shakarim defines with the word "fever" - Beloved. Both poets widely used oriental motives and images. It was not playing of words but interpretation of classic oriental images. Shakarim and Goethe used these images as the artistic method that allows to reveal the main point of complex aesthetic and outlook concepts.

Shakarim without fear applied nature for help being called "kafir - infidel" or "idolater" by mullahs:

G'aisadai jan beretin tan'nyn' jeli,  
Qaig'yymdy jelge ushyryp, tirilt meni [1, p.162]!

*The morning wind like Jesus who gives life to soul,  
Take my pain, quicken me!  
(translation by Seysekenova A.B.)*

And Goethe refers to the storm:

*Storm heal my heart  
Let adversity to be overcome [4, p.623]!*

Goethe's attitude toward nature was basically religious. The researchers as Tetrushvili L.M. said that Christ for him was a pantheistic understanding of God in nature as worship of the sun [7, p.50].

Truth for Shakarim was a wildlife created by Creator:

«Ana sansyz keremetti  
Kim jaratsa, - ta'n'iri sol! »  
Dese netti,  
Qoisa betti,  
Haqiqatqa jainag'an.

Shala din men qate pa'nnin'  
So'zine erme, mag'an er.

Mine janyn', mine ta'n'irin',  
 Mine dinin', mine iman [1, p.267].

*He who created so much miracles,  
 That is Creator.  
 Do not go behind words,  
 False belief or false science,  
 But follow me.  
 That's the soul, That's Creator  
 That's religion, that's faith.  
 (translation by Seysekenova A.B.)*

While reading these lines, it would be unfair to compare Shakarim with idolatry early mankind. In nature at the first place he sees the perfection of fever or Creator.

Na'reste, jas, ku'na'siz ku'n men aiym,  
 Etegin'e qol tise, adaspaiym.  
 Jaratqannyn' qudireti tolyqtyg'yn  
 Senin' minsiz nurnyn'nan baiyptaiym [1, p.260].

*Young and innocent child is the sun and moon,  
 If I follow you I will not be mistaken.  
 Perfect completeness of Creator  
 I watch in your face of no disadvantage.  
 (word-for-word translation by Seysekenova A.B.)*

Loving of nature Shakarim takes roots from ancestors - the roots of the Kazakhs and their worldviews. It is natural for the son of nomad who considered a reflection of the nature of Tengry.

Since the modern hermeneutic requires the involvement of the reader to understanding (Dilthey, Heidegger, Gadamer), the word "love" – "fever" in poems of Goethe and Shakarim demands readers to understand it as a symbol, thirst of harmony both between something and nothing, chaos and cosmos, spirit and matter, finite and infinite, necessity and freedom, life and death, masculine and feminine, macrocosm and microcosm, etc.

If you don't observe the mean between them people would suffer from greedy ego - nafs. Poet while understanding soul as nature of life, he doesn't admit understanding of life as suffering (Buddha, Schopenhauer) but on the contrary, life is the joy given with the nature.

When you read poems of these poets it comes to mind that they are prophets for the humanity who transform the language of nature into the language of ordinary mortals. By struggling with their difficult fate, they

tried to make their duty as true sons of the earth. The poetry is the creator's gift given by the nature. Therefore, their lives created with poetry goes eternal while the world is breathing.

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