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КОНФЕРЕНЦИЯ**

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## Майчин език и литература

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### **EVOLUTION OF THE NATIONAL IDEA IN THE WORKS OF ABAY KUNANBAYEV**

The traditional spiritual culture of the Kazakh people is formed from the heritage of the previous millennia, whose interest in the era of gaining independence has grown immeasurably, covering many pages of the history of the state. Creativity writers, thinkers, poets of the Great Steppe is particularly significant organic unity of universals of the poetic vision of the world and its philosophical comprehension. Among the many names, the name of the great Abay and his unique heritage are a remarkable phenomenon in the history of world culture, the study of which has given birth to one of the branches of modern science - Abay Studies. Numerous works in this area are devoted to the enduring value of creativity of the great Kazakh writer-educator. In the XXI century, the age of the formation and development of sovereign Kazakhstan, the philosophy of "eternal truths", about which the great Teacher of the Kazakh people, the very life and works of the great Abay spoke, is a special significance, representing the platform of the national idea "Mangilyk El" [1] , compiled on the basis of Integration of the spiritual experience of the Kazakh people with common human values. This topic is devoted to the proposed publication.

Of interest are modern assessments of the works of Abay, deepening the understanding of the significance and primacy of many aspects of the philosophical providence of the writer-thinker. It will be about the "Words of edification", created by him in the last years of his life and consisting of 45 Words, different in volume and style. In literal translation from Kazakh the name is translated as Black Words [kaz: Kara Sozder], in a certain context, suggesting criticism by the writer of the negative qualities of his fellow tribesmen. Over the years of life, Abay, realizing and understanding that he himself can not eliminate them, decides to write about this, quite obviously having in mind his own life and its meaning. The well-known philosopher, poet, writer Auezkhan Kodar remarked: "Abay Kunanbayev's studies can not be called"

Words of edification "or" Book of Words ", for they have nothing in common with the Islamic genre of teachings, nor with the Bible or the Koran. This is a work of a man with historical thinking, and therefore he understands that the time of the prophets has passed and the era of hakims or knowledge has come. And hakims are those who think. Therefore, his work should be translated as "Reflections, or Monologues," where the first word means the name, and the second - the genre of prose etudes». [2,386]

“Abay's "Reflections" is a culturological work where Kazakhs of the nineteenth century were examined on the broad background of ethnographic, historical, religious, mental and other comparisons with other peoples, which allows the author to consider them without contours of national arrogance and chauvinistic tendentiousness”. [2,386] Undoubtedly, the opinion of our contemporary is another evidence of the correctness of the student of Abay, worthy of his successor, Mukhtar Auezov, who claimed that Teacher's philosophical thought "is gaining new power" in new times. Reading and detailing the meaning laid down in the monologues of Abay lead to the conclusion about a clearly expressed conceptual and authorial system according to which the writer expounds the meaning of life, considering options such as reign, multiplication of material wealth, science, worship, education of children and grandchildren and his thinking work. Everything except the last seems to the author senseless and unsuitable, so he decides to write, which eventually results in the Words of Edification. Covering, in general, the structural and semantic parts of the text, the following fairly well-structured sphere of active social activity is being built, which was to be adopted by the people of the nomadic steppe. The author's thoughts become units of individual consciousness, acquiring the functional significance of a powerful catalyst for the revival of high spirituality. What specific questions and aspects of worldview and world interpretation were put by Abay? Only a simple listing of them already speaks of the author, as a person of extraordinary, bold, active. What should I do? How to live the rest of your life? Why can the words of others be insincere, and they themselves are obsessed with ambitiousness? Not empty fun, but useful and intelligent work will heal the soul. The beginning of success is unity, the basis of prosperity is life. Without revealing to himself the visible and invisible secrets of the universe, without explaining everything to himself, a person does not become a person. Does a person have anything more precious than his heart? [3]

It's no secret that Abay greatly increased the severity of critical remarks attributed to people who are unjust, far from God. The concept of "God" in prose of Abay is among the dominant, basic in its activity and significance. The concluding 45th

Reason eloquently testifies: «The proof of the existence of a single and all-powerful God is that many millennia in different languages people talk about the existence of God and no matter how many religions, everyone believes that love and justice are inherent in God. We are not creators, but mortals, who know the world by created things. We are ministers of love and justice. And we differ in how much better we are aware of the creation of the Supreme. The beginning of humanity – love and justice». [3, 192]

The summarizing explication of the concept "God" is placed in the 38th Word: "You said that you believe in God, in his faces and names. Then you must know his names, understand the greatness of the essence of each of his faces ... Do not be rigid in ignorance that it is impossible to become like God. Indeed, it is impossible to accurately reproduce the creations of the Most High. But imitate in all his affairs, follow the path indicated by him. Here are the most beautiful faces of Allah: Life, Science, Power, Sharpness, Sensitivity, Desire, Word, Creation. The Creator has endowed man with these eight faces, but not in such absolute perfection as he himself possesses. " [3, 195]

It is quite obvious that the philosophical and moral sphere of the thinker, writer, poet Abay is organically fit into the system of universal human values. So, in the 17th Word, the faces are personified and become the characters of the parable, in which Will, Mind and Heart turn to Science to resolve the dispute: which one is more important? [3, 172] «In whom the feelings of love and justice prevail, he is a sage, he is a scientist. We can not think of science, we can only see, touch the created world and comprehend its harmony by reason».

Using the traditional form of the parable for the philosophical works, the author creates a picture of a fictional polemical dialogue in which the reader learns an idealized idea of human virtues, qualities and deeds, expressed in the speech of Science addressed to Will and Mind: "You should unite and obey the heart in everything". Thus, Abay recognizes the Heart as the dominant attribute of humanity, the divine substance as the manifestation of the Supreme, which unites Will and Reason, aspiring to God and thereby revealing his face. Undoubtedly, the Heart acts as a kind of medium connecting the heights of man's spiritual development, being the only abode of God. Abay is convinced that the morality of a person depends on the education that he received. In the "Words of edification" this idea is repeatedly emphasized. Abay's thoughts are magnificent with the amazing power of thought and intellect. Individual Words strike with precision and knowledge of the smallest details, beauty and grace of

the plot. Remarkable words of Abay on other topics that to some extent affect the most pressing issues:

"If you want to be rich, learn the craft. Wealth is running out with time, but skill is not. Anyone who sells the fruits of his craft without deceit is considered a saint in the people. But those to whom God has given at least some craft, will not fail and vice». [3,139]

Summing up the observations outlined above, it is necessary to dwell first of all on the fact that the creativity of the great Abay is consonant with the ideas and challenges of today. The patriotic idea of " Mangelyk El ", based on the centuries-old dream of the Kazakh people about justice and social and moral progress, consisting in the need to preserve their identity, historical and cultural values and national spirit, more than ever actualized the best achievements of the Kazakh people and the desire to develop moral guidelines and intellectual Capacity to implement and implement the Program to consolidate its role in the world community. The first place in this direction is undoubtedly the questions of historical consciousness and spirituality. Those landmarks that were once laid by the works and efforts of the geniuses of Kazakhstan - Chokan Valikhanov, Ibray Altynsarin, Abay Kunanbayev and many others, clearly and clearly define the content of the platform for the idea of " Mangelyk El ". «At present, Kazakh spirituality, which has experienced and sustained all the socio-economic and political upheavals of the 20th century, needs the "voice of Abay", which is still a powerful catalyst for the revival of the high spirit of the people» [4,10]

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