

The interaction between UNICEF and Kazakhstan has not only led to improvements in the current situation, but has also laid a solid foundation for a more favourable future. It is widely acknowledged that in order to ensure the sustainability and effectiveness of cooperation in the long term, it is essential to pursue innovation, exchange experiences, and adapt to changing challenges.

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THE ESSENCE OF ABAI'S IDEA OF «TOLYK ADAM» IN MODERN TIMES

There were numerous paradoxes in Kazakh society between the end of the 19th and the beginning of the 20th century. A conflict between the old and the new, as well as the Russian Empire's emergence as a colonial power, characterised this time period. Old ideas gave way to new ones. The national identity, attitude, and religious standing of the Kazakh people changed throughout this hard winter. The Kazakh people currently struggle with issues like how to make a living, land conflicts, and how to defame their people during the era of the renowned Kazakh-Dzungarian war, honour, nation, and land. The valiant Kazakh transformed into a charming, diligent Kazakh who was too indolent to rest. The brilliant Abai identified the sociopsychological

similarities across the country. He'd said it many times, using his own words and poetry. It is unfortunate that the Kazakh people, who were denigrated by the same Abai, have not evolved at all. When wealth inequality, dishonesty, corruption, and unbridled affluence with broken promises spread like a sickness to the whole populace. Hakim Abai revealed all of this with wisdom and mental secrecy.

Abai's understanding is focused on humans. He is a knowledgeable man who aspires to understand his essence. For the sake of all of humanity, not just the Kazakh people. A person cannot fully live the life of someone who is just interested in current events and phenomena, both past and present, if they do not feel the need to know the world. In this passage, Abai highlights what makes human understanding unique. He attempts an intellectual justification of the necessity to understand science, the rules of enlightenment, and peace.

Life is about having the ability to transcend the boundaries that are placed on a person's soul in both space and time. The life path's worldview appears to be symbolic. Humans live because of their behaviour choices, religious beliefs, and sense of fate and destiny. The great steppe thinker builds a universe model by allowing the author's awareness in the creative realm to be expressed through metaphors. These concepts include thoughts about the author's own personality, his role in society, and his relationship to creation. the road of sin, the road of knowledge, the road of creativity, the path of creation, the route of destruction, the road of salvation, etc. In addition to imparting wisdom, Abai's poetry depict her experiences with other lifestyles.

In his writings, Abai describes how Allah created a person who is similar to him to serve as His deputy, as well as how to know Allah. It is also claimed that «true faith» or «faith that benefits» is the process by which a person acquires the attributes of God and becomes perfect by improvement. One other indication of Abai's brilliance, magnificence, and vision is the fact that the issues he brought up at the time did not lose their relevance today. The issue with «Tolyk Adam» in Abai's philosophy is that it was formed via the application of three principles: knowledge, justice, and grace, or the idea of the soul's advantages.

The concept of «universal Man» or «comprehensive mature man» which is pervasive throughout global philosophy, particularly in Eastern philosophy, is the next unique aspect of Abai's philosophical anthropology. Among these are Anthropos in Hermeticism and Gnosticism, Adam Kadmon in Kabbalah, Gayomart in mazdaism and Zoroastrianism, Purusha in ancient Indian religious philosophy, Shen and Zhen in ancient Chinese philosophy, which includes Jun-Tzu, the Confucian social ideal, Al-Insan in Arabic-speaking Muslim eastern philosophy, al-Kamil, and the Central Asian teachings of zhuanmortism.

Abai values honour in his perspective. The maintenance of conscience is a sign of a person's humanity and great regard for it.

Early 20th-century Kazakh literature is distinguished by the concept of human studies, which includes enlightenment, an appeal to education, literacy, and the construction of an ideal image. Additionally, the artistic component of this field was enhanced by the writings of democratic authors. It took time for new, genuine representational principles to emerge. The pictures of the warriors of that era were meant to represent all of this. The greatest traditions of critical realism established by Abai's work were followed by the literature of this age, which is linked to the names of S. Kobeev, S. Toraigyrov, S. Donentaev, M. Seralin, A. Baitursynov, M. Dulatov, Sh. Kudaiberdiev, and M. Zhumabaeyev [1]. These authors' poems and writings mirror reality and develop realistic inclinations. Enlightenment realism and romanticism, having learned from the legacy of Russian classical literature, set out to depict a new species, the interaction between humans and the environment, and provide an unbiased account of the world. In this sense, writers' themes are the realities of the present rather than the historical past. Understanding the historical rules governing society's growth is now a necessary part of artistic study of reality. The psychology, spirituality, and cultural formation of the Kazakh people were greatly influenced by Abai. The people's experience with art and aesthetics, their moral sensibility, their musical heritage, and their universality all found expression in Abai's work.

Abai was a representation of the people's interests and opinions because of the depth and intensity of his moral sentiments, which set him apart from the surroundings. With an immense amount of skill, his soul demonstrated that he could portray the dreams and ambitions of the Kazakh people, capable of identifying their shared identity. The historical relevance of the relationship between folk poetry and Abai's poetry was highlighted by Russian literary critic M. Silchenko, who stated that «Abai's artistic method formed and determined his fate, and the main trends of folk lyrics changed by the power of talent» [2].

Abai is considered a clever guy, a thinker, and sage by the Kazakh people. «The main Kazakh poet» was written by Akhmet Baitursynov, while «for Altyn Hakim Abai» was written by Magzhan Zhumabayev. Age is irrelevant to top-tier scientists. As it happens, time was judged relative by physicist Albert Einstein. Scientists have thus suggested judging a person based on his humanity rather than his age. At fifty years old, Abai recalled, «We thought about old age, sadness, dreams» Presumably, the sage bi Abai was executed in his youth, and if the nation acknowledges, Hakim has already outlived these fifty. Key moments in the thinker's life can be discerned from the history of obscurity. Our group believes that this is when Abai first started writing obscenities, which Hakim then used as the inspiration for his poems. Abai took

it throughout the latter part of his life. Published since 1905 as a consequence of Murseit Bikeevich's writings. He appeared in the journal Abai in 1918.

In contemporary Kazakh culture, Abai's creations are considered the most valued. The poet's works were passed down to the people since they were the pinnacle of that era's creative representation of the folk spirit. There is a strong connection between the satirical works of Gogol, Nekrasov, and Saltykov and Abai Kunanbayev. Pushkin and Lermontov's poetry is generally in harmony with the majority of his works [3]. In B. Karibaeva's research, «Autumn» in landscape poems and «Winter» in poetry, Abai not only praises the natural beauty of his own country but also brings up pressing social issues of the day. If, in the poem «Summer» there is a general appreciation for the image of the picturesque Kazakh village and the dynamics of people's activities in the pasture, the poet also eloquently illustrates the challenges that people face as autumn and winter approach. The poet's «Autumn» conveys just this period of time, together with the Kazakh people's way of life and customs [4].

We are aware that the 19th and 20th centuries were unlike any other for the people of Kazakhstan and many other nations due to the high number of bourgeois revolutions and civil wars, the escalation of social and political unrest, and the quick advancement of science during this time. It is also well known that the wise Abai found it challenging to care for the populace and combat alien conduct in the community throughout her trying times.

*Қалың елім, қазағым, қайран жұртым
Ұстарасыз аузыңа түсті мұртың
Жақсы менен жаманды айырмадың*

Бірі қан, бірі май боп енді екі ұртың – we want to say that in the heart of the poet we see his love for his country [5, p. 46].

The focus on the human condition is a result of the world's knowledge continuously expanding and developing. Man was seen in ancient mythology and philosophy as a type of key that might unlock the secrets of the universe. In the old world map, nature, humanity, and God are all intertwined. Man operated as both a macrocosm and a microcosm, or tiny and huge world. According to Aristotle, a person possesses a universal life and a thought similar to that of a just state-that is, they are not slaves.

Folk character, critical perspective, and humanistic character are three aspects of Abai's realism that M. Auezov draws attention to. The actual foundation of Abai's grandeur is in his genius and wisdom, which are realism and nationality, two aspects of his poetry that have proven timeless. After years of intellectual and artistic exploration, the great Kazakh poet finally arrived at nationality and reality. A Chinese adage states, «The wise Bee does not look for nourishment in a withered flower» The sincere and visionary

painter Abai jeopardised his health and disregarded sources, drawing inspiration from the steppe monarchs' palace poets and singers who espoused his beliefs. Abai's art reflects the aspirations of the Kazakh people and is about living a moral life. In his writings, Abai sung of the national character of his home people and the job of releasing the Kazakhs from the centuries-old yoke-the hard labour, tenacity, honesty, and courage of common people. He urged everyone to boldly strive for a brighter future.

«The Book of Words» centres on the human being, their spirituality, and morals. He has a great concern for moral principles and spirituality, which continue to be the cornerstones of human existence. Abai reasons in two different ways. The first seeks to explain the nature and substance of spirituality, as well as the ways in which it manifests and what it means to each individual. An alternative approach takes into account an individual's actual spiritual and moral status. The first line presents a model of spirituality and demonstrates how spirituality is a real person within a person and makes up his essence. The second line offers a critical examination of the moral and spiritual picture of a real person, which causes Abai's soul to endure anguish and distress. As a result, ideas on spirituality are put to the test by the subjectivity of its experiences, leading to existential analysis. According to Abai, a person's spirituality-that is, their inner essence or quality-is the sole path to their ultimate existence. «Adam bol!» In a moral connection, a person's entire existence must be governed by the spiritual principle in order for him to be led by his conscience and the voice of reason. His judgements are therefore focused on comprehending the inner world rather than the external one. Self-knowledge, or the desire to comprehend one's own experiences and ideas, is the most significant expression of an individual's essence. Despite the objective judgement of an individual's spiritual and moral appearance and conduct, «The Book of words» is a striking example of Abai's great humanism. Amidst the daily chaos, «Gaqliya» serves as a poignant reminder that life is fleeting and that the most significant aspect of life is worth pursuing. Abai's philosophy developed in a manner similar to that of European and Russian philosophy, based on the substance of his ideas and the interpretations given to them. The foundation of all later Kazakh philosophy was laid by his teachings. At this critical juncture, Abai's customs are equally pertinent. A person contemplating life, seeking purpose and pathways to self-actualization, can learn a great deal from the timeless ideas of Abai Kunanbayev. To ensure that the great Abai's rich spiritual legacy is not wasted, modern society – and young people in particular – needs to master it. Avoid losing your spiritual understanding by learning from Abai's wisdom. Preserve it for subsequent generations. Future generations must emulate Abai and absorb the finest concepts and ideas from him.

The inner life of the human was given consideration in New Age philosophy. Humans took dominated his thoughts and became the focus of teaching. Someone who has drifted from God himself is now the focus of attention. In their perspective, proponents of classical German philosophy attempted to portray the essence of humanity from a mechanical standpoint. According to Hegel, one becomes aware of their spiritual nature via transcending nature and interacting with the many social ties (family, state, property, law, etc) that exist. Russian intellectuals of the nineteenth century believed that humanity was an individualistic and honest ideology. Slavophiles suggested the first course of action. The peasant community served as their model of an ideal moral society, one in which a really moral subject that combined individual and group values might exist. Westerners criticised orthodoxy and called attention to the culture of Western Europe.

Anthropologists who advocated for existential philosophy were against the predominance of material objects and philosophical abstraction. Their reflection's primary focus was on human life and the spiritual realm. Existentialists hold that the methods of human civilization and the possibility of nuclear war, along with Marxist philosophy that upholds the absolute universality of labour, are the main threats to humanism.

Until one learns the soul, all people-rich or poor-will live in vain. The cost of being human is tremendous. As such, each situation must be examined through the lens of the head. Don't let their human dignity be diminished. Abai advocates for humanism and the love of humanity. The human heart should inspire individuals to carry out heroic, selfless activities since it is not indifferent to their pain. As a result, Abai demonstrates how a person should naturally lean towards virtue and compassion for the poor. Abai, however, harshly criticised the ease with which people's good intentions may be tainted and turned nasty.

We begin endorsing Abai's humanist beliefs. His ideas are becoming more and more applicable in all schools and educational settings. Abai is shown as a thinker who cares about the well-being of the people by his people's call for mutual assistance. In addition, Abai exalts those who carry out honourable labour. Observing that the poet-thinker is simultaneously promoting labour and labour itself is important in this instance. He perceives the ultimate splendour and the height of human dignity only in his labour and thoughts.

Abai contends that money earned inadvertently isn't really considered riches. Real riches comes from hard effort and honesty. He detests those who try to do good by being dishonest, rude, or thieving. Will functions as a force that enables you to understand the world in Abai's writings. The poet-thinker demonstrates that nobody can do anything unintentionally. individuals can only overcome their lethargy and attempt to understand the laws of the world by using their willpower. This makes individuals act and put in a lot of effort,

protecting them against easy money and harmful habits. He claims that when individuals depart, willpower leads them on the right road. In terms of the heart, Abai believes it to be the root of kindness and humanism. Only this inspires people to think about the less fortunate and perform nice things. All the finest qualities – kindness, humility, fairness, and responsiveness-come from the heart.

As Abai evaluated the heart in the seventeenth word, «these three of you put your heads together, all of you are a ticket to the heart» science is the name of the storyteller. As I spoke before, all three of you are one Holy One whose feet touch the earth in the identical places. I'm in favour of the heart if the three of you understand. According to the text, God is there and will constantly observe your position if you maintain good posture [5, p. 154]. Abai thinks that the heart, intellect, and will must be united. The heart should play the main role in this situation. Abai taught him to integrate himself into society and to utilise all of his abilities to free others from oppression and injustice. Abai pointed out that intelligent individuals are those who set high standards for themselves and put in a lot of effort to meet them. They persevere in finishing the assignment without giving up or wasting their energy on trivial matters. They are happy and enjoy themselves in this instance.

Abai claims that the ability to understand the purpose and substance of existence is a function of the mind in the cognitive process. That being said, vices exist in the Will as well as the Mind, as Abai said. Action is compelled by the Will. There is good and evil that can result from the Will. You don't often have the opportunity to do more harm than good. When it comes to good and evil, the intellect is neutral. Abai demonstrates that humans are led by their minds, which may be either good or wicked, towards either route.

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