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The Idea of Unity in the Kazakh Spirit

The development and revival of our national culture, respect for the spiritual heritage and traditions of our people in history — is a testament of its independence in the global world. Spiritual heritage — is moral values, which are the core of the national mentality of any nation. The life experience of our ancestors, transmitted from generation to generation, is associated with the ability of a person to know and feel the world, to perceive the world around him. Historical time points that the heritage of their ancestors has become an inspiration for future generations. Spiritual heritage is the source of the development of moral values. The heritage of ancestors and morality are formed as a result of comprehensive relations in society. Morality — is the values and norms that govern people's behavior, exactly morality that reveals the innermost of human nature. The article discusses in detail the problems of morality in the work of poets, biys and speakers, analyzes the creativity of representatives of spiritual culture. The authors of the scientific article come to the conclusion that the development of the individual and society, is based on moral values. Understanding and accepting great responsibility towards society, well-known and respected people, creative individuals, propagating moral values, formed the basis of moral principles in the cognitive system of their historical era. The main goal of the article — is the promotion of spiritual values, through the prism of education of the young generation, which includes such concepts as justice, honor, freedom, tolerance, respect. All these values are indispensable conditions for strengthening intercultural speaking, a culture of peaceful coexistence.

Key words: national code, turkic worldview, Kazakh khanate, Kazakh state, Kazakh batyrs, moral values, individuals, power and heroism, domestic and foreign policy, the integrity of the nation, the dialectic of wisdom, social being, public consciousness, history lessons, heritage, prosperity.

Introduction

One of the most important issues today is studying and propagating the spirit of national culture, such as mother tongue, national identity, religious knowledge, national consciousness, which is the main thing of national identity. Therefore, it is necessary to look into our past history to learn the worldview of the nation, the spiritual identity of the nation, the soul and the spiritual thinking of the nation. Because the state of the country, as a state, maintains its independence, it is a source of spiritual values as its roots. Prominent figures of the Kazakh people have been propagandized for their spiritual heritage and spiritual heritage. Historical cognition is the time when the country is bringing political figures to the country, to solidarity, unity, and to struggle against it. Looking at the deep roots of history, it is the historical knowledge that we can convey to path of some of the great events that have persisted for a long time in the minds and consciousness of the country. Over time, it becomes more dignified and honored. History is the past, it cannot be changed or edited. But in history we can say good and bad. The reason is that life will not be contradictory. It is natural law. By studying and analyzing those stories, only the largest historical figures of their time receive the right assessment of the population. The Kazakh people have spent a long time in their past and present history. The thinking system of any nation has given rise to the development of national identity. At present, spiritual revival is an aspiration for a deeper understanding of ancestral heritage and the knowledge of the roots of our national identity.

Methodology and research methods

In our scientific work we considered historical and philosophical knowledge, then the principle of historicism was also used. The under study period is associated with modern trends in the development of social consciousness and is based on the continuity of generations. Because of this, was used the principle of evolutionary sequence development, which can be traced on the example of historical-philosophical ideas of Kazakh thinkers. Using the dialectical method was possible to study the principles and laws of the formation, change and development of philosophical knowledge of Kazakh thinkers, the ways and methods of obtaining them.

Discussion

In his article “The Orientation to the Future: Spiritual Renewal”, the President pointed out that we need to be ahead of our modern revival. Thus, he emphasized that there was no doubt that these two important processes, which were put forward, would become the cornerstone of political reform and economic revolutions. According to this, the “Spiritual Renaissance” is a trend of the lifelong values of the Kazakh people, the invaluable wisdom inherent in humanity, which lasted centuries with the continuity of generations on the basis of the national identity, is to revive the past in the course of its development. There is no revival unless the President has a national code and national culture. This is evidence that our common values have never been neglected by common values.

The manifestation of the nation's self-image is its ambitious spirit, strong support, and perseverance and courage in the pursuit of the interests and destiny of their country. It was a great dream of establishing an independent, independent state, a noble dreams for which this aspiration for the future, creativity. The development of the road, which has become the ideals and the best wishes of the people, has greatly increased the responsibility of individuals. They deeply conceived the secret of life and appealed to the people with kindness and devotion. Our poets, who were responsible for these tasks, were the ambitious journalists of the Kazakh philosophy.

Each stage of the past life of any nation differs by its own historical events. It is well-known that there are significant events that have left a mark on the fate and development of every nation. It has grown in different spaces, in different historical and social eras and in the environment, and has received a variety of national culture from it. It is well-known in our history that in the history of the Kazakh steppe, which had been breathed by the horses of the hippopotamus from ancient times, there were some historic events that preserved the country's homeland and protected the ghost territory. Throughout history, the history of the country is full of people's unity, solidarity, and a sense of struggle. In a word, the process of formation of different people in the world is not the same. The fateful situation has been preserved in the memory of the people in memory of 1723 as the tragedy of the “troublesome years”, and in the legends of the Kazakhs, this epoch was actually in the history of the whole period of the period known as “Aktaban tube, AlkalykShulam”. At the same time, this period was distinctive in the memory of the country as the “White Bird White Mouse”. The reason for it was the use of war tactics by the Junggar invaders suddenly and quickly.

The rest of the Kazakh people had to abandon their flocks, homes, property, and places of residence. Kazakh villages suffered greatly, and many people were slaughtered. Thus the bloodshed of the XVIII century began. In the end of the decades after the famine of the Jungars, who had been forced to flee for a few years in the history of the famine and the daughter of the daughter of the Dzungars, she had been drowned and wounded in the history of “AktabanShubyn, Alkkolulama” the country remained in memory. Bukhar Zhyrau, who was anxious for his native land and native land, was in the throats of Asan Ata, the astrological philosopher of the people who lived in the XV–XVI centuries. Asan Khan was known for his legendary stories about his country's quest for a comfortable life, as a great critic of his country.

These legends are genuine philosophical companions born of folk wisdom. “... They care about the future of the people. In his opinion, there is a rumor that can be seen on land by humanity, whose name is Zheruyik. There is plenty of grass and water in the country that cannot resist it. Everyone is equal in nature, there is no country, no nation. The cattle had just come to the forefront of the country, and Asan was in a fishing boat to look for the place. The people, who are on their way to the river, are counting on the benefits of the river, the prosperous places, the people”, says the legend. It is based on the nature of its native land, its riches, its natural features, its flora and fauna, its people and its environment.

Almost all of this is philosophical. The goal of reaching the Land is to care for the people and to bring them to happiness. It is also one of the heritages of the cultural world associated with ancient history. This is one of the peculiarities of the free mindset inherent in the Kazakh spirit of our native land, where the media landscape is full of strength. It is necessary to live in harmony with the environment, to live in harmony and to know the place where people are cared for. His problem is to strengthen the unity of the people, because the unity of the Kazakh people is a necessity. His search for a lifetime was the most suitable place for human life. According to Asan sad, each branch of the native land has its own hill. His quest for “Land” is probably the ideal landmark for the Kazakh childhood. Thinker Asan makes a comparison of the problem that he suffered during his time in parallel with his time. The essence of this comparison is that the idea of unity, non-breaking unity is based on “Zheruyik”.

And the question is not just about looking for migration, but also in a thought-provoking statement that wants to unite the nation and the people. The goal is to unite the united nation and strengthen the security of the country. It is possible that the people will be able to survive only in unity, will be able to maintain self-preservation, protection and development if they are united. The purpose of Bukhar Zhyrau coincides with this idea. There were “many bad things in the world” and “bad days, bad things”, “plowed and crooked”, “did not hate his brother, followed after another”, “The parent who is dwelling in the dwelling place”, who is so excited about this, “This is how he moved”, called for calmness, urged people to “keep away from you”, urging them not to be nervous, to lose their hopes. The future calls for the people to defend their country of happiness and peace, which is a blessed place.

Happy birthplace, golden nest is Motherland, homeland, pagan migration. It is a country that has a united, united alliance with which all people are free to live and protect their land for prosperity. By doing so, it is time to grow up in the homeland, to live in the native land, to retain its native language, tradition and tradition, and to keep it in future generations. Therefore, the nation must first of all maintain the integrity of the Motherland with its unity and peace. The unity, peace, and prosperity of our ancestors have been the result of his happiness, his garden, and his drinking water. This, in turn, is a manifestation of dialectic wisdom.

Similarly, the history of the Kazakh people in the XVII–XVIII centuries was connected with the most complicated and panic adventure. At the end of the XVII – the beginning of the XVIII century, the social change in the relations of the Kazakh people, the strengthening of the khan power and the fact of the conquest of the Kazakh land, had to undergo a rigorous test of history.

The fight against the Zhungar invaders of the Kazakh people is one of the most difficult pages in our history. One of the great men who left an indelible mark in the minds of the people during this period was the unity of the Kazakhs and the internal affairs of the Kazakh Khanate during Tauke-khan's reputation as the “AzTauke”, due to his wisdom and greatness, economic relations. Later on, the founding of the centralized Kazakh state was known by Abylay khan in XVIII century. During the Ablai Khan, the political unity of the Kazakh people was intensified, and the struggle against the Jungars became more and more widespread. “The Ablai era”, Kozybaev writes the hawk paths of hundreds of horses' hooves. He is famous as the Bukhar, Umbetey, “Atten”, “Aruak”, “The country is surprised by the country”. The ancient city of Turkestan, the mighty Kokshetau, and the Qalmykkyrgan are Abylay epoch of the great ancestors of the ancient sacred palace” [1, p. 28–29]. How Would You Answer? This is a great time in the history of the people, when the Kazakhs were able to show their heroic battles, who had fought some major battles and fought alongside the country. Life is not always a normal flowing stream. Once you see a slope, a waterfall, and once you see it, it is up to you. The Kazakh state in the XVII–XVIII centuries was similar.

The Kazakh Khanate has maintained the main values and peculiarities of the power systems of the early stages of its history. For example, the mainstay of state philosophy in traditional Turkic worldview is the Institute of Power. The fact that the traditional Turkish political institutions, which are inherent in the Kazakh society, are viable, is explained by the fact that their roots deep inside the historical depths. As for the administrative-territorial system, it is based on the tribal structure. The function of the state structure is based on the role and place of each member of the nomadic ethnos in society. In general, Khan's Council played a part in the management system of the Kazakh Khanate. Here we have always discussed matters of domestic and foreign policy that are relevant to the state and have found its solutions. The “Khan Council” was a member of the Khan's most influential figures. There were Kazakh heroes among them. They have many, they have a good quality. The power of the khanate and the heroic, intelligence and power are the heroes and biys. Thus, the history and destiny of the country and the land became the main issue and they were given it. It was the time to inspire the spirit of our people and to glorify the national dignity.

The life and work of great people, who are the real testimony of the nation's mind, intelligence and dignity, have reached the international level through its own manifestations. The wisdom of judging the nation, the nation's dreams, protecting the interests of the whole fundamental nation and fighting the threat of the crowd are the core of the wisdom.

The khanate and politicians, who protected the country and our country from external enemies, have created the basis of the philosophical thinking system of the Kazakh people, expressing their thoughts and words in different ways, as well as biys and poetry. The proof of it is that, while being a nomadic nation of the Kazakh people and not having a written culture, it is possible not only to create a rich spiritual heritage, but also to postpone it through the generous generations of generations. It is important to emphasize here the moral and moral principles, loyalty, justice and other qualities of nomads. During the difficult times of the country, heroes who were famous for their heroic deeds, their heroic deeds, honor and dignity of their people,

Umbetai Zhyrau, were honored by Abylai Khan, his noble heroes, “Kereydaty Zhanibek”, “Kaz Vozy Kazymbek”, “The song “Kutybay”, “Kanghyly Bog'embay” was one of the main characters of his own works, one of which mentioned and pronounced “Lord's gift”.

Heroes were brilliant personalities of the heroic spirit of the nation, and Abylay Khan was a model of heroism, inspired by the will of his people, the unity of the people, the unity of the nation. And the biys were exaggerated judges, wise judges of the times. They had the same qualities as witty knowledge that they could combine. The authorities have called for truth, truthfulness, and justice. Biy is a noble person who lived in his conscious life only from the height of civil, moral, justice, and purity. The power of the khanate and the power of reason and power – is a combination of heroes and biys. In this century, along with Abylay Khan, his mentor, advisor, “Bukhar Zhyrau” and his other admirers came to the stage of history. Bukhar Zhyrau was an adviser, an adviser to Abylai Khan, and, in all likelihood, criticizing the Khan's actions and thoughts; he was able to predict the social and political situation.

The philosopher who has a history of people's history, tradition, philosophy, knowledge of various branches of science, the immortal keyword-phrases, and predictions for the future are the evidence of a great thinker, a sign of wisdom, and a lawyer. Thanks to these unique personalities, the philosophical and aesthetic significance of the world's reality and reality has been evident in the prophesy, artistic thinking. This feature is based on the futurological, which is predictive, history of philosophy. It is based on the philosophical knowledge of the surrounding world and people, on the basis of cognitive accomplishment, and attempts to predict the development of the mind, consciousness, cognitive processes, human, nature and society. At the same time, their rise to such a level is recognized by their personality traits and their specific features. One of them is predictability of the future.

The futurology (Latin “futurum” is “future”, Greek “logos” is “doctrine”) has a few meanings: first, future science or story of the future; and secondly, as a figurative synonym of predictions and predictions; Thirdly, there is one aspect considered in the scientific and publicist spheres of the future literature. And nowadays, because of the multifaceted concept, it is only preserved as a figurative synonym for future research. Here is acknowledged that this “story of the future” was one of the main problems of the Kazakh thinkers and poetry creativity. And as we read about the role of this “figurative synonym of predictions and predictions” and the compositions of “futurology”, we see the truth in the development of human society since then. The next generation of descendants of the nation, with its predictions of what to do and what to do, is a quality that one cannot do.

As we look at some historic events from the past to the present, we will undermine the root of the problem. Here, the most important thing is to know the past, and on the basis of which the prospect of the future is justified. Bukhar Zhyrau predicts the future, revealing the content of deep-seated issues. There are many things to say about the gladness of the sacred poetry that nowadays the mirror is in the history of the country. Unfortunately, from the history of the nation, it is clear from the ancient tradition that this ancient tradition has led to the fact that the value of our valuable heritage is reflected in the circumstances. It can be seen again that today's social and political social situation is reflected in the importance of some of the most pressing problems in the Zhyrau works. Zhyrau, meanwhile, was able to understand the “colonial” policy pursued by the Russian government with respect to the foreign policy issues in the same era. In the future, it calls for a preview of the future, suffering, and destitution of its country, society and the social environment. The burden of the history of the Kazakh people in the twentieth century is a manifestation of the consequences of the colonial policy that the king's government has shown to the Kazakh people.

According to his poetic qualities, Abylai has been proud of the Bukhar. He is famous for his deceased legends. The country is unique in its nature, and it is noteworthy that the pearls of the pearls, which come from his help. Bukhar, like the treasure of the Lord, is like a treasure, and the word spoken is like a coral, that God speaks of his ghost to mankind. Zhyrau only sings, speaks of a wise genius, perverted poetry, nature and life, the human being, the destiny of the country — all of them are primitive. Bukhar is like a snow-capped Kazakh nomadic, otherwise it is a characteristic that nobody recognizes in the life of the people. Everyone has their own guest, hospitality, selflessness, selflessness, and self-sufficiency. Everyone who accomplishes the Kazakh land is strong. You cannot go to the mall without a hundred heads. Is there any other nation that has a hard time criticizing the name of the Saints and binding people to the lungs of one's nephew?” [2, p. 220]. It is a common Arabic language which means “gambler”. Individuals with religious convictions and religious convictions are the ones who have been trusted by the people in their memory.

In ancient Turkic world view, this concept of the ancient cult has never been forgotten, and the concept of integration of Islam with new meanings, especially Sufism, has had a great impact. The dignity and worth

of the saints; which were contributed to the honor and glory of people and their eternal salvation. In particular, they were the knowledge, the passion for religious doctrine, the simplicity, the goodness. Our nation included our dynasty of dignitaries, the heroic heroes of the nation, the dignity of national dignity, as well as the mothers of the deceased mothers. Our ancestors had the same honor in their lifetime. The fact that the life of a thinker from the date of his birth is in line with the great historical events is not his. The day of opening the door of life was the time when Kazybek's grandfather's first time with the embassy was a great day of responsibility and the name of the "KazVost". That is another sign of the Lord. On the day of his "saint", BukharZhyrau said that his friend's son-in-law, with his brave son, brushed the enemy's footsteps with his heroic deed and became a hero. Is there any more destinies?

BukharZhyrau is distinguished by the brutal and sincere words of Abylay khan on the "Ai, Abylai, Abylai" tracks on the white horses between the khan and the heroes. Here is a real example of dialectics.

Abylai khan, who plays a great role in the history of the country, is the author of "Ai, Abylai, when you are eleven years old", "The Keyword pink magenta", "On the black water, you sweat... Win gold tone", "Ak-suqarkar Poultry... You spent the night in the garden house", "Abralta was splashed out of gold", "An angel splashed over the people", and brought the mask to the Green Lake and filled Zamzam with water. In his characteristic of the artistic quality, linguistic expression, transparency, the natural features of the face and the nature of the skin were revealed in the description of his taste: the tail of his tail, his golden earnings from gold, his legs of silver, and his ornament, the owl, the oak, the golden embellishment.

BukharZhyrau further called Kabanbay, Bogenbay and Nauryzbaybatyrs, boldly speaking, and called them for peace.

Here the famous zhyrau had three famous heroes "The Glory", "To the Kazakh Eagle Grader. Equating with a flamethrower, his arm is equal to the wrist, and his husband's husband BogenbayBatyr "to the castle of the Kazakh castle", and the "Tree Horn Beak", and he says, "I'm Argyn; You are a calf skin, I am an elaborate way of describing the image of an ox (a horseradish horse in ancient wolves, a scarf of cow's scarf)". The essence and meaning of the sparkling words in the poetry of the song beams are radiant and clear. In this regard, the Turkish thinker, philosopher and poet ZiyaKokalp's "Basis of Turkicizm" analyzes the souls of the natural world, the animal world, human and horse herds. One of them is salvation. "Having a human being is a matter of being human. In the Qur'an, it is said: "We have made the human being a savior. "According to mythology of the ancient Turks, the spirit of the soul was derived from the lake of the third layer of heaven. According to Turkish shamans, human spirit is always pursuing ideals and heights because of its origin in heaven. And as every nation is organizing, the Koktanis will come to land as golden beacon, and it will split the nation with its breath".

The fact; that the Khans-sultans who were the main supporters and consultants of political and social issues between the countries, to prove to be politicians, public figures.

Due to the creative works of our powerful heroes, our land is witnessed by our rich and powerful rich and prosperous land, our ancestors who fought for the Motherland, their native land, their souls, put their lives in the hands of their forefinger and their spears. The relation between the wise elder and batyr between the zhyrau and batyr is again seen in the "Nomads" of I. Essenberlin: "Bogenbai, who was on the hill, remembered a story from BukharZhyrau. Inside, he thought", "This is our Bukhar really a holy one!". He had said, "We will win the Jungars anyway". That's exactly what he said. The Battle of Shungo-Dabo really was the beginning of the Dzhungar invaders' strong resistance from the Kazakh hands.

BukharZhyrau, seeing Tauke Khan with his own eyes, said this:

— Remember, the enemy, who threw his sword out of destruction, will always find himself there. The unfair war, which has not welcomed the people, should end with the collapse of the Dzungarianmongol.

— Does not the people support this attack on Raptan?

— If he support, he would find benefits from the war, and his family would have to go to the jungar.

Only the army had come to land in the land of Kazakh land... But the aggressive army, however Impressive, cannot stay in a foreign country for a long time. The war did not end with the crash of invaders. This is the essence of history. Unfortunately, the governing elders forget this historical lesson. By the way, some of the Kazakh khans were killed in the same place as they wanted to occupy the territory of another person.

— Who do you mean? If it is not in ancient times, I do not hear that the Kazakh army, which has been remembered by them, has attacked a foreign country.

— If you do not hear, listen to me.

Bogenbai put his korzhy under his elbow and lay down more conveniently. This story is about the campaign to Dzungaria. Zhyrau began the story after the death of Khaknazar Khan.

If the man does not drown, the country loses the lake. If the country is not deserted, and if it is a man, it will crash, said BukharZhyrau, one of the great heroes of the Kazakh land. If the baiterek falls, it will grow trees instead of trees. What happens when the lake is filled with ice? Even if a person is broken, the land will not be broken". A similar statement from BukharZhyrau states: "Is there a pitiful sorrow for a liar? If you do not have the power to defeat the enemy, it is death. If you release your enemy before you can exercise your power, it is generous. And if you are attacked by your left foot, it is a pity. Great sorrow over death!" [3, p. 103–104].

By contrast, the philosopher combines the relationship between the concept of death and regret, emphasizing that the most severe of a person's life is regrettable. Death is an end to the death of the human being, the end of life, and there is nothing to do with it, and the regrettable humanity. In any case, it is likely to be a good idea to do something in the first place, in order to avoid being overwhelmed by the obvious failure of your actions.

There is no doubt that one of the views of the wisdom of dialectics in the spiritual world of the Kazakh people is connected with the prestigious role of great personalities in society. "By the tradition of the common nomadic countries, the value of zhyrau, poet was very high in the eyes of the people. Through the Zhyrau tribe leaders conveyed their khan and sultans lungs. These horses, which lost their need of care, were counted by the most haughty khans themselves" [4, p. 265].

The world of nationality, which has a place in the world of thought stars, is diverse. The spiritual background of the people without the spirit of the spirit is unknown. The heroes' names are the spirit of the country. The country is the highest and the guarantor of independence. These are Kazakhs, who came out of the cradle and served the eternal memory of the land until the land was cradled to eternity. In the history of any nation, it is known that in the fruit of the consciousness there were prominent figures, dignity, memorable names, and praisers. Each one is worthy of his dignity and worth.

Each one is civilization patterns. During the same period, the great Kazakh and Kazakh poets, ToleAlibekuly, KazybekKeldibekuly, AitekeBaibekuly, played a great political and spiritual role. Tule, Kazybek, Aiteke'sbiy, the authorities, the rulers, who have captured the backbone of three great nationalities, three hundred, have played an important role not only within the country, but also in the foreign policy of the country. It is noteworthy that these three politicians, statesmen, patriarchs of the three nations have contributed to the unity of the Kazakh land, when they speak about such persons. In the poem "ZhetiZhargy" of Kozhabergen-zhyrau:

After Shygay remained Tauke
At the time, he was known as AzTauke.
Kazybekbiy, Tolebiy, Aiteke are clever,
That is what they called "ZhetiZhargy" [5].

The theme is historical, the essence of the story is the past life, tells about the current ideals of the past.

At the same time, during the reign of Abylai Khan, he worked hard to establish national unity and strengthen the unity of our people, despite some disagreements in domestic and foreign policy of the country. Saints such as Tole, Kazybek and Aiteke, who were advisers to the khan, have made a significant contribution to the formation of democratic traditions. The dignity of speech art has increased. People appreciated witness and rationality, unity in speech art. Leadership, morale, oratory in defense of the people's dignity, dignity and dignity of the people of the country and the honor of their people are a kind of philosophical heritage.

Such great figures show that the Kazakh people, living in a vast territory, are the wise men who managed to overcome the enemy and fight against the enemy. Being wise is a sign of wisdom. The wisdom of the people and the individual is manifested when heavy work is done in the country. They are resourceful and seek ways to make the case more accurate. Finding a dispute is to deny all the two opposing views and to say the right thing to the other. There are, of course, the mutual harmony of both approaches, and the satisfaction of both parties. That is, contradictions have moved to one another. In this regard, we see the wisdom of the great Kazakh biy, wisdom and organizational activity in conformity with the factors that determine the character of certain national consciousness.

The arrival of every great person on the stage of history is not a casual thing but a necessity. It is not an invention of one person, it is objective reality. Here, that is, a living world beyond the consciousness of every human being. So any person cannot be wise. Whatever times it takes, it needs a unique personality. That is why biygger people are born. Hence, the fact that such people are not as special as a star can be seen as a flash of light. Individuals are the country, the nation's prosperity, the consciousness, the good hand and the leader. They were able to accomplish many desires with the creative work of the people's life, their courageous

example, their qualified example. Their actions have a huge social and philosophical significance in history. Historical figures are biys, wise men, artists and craftsmen, handsome heroes, the judges who seek the best of everything, have shown mutual understanding between people and the country, and deepen the history and destiny with the system. These giants, called “the landowner”, along with their own minds and gentle minds, have accompanied the consciousness of the general public, faith, and inner spiritual protection.

Then he spoke his words and did not lose his inner treasures, and he joined his fervor. Gradually, he loved his people with all their heart, and suffered his tragedy, and hoped for the hope of generations. Men worthy of the country aspire to unite the Kazakh people, their disintegrity, and the disappointment of the tribe. Historical figures are not only the main defendants in economic and cultural, art and state governance, humanity and Kazakh studies, but also their qualitative stages and trends.

People who spoke philosophical thoughts from the Kazakh people in connection with the development of the society and economic prosperity appeared. The majority of these were made up of Kazakh wise men, wise thinkers, poets, biys. Their creations include the migrations, human beings, societies, realities, social conditions at that time. The poets are zhyrau, the biy, who were the fathers of the child since the time of the epoch, have been able to formulate the structure of the philosophical thinking of the heroes, reflecting the objective phenomena of the epoch in which they lived. Their social, social, political views and thoughts are reflected in the existence of the society in which they live according to a nomadic lifestyle. That is why such wise thinking systems have formed as a public consciousness of the life of Kazakh life.

One of the major channels of social development is folk philosophy, the outlook of the people, political views. Through the use of life experiences, people are able to use the life experience to understand deep, broad-minded thinking, with the help of the highest level of intelligence, with the understanding of the society in which it lives, the way of life, the relationships between people, the world's stereotypes, the system. As a result, the philosophical, logical approach to the ideas and phenomena inherent to the Kazakh society, the Kazakh steppes will be raised to a higher level of thinking. This is a manifestation of the peculiarities of spiritual life in the great Sahara.

Struggle is full of history, so is life. History is merely a mystery that opens the mysteries only when you look at it.

Different historical conflicts between the countries aroused the general public's historical intelligence, formed the values of consciousness. National and universal values have been reflected in public life, in people's relationships, behavior and behavior. In the history of humanity, we have come to us with the highest moral, dignity, honor, love, loyalty, in other words, pure human feelings, which have been manifested in us by human beings. Studying and studying ways of formation and development of general worldview is closely connected with knowledge of historical development of our people. All such changes in the world have been reflected in the works of the people, which are the main spiritual wealth of our nation. For example, there were some wonderful examples of national thought in the historical, cultural space from AsanKaygy to Abai and Shakarim. How many philosophical stories of Kazakh poets, deities and biys are there? In a culturally developed country, when spirituality is elevated to a high peak, the moral tendencies of the general population and the thinkers of the people are clear and bright. The basis of national culture was the basis of our national philosophy. The words of the biy and the speaker have a great importance, a great value. Looking at the relative understanding of the realities of our ancestors at that time, their understanding and every historical period, their subsequent offspring sought to find and answer some of the human beings' purpose and purpose.

Thus, the Kazakh people learn from the cultural and spiritual heritage of the Kazakh people, learn from the experience of the people, put into practice the values that are worth everybody, stop the thought, positively compete, solve the truth, justice, sharp word, here is the source of wisdom. Where does it go? That is, the spiritual culture, which is “logically constructed and made in the country context”, is a manifestation of the whole of the nomadic country. In a variety of life-forms, the In a wide variety of situations in life, the complexity of the mind, the complexity of consciousness, and the sharpness of the thought [6, p. 138].

We need to consider history, lessons of history not only as a guide, but also as a guide to the meaning of everyday life, which will be taught in the future. History has spread something that has happened to us, historical figures. This is also a process of self-development within a single history. All of these processes in the territory of history arise from one another and are interconnected. The presence of such interactions arises from the social and social relationships of the existence. The wisdom in human beings is based on the order of his views. Here, on the basis of such political and social contradictions, great thinkers, poets, judges, jury, a deeply intelligent man, brought the most intelligent wisdom and instances of his epoch. Almost all of them thought of the interests of the people, gave them advice as a model of testimony, comforted their hearts, and felt that

they had grown up, grew up, abused, and abused. They spent their lives and efforts in justification of civic duty and duty of their nation, their nation in their existence.

If you are watching, the main source of wise questions is the daily life of your life, relationships, and social contradictions.

Everyone is different, just as different people depend on their nature, social, political, cultural and other peculiarities. They learned the wisdom of ancient generations by paying attention to the society in which they lived. And by deliberating on history and reasoning on the scale of the mind, it has been logically conveyed to the present. This was the last line of history, the height, the course, the direction. That is, every wise person (or individual) has come to terms in the lower stages, and has been able to use the problems of the past history of our society in the age, in the environment. The unique heritage of any nation since ancient times is the mirror of the people's life. Secondly, if it is dismantled, it will serve a new one. It is a perennial process that has an infinite prolonged eternal process that destroys one another. It is a tradition. Folk tradition is the history, lifestyle, existence of the people. A. Kasabek and D. Rayev write about this in the article "Ornamental art is a traditional phenomenon": "Tradition is, first and foremost, a social habit. It is a tradition, a degree of tradition, and a tradition spreading and gaining social status. It becomes a habitual behavior of the entire population. The tradition of speech is ultimately a social tool that regulates the relationship between people. It is impossible to develop social relations; as there is no development without stability" [7, p. 52].

Wisdom is based on the wishes of time and space in a particular social environment, social environment, and any social — historical event. The conclusion that follows is that the contradictions that occur in political social life are the root causes of wisdom. That is, if life is uniform, then wisdom will not come. No need. For example, Tolebiy, Kazybekbiy and Aitekebiy were the spiritual leaders of our nation. So wisdom is the solution of political and social contradictions in society. And dialectics of wisdom are characterized by the development of social phenomena, which are the result of the necessity of interacting with one another. An example of the wisdom of Balaby is a variant of wisdom concerning dialectics. One day Balaby's boyfriend Dosbol fled from the daughter of a biy and broke into the country. The little parents hid Balaby side on the Nura River, and one child was drowned. Balaby, who was delighted with his pursuit, stubbornly refused to answer the value of his dispute: "If he does not shave his eyes, he will not let go of a crocodile. If you keep track of me, Nura does not smite me, what's in my Nurada, or what's with Nura? When I go to bed, my child dies, first pay the price of my man!" [8, p. 55]. There is a continuous cause-and-effect relationship between Balaby's rational argument for the future. Event line develops as follows: first guilty is girl, then guilty is a dumbfounding father, Dosbol, so the father of a little father hiding in Nura, and the death of the child came from here, and all these are worthwhile. This is also the dialectic of the contradiction. It is based on network-based, that is, systematic, that speaks the word of the Kazakh biy. Dialectics of wisdom are the essence of social life, the image of life. If society is a living center of wisdom, then there is no society without wisdom.

Wisdom comes primarily from certain social needs. The main purpose of this is to motivate the majority to one-sided thinking, to convey to one opinion, to bring the conclusions, the arbitral acknowledgment, and the motivation of the audience to make a conclusive argument. Hence, these two cannot survive without one another, but rather develop in close contact. Dialogue of wisdom is the basis of this relationship between the two. That is, because of the fact that true wisdom is closer to the reality, it is linked to dialectics.

The evidence for this is that there is no argument between nomadic Kazakhs (land dispute, value dispute, and widowhood), domestic and foreign policy of the country, and historical data related to embassies, the clauses, clauses, solutions. Winter pasture, summer pasture, migration are the parts of the country of cattle breeding. After all, the land is home to parents, family members, homeland, and family. The land is a habitat, an ancestral gravestone, and a wealthy rich man. That is why there is nothing sacred for the nomads. Therefore, there is no difficulty in the land dispute. It is true that the disputes between the country and the people, the people and the people, the tribe and the tribe of ours, are aimed at a fair and just solution to the problem of the sake of unity and solidarity.

The value and significance of the decisions of the great tribes in respect of the value of the right to a fair trial, protecting people's lives, are exceptional. And, of course, the solidarity between the two countries has been exacerbated. Such a positive action led to the unwillingness of the whole nation, the collapse of the tribe, the slaughter of an invasion, and the unwillingness to break the rule, leading to unity, solidarity, and brotherhood. Their lives are a true witness to the unwavering service to unity and solidarity among nations. Therefore, the fair solution of such disputes is indisputable for the Kazakh steppe and the Kazakh child. They took an active part in defending the country for the people's care. Tolebiy, Kazybekbiy, Aitekebiy, both khan and

black, which were also observed in the strengthening of the Kazakh land, folklore against the Kalmyks-Dzungar invaders, and their courage, bravery, ingenuity, ignorance, a wise leader.

In particular, it is possible to say that the Kaz Voices were famous in Kazybek's talks between Kazakhs and Kalmyk, who were known as "Kazakh Cattle Country", who spoke with trembling and whimsical pronouncements and with all their courage and courage. Dialectics of wisdom can also be seen in this tune. This is a great dialectic interpretation.

And Abylai Khan worked with some of the people in the dzhungar attack and tried to liberate them and liberate them. Sh. Ualikhanov noted in his work "Historical Legends about Heroes of the XVIII century" about Kazybekbiy's oratorical art becoming a powerful tool in its social and political activity. "Who do you like from the three heroes?" Abylai replied, "Two men before us are surprised. They were KarakessekKazybek, a relative who rescued a ninth-century relative from captivity, and so on UakDerbiysali, who freed his exiled brothers. The first went out of his mouth, and the other was scared by the rainy weather" [9, p. 218]. Do not you see Abylai, two of the thousands of heroes of the Kazakh heroes who were in the same era of war, exclusively divided Kazybek and UakDerbiysali. So, KazybekKazybek is one of the two "twisted" branches of Abylai Kazakh people. This is also a great example of the wisdom of dialectics.

At the same time, Tolebiy, Kazybekbiy and Aitekebiy are the most prominent figures of the time, who have a positive attitude towards their people, who are the "mysterious nobleman", honesty and loyalty of the people. They were leaders on the political, cultural platform for the sake of special democratic traditions of steppe civilization. It shows that in the XVIII–XVIII centuries the Kazakh people had a system of self-government and social relations, because the development of the rule of law, power, and the tradition is evident in the fact that it is based on freedom and equality, unity and solidarity, and in general, on democratic forms of social life. Studying the wisdom of the Biy, it is possible to derive data from the political, economic, legal, cultural and historical conditions of the Kazakh society at that time, as well as its achievements.

Here, the differentiation of these heritages as a profound, subtle phenomenon, at the philosophical level, reveals the wisdom of the steppe wisdom. This, in turn, determines the integrity and continuity of the Kazakh philosophy. The content of the philosophical ideas is deeply rooted in the power, the power, the spoken word, the dialectical thinking of wisdom, and the logically ordered thought.

"The power, source, and power of the national spirit are the same people. And the outward appearance is the supreme power. Undoubtedly, not only the great personalities born in Kazakhstan, but also the national spirit of the Kazakh people, such as Kassym Khan, Taoet Khan, Esim Khan, Salam Zhangir, Ablai Khan were in Kazakhstan. That is, the people are like the khans. Lovely people, who love their country, love their land, and have a sense of well-being and courage. He strengthened the foundation of his son, expelled the outer foes, and expanded the line of his offspring. The whole thing was spent for the good of the nation. And it smashed an irresistible pattern and the supreme power. Obviously, the situation is possible only in an independent country. Not in Kazakh, but in the history of peoples of the world", — writes MukhtarMagauin [10, p. 6]. This is evidence of national unity and spiritual unity of the country.

When the national spirit is lifted and our country is restored, it is an honor to honor and respect those who have left behind in history. The great ancestors honor the unity and dignity of our nation, and the glory of the country.

The creativity of the poets is closely linked with the historical and philosophical process, the spiritual changes in the Kazakh society, the search and the growth of the national thought, the greater the degree of their wise and intellectual people, the more national, the national character, the cognitive is the content will be more evident. Continuing the good tradition, the future generations are in the forefront of a comprehensive study of the noble thoughts and noble ideas of noble manners of folklore.

It is important to study the history of the country, to know the origins of the Kazakh state. History teaches the wisdom of prudence. It fosters patriotism and love for the Motherland. Knowledge of the history of your country helps to take a new view at the world, to influence the future of the country. During the years of independence, expeditions were organized to various parts of the world to study and collect information about the history of our country. The history of the Fatherland originates from the Saks, Huns, and Turks and continued with the migration of khans Kerey and Zhanibek to the banks of the Chu River, where the banner of the Kazakh Khanate was raised. The founders of the Kazakh khanate are Zhanybek and Kerey. Kazakh khanate (Kazak khandygy) is Kazakh state on the territory of modern Kazakhstan and neighboring States (1465–1847), formed during the collapse of the Golden Horde in 1465 and the Uzbek khanate in 1468. The formation of the Kazakh khanate was the result of complex ethno-political, socio-economic and ethno-cultural processes that took place on the territory of modern Kazakhstan and adjacent regions in the XIV–XV centuries.

The formation of the Kazakh khanate was the most important event in the history of the Kazakhs. It played a crucial role in the unification of separate Kazakh tribes, the formation of the ethnic territory of the Kazakhs and the completion of the formation of an independent national state. The historical significance of the formation of the Kazakh khanate: 1) stopped the division of power between different States, separate khanates, tribe, clans became part of the Kazakh khanate; 2) centralization of the management system contributed to the unity of the Kazakh people; 3) the Kazakh khanate expanded its territory; 4) strong boundaries with neighboring countries were established; 5) rapid economic and cultural development contributed to the flourishing of traditions and customs, the spread of Islam among the Kazakh people; 6) internecine strife and strife within the country stopped; 7) conditions were created for the use of pastures by pastoralists along the traditionally established routes of nomads; 8) economic recovery is taking place.

Thus, the Kazakh khanate was finally formed, its economic and military power increased, international authority increased. In the history of medieval Kazakhstan XV century occupies a special place. First, the Kazakh people formed their own khanate as a result of centuries-old ethnic processes. Secondly, the young khanate managed to create a solid Foundation for population growth, expansion of the territory of residence, consolidation of economic and cultural life in the face of the hard trials at the beginning of the way. (We must clearly separate the concepts of “state” and “khanate”. The first has a broader meaning.) In the XIX century, the history of the Kazakh khanate studied Chokan Valikhanov: “...The tradition of the Kirghiz believes their Khan Janibek, the son of Barack. Anyway, according to legend, he was the first Khan of the Kazakhs of the names Drochiana... The time of Janibek's administration, when two native hordes of Nogai and Kazakhs lived together, is sung in Kyrgyz poems as the Golden age.

By this time owns most of the traditions, moral sayings Irene-Selena (the wise), Al-Janibek and Nogai philosopher AsanKaigy, which are used by the nomads so far”. The head of state noted that “the creation of the Kazakh khanate is a key historical event on the thousand-year path of formation of statehood of the Kazakh people. At the celebration, an extensive panorama of Turkic and Kazakh history was presented, in which there were many bright heroes. The great spirit of great ancestors is revered by all generations. Their great work to preserve statehood will never be forgotten”.

The idea to celebrate the memorial date was proposed by the First President of Kazakhstan N.A. Nazarbayev at the end of October 2014. 31.12.2014, when the Decree of the Government of the Republic of Kazakhstan No. 1448 “on preparation and holding of the 550th anniversary of the Kazakh khanate in 2015” was issued. In 2015, a significant anniversary date was the 550th anniversary of the formation of the Kazakh khanate-United all Kazakhstanis.

In the context of increasing globalization, it becomes clear the importance and the need to put forward the national idea of Kazakhstan, because there was no state that does not need to determine its goals and objectives for the future.

The implementation of the strategy of development of Kazakhstan in the XXI century, requires the consolidation of the entire Kazakh society around the paradigms of social development, which can make the main content of the national idea. One of the most important paradigms of the state ideology and policy of our young state is the formation of a national society to improve the qualitative leap, a real breakthrough in the field of political and economic relations.

The urgency of this problem increases manifold in the context of the most important directions of internal and foreign policy of Kazakhstan, which refers to the President Nazarbayev N.A. in his annual Messages to the people of Kazakhstan. They are primarily related to the solution of the problems of economic, social and political modernization of our country and its entry into the 50 most competitive countries in the world.

Now, when Kazakhstan is on the way to improve democracy, it is safe to say that the issue of the formation of the national idea has acquired special importance for its citizens. People received the new impetus of strength and energy, and now mobilize them to solve new historical problems with the independence of Kazakhstan. In this regard, it becomes quite clear why in Kazakhstan at the level of state policy the task of consolidation of society and the creation on its basis of such a national idea, which would be the key to the stability of our state and meet the interests of all its citizens.

The problem of awareness of the need for a national idea in any society does not arise immediately, not from anything. It is the logical result of the formation and development of the people, it is formed and developed. However, the level of awareness of its need is always a criterion of growth and strength of society. Here we can agree with the opinion of one of the leading Russian scientists A. Nysanbayev that “the Presence in society of an adequate national idea is an essential condition for the qualitative growth of independent Kazakhstan”.

The historical experience of many civilizations shows that the presence in society of the need for a national idea does not automatically lead to its formulation. The awareness of its necessity on the part of the state or any social group, even having a power resource or on the part of society as a whole, is an important condition contributing to its formation, but the very possibility of having a national idea is not so much connected with the subjective need for its presence, but with the objective conditions in which society operates.

If we talk specifically about the conditions for the formation of the national idea and strengthening on its basis of the statehood of our people, it should be noted that from the Saka and Uighur tribes to the reform of 1867–1868, which destroyed the traditional system of power, there was an integrating principle in the nomadic unification of the Kazakhs. Such a unifying Foundation of the nomadic state was the need for political integration, which relieves ethnically single-rooted tribal units from mutual conflicts.

The destruction of the traditional system of Kazakhs was associated with the arrival of tsarist colonialism in the steppe. This was followed by the destruction of the traditional social organization of the Kazakh society, completed completely under the Soviet regime. The role of colonization was that in Kazakhstan it took the most complete form, which was expressed in the change of social structure, full perception of new political institutions and even types of thinking.

Soviet totalitarianism, which was characterized by almost complete lack of autonomy of structural elements, left an indelible mark in the evolution of Kazakh society. The world experience of modernization demonstrates the importance of combining traditional and modern.

The traditionalism of the Kazakhs is defined by nomadic way of life, which, despite all the external dynamism, preserved the inner essence of the nomads, as well as the generic structure. As inherent in the Kazakh traditional national characteristics should indicate on corporatism.

The main indicators of the flexibility of the political system of the Kazakh society are the presence of tradition, the protection of human rights and freedoms, the existence of the Institute of election of the khans, the Institute of biys. The specificity of power in the Kazakh society was that the holders of power were appointed and elected several times, as recognized. Thus, the title of ruler was a well-deserved honorary title.

Conclusions

For the success of the democratic transformation and the establishment of the priority of human rights and freedoms in the process of reforming the Kazakh society, it is necessary to take into account the civilization traditions and mentality of the Kazakh people, who have rich experience of the original nomadic democracy, respect and effective protection of personal and collective rights.

Thus, it is necessary to activate the historical consciousness of the people, a creative combination of their own and world experience. Today, it is important for us to form relatively independent, Autonomous individuals of Kazakhstan's society, the level of subjective development of which depends on our future, associated with the construction of civil society and the rule of law.

The identification of the system characteristics of the political organization of Kazakhstan in the past allows us to move to the modern tasks of modernization processes of Kazakhstan society. They are defined in the Address to the people of Kazakhstan dated January 17, 2014 “Kazakhstan's way — 2050”: common goal, common interests, and common future”. The first President of the Republic of Kazakhstan N.A. Nazarbayev proclaimed the national idea “Mangilik El”, born of the thousand-year historical experience of the Kazakh people, the Kazakh way passed during the years of Independence. If we talk about these goals and objectives, they reflect not only the basic values of the country's development, but also the common interests, the historical fate of the people of Kazakhstan. They are expressed in the following 7 principles “Mangilik El”. They are: 1) the independence of the Republic, the development of patriotism; 2) sustainable economic growth through innovation; 3) a secular state, the highest spirituality, the development of moral and spiritual education; 4) national unity, peace and harmony; 5) the society of Universal Labour, the development of hard work, feeling of mutual aid, team spirit; 6) common history, culture, language, development of multilingualism, political culture, knowledge of its roots; 7) national security and global participation of Kazakhstan in solving global and regional problems, the development of competitiveness and demand in the labor market of the individual.

Domestic researchers rightly point out that “The proposed formulation of the national idea, consolidating and rallying all the multi-ethnic society, strengthening the vector of civil identification, solving the most important socio-economic and political problems of strengthening the state, will help to strengthen the position of Kazakhstan in the world”. Studying the basic principles of the national idea “Mangilik El” it is impossible not to pay attention to its diversity. Indeed, the national idea of “Mangilik El” is comprehensive, and their

various aspects are the subject of study of many social disciplines. In each of them “Mangilik El” is used in its special meaning.

Thus, economists see the essence of “Mangilik El” in Kazakhstan's solution of regional and global economic problems on the basis of innovation.

Philosophers actively discuss the problems connected not only with the development of spiritual and moral principles of nation formation, but also with the universalization of human values.

Sociology and cultural studies are engaged in the study of the value of “Mangilik El” not only in terms of the development of multiculturalism, but also the uniqueness of the traditional culture of Kazakhstan.

Historians study the historical memory of the nation, as well as the historical experience of previous generations, contributing to the formation of a sense of patriotism, love for the Motherland, pride in its past and present. Studying the national idea “Mangilik El” from the point of view of historical experience, it should be noted that it is extremely important for us to preserve the traditions, language, cultural identity and identity of the Kazakh and other peoples of Kazakhstan, as the most important conditions for the qualitative growth of independent Kazakhstan. In the conditions of increasing globalization, a constructive dialogue of values of traditional culture of the people of Kazakhstan and liberal democratic society is necessary. There is a need for laws regulating relations in the sphere of culture of the transit society and ensuring the uniqueness of the culture of peoples. Finally, the most interesting and at the same time promising way to develop culture in the XXI century may be the one that we would figuratively define as “Eurasian cultural space”. It is characterized by offering humanity a soft, non-violent path of unification based on respect for the identity of each ethnic and religious community, advocating the compatibility of the values of traditional and civil society as a bridge between the civilizations of the West and the East.

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Қазақ рухындағы тұтастық пен бірлік идеясы

Ұлттық мәдениетіміздің тарихи аясының кеңейіп, қайта жаңарып өркендеуі халқымыздың рухани мұралары мен дәстүрлерін қастерлеуі — жаһандық әлемдегі өзіндік дербестігінің айғағы. Рухани мұра — кез келген халықтың ұлттық ділінің өзегі болып табылатын әдетке айналған салт-сана. Дүниені тану, дүниені сезіну, қоршаған дүниені қабылдаудағы адамзат баласының танымдық қабілеттерімен астасып жатқан бабаларымыздың өмірлік тәжірибесі болса керекті. Осы өмірлік тәжірибесі уақыт өте келе болашақ ұрпақ үшін тәрбиенің арқауына айналғанды. Рухани мұра негізінде — адамгершіліктің құндылықтар жетіледі. Адамгершілік адам арасындағы қарым-қатынас пен қабілеттен туындайтындығын бабалар мұрасынан танимыз. Себебі, адам болмысының сырын адамгершілік ашады. Мақалада адамгершіліктің көріністері ақын-жыраулар, би-шешендер шығармашылығы тұрғысынан тереңнен сараланған. Рухани мәдениет дәстүрінің тізгінін ұстаған майталман өкілдері қандай іс-әрекетті қолға алса да, оның мән-мазмұндық бастауының өзегінде адамгершілік қасиеті тұрғандығы жан-жақты зерделенген. Сондай дара тұлғалардың әрқайсысы өз тарих дәуірінің танымдық жүйесінде адамгершіліктің құндылықтардың негізін қалыптастыра отырып, оны көпшілікке насихаттаған. Бұл жеке дара тұлғалардың көпшілік алдындағы жауапкершіліктерін көрсетеді. Олар жауапкершіліктің жүгі өте ауыр екендігін түсіне білген. Әділдік, намыс, еркіндік және тағы басқа дүниетанымдық ұғымдарды игеруіне, сонымен қатар, толеранттық құндылықтарын, мәдениетаралық сұхбат және бейбіт өмір сүру мәдениетін нығайтуға, әрі дамытуға бағытталған тәрбиемен астасып жатқан құндылықтарды насихаттау — мақаланың негізгі мақсаты.

Кілт сөздер: ұлттық код, түркілік дүниетаным, Қазақ хандығы, Қазақ мемлекеті, қазақ батырлары, адамгершілік құндылықтар, дара тұлғалар, билік пен қаһармандық, ішкі және сыртқы саясат, ұлт тұтастығы, даналық диалектикасы, қоғам болмысы, қоғамдық сана, тарих тағылымы, атамұра, құт-береке.

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Идея единства и сплоченности казахского духа

Развитие и возрождение нашей национальной культуры, уважение к духовному наследию и традициям нашего народа в рамках истории — свидетельство его независимости в глобальном мире. Духовное наследие — это нравственные ценности, которые являются ядром национального менталитета любой нации. Жизненный опыт наших предков, передающийся из поколения в поколение, связан со способностями человека познавать и чувствовать мир, воспринимать мир вокруг себя. Историческое время свидетельствует о том, что наследие предков стало источником вдохновения для будущих поколений. Духовное наследие — источник развития моральных ценностей. Наследие предков, мораль формируются вследствие всесторонних отношений в обществе. Мораль — это ценности и нормы, регулирующие поведение людей, именно мораль раскрывает сокровенное человеческой природы. В статье подробно рассмотрены проблемы нравственности в творчестве поэтов, биев и ораторов, дан анализ творчеству представителей духовной культуры. Авторы приходят к выводу, что в основе развития личности и общества, в целом, лежат нравственные ценности. Понимая и принимая большую ответственность перед обществом, известные и уважаемые люди, творческие личности, пропагандируя нравственные ценности, сформировали основу моральных устоев в когнитивной системе своей исторической эпохи. Основная цель статьи — пропаганда духовных ценностей, через призму воспитания молодого поколения, которое включает в себя такие понятия, как справедливость, честь, свобода, толерантность, уважение. Все эти ценности являются необходимыми условиями для укрепления межкультурного диалога, культуры мирного сосуществования.

Ключевые слова: национальный код, тюркское мировоззрение, Казахское ханство, Казахское государство, казахские батыры, нравственные ценности, личности, власть и героизм, внутренняя и внешняя политика, целостность страны, целостность нации, диалектика мудрости, общественное бытие, общественное сознание, уроки истории, наследие, благоденствие.

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