

«Сейфуллин оқулары – 18: « Жастар және ғылым – болашаққа көзқарас» халықаралық ғылыми -практикалық конференция материалдары = Материалы международной научно-практической конференции «Сейфуллинские чтения – 18: « Молодежь и наука – взгляд в будущее» - 2022.- Т.І, Ч.ІІІ. - Р. 229-232

NATIONAL AND CULTURAL CODE IN ABAY'S WRITING

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Abay (Ibrahim) Kunanbayuly is a great Kazakh poet, educator, political figure, reformer of the Kazakh culture. Abay's poetry is an example for the Kazakh people. The great Abay is a genius of National Poetry. The knowledge of Abay, its understanding is one of the steps leading to spiritual, human heights that are not easily reached by the hands of the human race [1, p.150]. Abay has deep roots in Kazakh literature, culture and customs and spiritual life. As N.A. Nazarbayev, the first president of the Republic of Kazakhstan said: "*Abay should be our national motto, through the recognition of Abay, we will make Kazakhstan known to the world*"[4].

The national code is a complex concept. Each nation has its own national values. There are some codes that distinguish one nation from another such as language, fairy tales, proverbs, lyric-epic and heroic poems, customs and traditions, mentality, culture, art, cuisine, national crafts, household items and national games. Head of State N. A. Nazarbayev gives the concept of the national code as follows: "*I want Kazakhstani citizens to understand two rules that will never be violated. The first is the national code, without preserving the national culture, there will be no modernization. Secondly, in order to move forward, it is necessary to abandon the negative aspects of the past that hinder the development of the nation*"[4].

During the Soviet era, many of our national values were destroyed under the pretext of "remnants of the old"[1, p.168]. Thus, they tried to destroy the nation itself. Since becoming a sovereign state, the nationalists are determined to restore our national values. In an era when material values come to the fore, national values are left without much consideration. National values were created, used and developed by the ancestors of different nationalities, depending on their way of life, and were inherited by descendants. Therefore, national values are the property of this nation. It should be preserved and developed by the descendants of different nationalities. If a nation loses its national values, it is not considered a "nation". Prominent Abay scholar, doctor of philology, professor Mektas Myrzakhmetovich [2, p.192] stated: "*we need to pay special attention to the National code, this is a crucial issue!*", - by giving considerable attention to this issue, therefore, each nation strives and defends its national values. The Kazakh people should also preserve their national values.

It is true that every Kazakh is proud of Abay, his personality, wisdom and steppe giant are synonymous with the Kazakh nation. Abay has everything related to the national identity and identity of the Kazakh people. Abay's work also has a core

of thought about national values, national renewal, and the National Code. Abay's spiritual heritage in creative art is a valuable treasure of our people, a national value that has not lost its importance for centuries. Thinking about the future of the Kazakh nation, Abay connected his life goal with the future of the people:

“Maqsatym – tilustartyp, oner shashpaq.

Nadannynkozinqoıyp, koninashpaq.

Ulgialsyndeminoinılyjasjigitter,

Dyman-sayyqoidajoqayel basta-aq”[2, p.194].

“The main thing of national value is the native language, through which they love their language, love the heritage of their own literature, think about the history of their people in the past and present, think about their history” – said Mustafa Shokai [1, p. 272] who’s political activist and public figure of Kazakhstan.

“Men jazbaimynolendiermekushin,

Joqty, bardyermekqyptermekushin,

Kókiregisezimdi, tilioramdy

Jazdymulgijastargabermekushin” -,” he says [2, p.167]. This is the main root of Abay's great attention to the language. It is impossible not to make language a special problem for Abay, who realized that language is the most basic value and the main tool for the formation of a nation as a nation. Therefore, the poet put language first and revealed its importance for society. The ignorant people, who do not understand the value of the kazakh language and its great qualities cannot express their thoughts and feelings correctly and therefore they couldn't see “treasure” of a Kazakh language[7, p.153]..

The main idea of the thinker about national values is national character. National character is a symbol of the identity of the individual, the people, social integrity, and socio-cultural development. Abay in his 39th « Book of words» argued that we have lost these virtues by living out the shortcomings that we inherited from our ancestors[2, p.121].If we had in our character the determination and the effort to acquire new qualities made to preserve the old ones, perhaps we would have stood in line with other nations. Since there is no determination of character, the newly acquired is more conducive to the development of demonic qualities in us than human ones. This is one of the serious reasons for the loss of our national dignity. Abay is also debates: *“What qualities are we talking about? In ancient times, there were people who were called "elbasy", "top basy". They resolved disputes, managed the life of society. The common people, at least, went about their business. It was not customary to challenge the decisions of "elbasy" and "top basy" or to run from one to the other. They say: "Take an alchik, if it is convenient for your hand, make a bat out of it.”* *“When everyone is his own biy, you can't get along in the vast expanses, when there is a head of the community, you can't burn in the fire.People, recognizing this truth, offered a sacrifice to the holy spirits, and praying, gave the reins of government to the universal chosen one and henceforth tried to support him in everything, hiding his shortcomings and glorifying his virtues. He was treated with due respect, obeyed and strictly obeyed, and then influential people did not exceed the limits of prudence. How could they not care about people when they were all brothers, and they had a common property?”* [2, p. 135]. The lever of unity is honesty, the loyalty of the

intelligentsia to the people, and the intelligentsia itself is a virtue derived from honesty. When honesty becomes a social phenomenon, the idea in the spirit of the people lives, the people become a nation, the nation creates its own state. This is because the concept becomes a national idea, a value, a necessity. Unity is a social position that is formed as a result of history, the existence of society, and people's experience. This position is the main weapon of national existence. From the unity of thought, a holistic idea is formed, from the unity of the country-history, culture, society and interest. The unity comes through a spiritual quality [6, p.3].

One of the branches of our national values is tradition. In the epic novel "AbayZholy", the fact that the Kazakh people are very rich in folklore works born from everyday life and lifestyle, including household and ritual songs, is clearly and adequately manifested. In the work, noble samples of everyday ritual songs give it an artistic touch, a special expressiveness. There was no way that any Kazakh traditions and customs could go unnoticed. This is the national value of the Kazakh people, because in the Kazakh steppe, from the cradle to the cradle, people are born and buried according to traditions. It is also said that Abay, who spoke about it in his poems, says:

"Tygandaduneesiginashadyolen,
Olenmenqarajergekiredenen.
Omirdegiqyzyqtynbariolenmen,
Oilansanshybosqaqpaielen-selen" [2, p.187].

The poetic tone of the quoted verse fragment is darker, the semantic sphere is wider, the language is simple and conceivable. It can be seen aesthetic and educational activities.

The poet wants to avoid ignorance, which forgets about Kazakh traditions and customs. Proof of this:

"Jigerlen, silkin,
Qairattan, berkin,
Dep nasihatbergende,
Uiatsyz, arsyz, saltynan
Qalgypketerartynan" [2, p.175].

According to the Kazakh tradition, the first poem that a child hears at birth is a poem, a song that is sung in "Shildekhana" (a tradition where Kazakh people celebrate when a baby is 40 days old), and then a poem of mourning that is sung when person passes away and a person is accompanied throughout his life, the meaning of the poem continues more than that. Among the poems of everyday life, the genre used by the poet is mourning.

The whole life of Abay was addressed to the person who watched him, to the Kazakh people, not to be inferior to others. In addition, the poetic environment of the great philosopher did not stop at the Kazakh traditions and Customs. One of our traditions is mourning poems. For example, when Abdrakhman (Abay's son) died, you can see the motif of mourning in the poem written by the great thinker AbayKunanbayuly:

"Mundy, sherli, joq-jitik,
Ansapaldynkernepti.

Barininkonilintyndyryp,
Bireyin ala kormepti.
Adil, myrzaelbolyp
Alemge jaıgan ornekti.
Taybesin eske tusirip,
Tentekti tıyp jerlepti” [2, p.180].

One of our national values, an ancient source of Kazakh traditions and customs, in the modern language is a kind of sports art is hunting. Hunting of birds of prey, a sports art of the Kazakh people, which came from the earliest times. The Kazakh people considered the hunt as an art with household benefits, as well as a sport in which you can have fun with nature. This can be seen in Abay’s poem "Qansonardaburkitshishygadyanga". This is a poem written by the poet in 1882. It should be noted that Abai was a well-known artist and realist poet. When describing the manifestations of nature in this poem, his own feelings and exciting moments of hunting, Abay shows his newly formed poetic culture. Here we see the winter of the Kazakh people, nature, a group of Kazakh hunters who went out on horseback to build an eagle, people who worked for fun, who worked tirelessly, diligently. In many countries, eagle hunting, which is not used in these times, will be described. It is not for nothing that the character of this group of people, the methods of hunting, the small skills that are full of various dynamic actions-all this is a characteristic feature of the entire Kazakh life [3, p.115].

A deep and broad metaphor is recognized, which creates a lot of associations between nature, the Fox and the Eagle, creating a single image, and each image resembles the dynamic action of a beautiful beauty. For example:

“Qansonardaburkitshishygadyanga,
Tastantulkitabylarandyganga.
Jaqsy at pen tatyjoldas - birganıbet,
Yngailyyqshamkiimanshyadamga.
Burkitshitaybasynda, qagyshyoida,
Izdinbetintuzetipandaganda.
Tomagasyntartqandabirqyrymnan,
Qyranquskozikoripsamgaganda” [2, p.178].

In conclusion the national values of the Kazakh people have been protected and preserved their roots throughout history. It is obvious that with the development of Science and types of human culture, the orientation of values will change. It is obvious that humanity, without relying on philosophy, wisdom, relying on advanced achievements of science and technology, is moving away from the spiritual foundations which is common to humanity today. Historical intelligence, historical consciousness, historical position, oratory, care for the language, purity of religion, perseverance in good deeds, loyalty to the mind, literacy in education, the ability to science are all values that give strength to the development of the state at the social level [5, p.3].

The philosophy of the intelligentsia defines and reflects its path, direction, experience, and necessity in serving the national interest. As you know, each word of edification of Abay is the beginning of the national spirit, the basis of the National

idea. Spiritual renewal, integrity of the mind, straightness of faith, literacy, manhood, morality, nobility, etc. These are concepts that have phenomenal properties discussed in Abay's philosophy. The concept has one bottom, the spiritual foundation is common to society. The problems studied by Abay have a character that takes place in the spiritual world of a person and develops through his spiritual capabilities.

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[The Mead Project, Brock University, Ontario, Canada] (downloaded 14/03/07)