

National Spiritual and Humanitarian Issues in the Works of Mukhtar Auezov

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ABSTRACT

Mukhtar Auezov is a creative personality with his own linguistic world, the owner of linguistic and cultural competence, with deep knowledge of the national language, history and spiritual culture. Therefore, by loving the language, he showed a wonderful example of love for the nation. The main core that determines the pragmatic level and goal of M. Auezov's linguistic personality is to unite the nation and tell it what to do. Therefore, the national content of his work, revealing the nature of the writer's linguistic personality, demonstrates his scientific abilities and linguistic skills, and the language of the Turkic language is a source of information, aphoric ethnolexical couplets, proverbs and clear meaning. And the main mechanism for achieving this great goal is the knowledge found in the work of M. Auezov, expressing the long-term needs of the culture of the people, and associated with it in the twentieth century is the world of its own language, which awakens national consciousness and deception, and the writer's language is the main proof of this.

Keywords: Mukhtar Auezov, knowledgeable teachers, ancient culture, indigenous literature

INTRODUCTION

Developing the education system with innovative technologies and meeting the international standards of education and teaching are crucial [2,.9]. Before providing education, it is essential to cultivate humanistic and spiritual qualities in every student, nurturing the wisdom of the future through knowledgeable teachers. For this purpose, humanism is vital – it fosters the development of individuals in their self-realization and growth, both intellectually and spiritually. "If knowledge is acquired without moral growth, then such a person's progress is short-lived," said the great philosopher Aristotle of Greece, emphasizing the importance of teaching, not only imparting knowledge but also fostering spiritual-humanitarian growth that influences the inner world and self-development of individuals. The essential requirements of modern education are to imbue the younger generation with spiritual-humanitarian values and guide them towards self-development through influencing their inner worlds.

Mukhtar Auezov, the prominent writer of our time, began his journey into the realms of creative writing and enlightenment during his studies at the Teachers' Seminary from 1912 to 1919 [4,.7].

Mukhtar was a teacher of the new era who revived the ancient culture and created a new civilization. In addition to his literary activities, he also cultivated knowledge in science and educated students in schools [5, p. 78]. Mukhtar could combine greatness and fierceness in his works. Despite the difficult conditions of talent, spiritual integrity, and the search for truth in the zeitgeist, these qualities define the writer. All of this elevates Mukhtar Auezov to the ranks of global figures. He is a teacher who instills and nurtures literary knowledge in every person.

"Every person's inherited nation, customs developed from childhood, education, and upbringing shape the person's mind and character" [6, p. 107]. Mukhtar Auezov is a person who penetrates into the depths of thought, understands the essence, and seeks his homeland in every individual.

Mukhtar Auezov, who deeply understood the importance of national spirituality, dedicated his entire life to exploring the paths of enlightenment [6,.110]. Auezov realized early on that spiritual proximity is the true path to human unity. Therefore, he not only embraced English literary figures like Shakespeare and Jack London but also honored Georgian poet Shota Rustaveli and Indian poet Rabindranath Tagore. Furthermore, he respected Russian authors such as Tolstoy and Dostoevsky, later inspiring generations of Kazakh writers, from Nizami and Noai to modern figures like Chingiz Aitmatov. We all acknowledge the profound respect and reverence for the great figures of the Turkic world, from past luminaries to contemporary giants. Leo Tolstoy, with his "Worldly Spirit," which transcends the individual, and his profound understanding of the human soul, if not accepted in the Kazakh realm, would have resulted in a thousandfold cry echoing in the Kazakh steppes. It was Abay, who lived in the Kazakh forests, and his students, who understood the essence of his knowledge [7,.193]. Because all the moral and ethical demands put forward by Leo Tolstoy resonated with the worldview of the Kazakh people, with their noble, eternal, and familiar worlds.

"The Perception of the Works of Leo Tolstoy Through the Eyes of Siddhartha Gautama, i.e., Buddha, and Its Division into Ten Commandments"

Do not kill life, do not shed blood, forgive.

Do not be proud, do not be arrogant, offer your labor's reward to everyone.

Protect from harm, be simple from nature.

Do not lie, fear not to tell the truth, but speak with honesty.

Do not spread rumors, do not repeat what one says to another.

Do not make false oaths.

Do not waste time on empty words, speak with substance, otherwise remain silent.

Do not be like foam, be like a rock, delight in the kindness of others.

Cleanse your heart from hatred, do not envy anyone. Look with love in the eyes of every living being.

Be saved from disbelief, strive for the truth. [8,.194 p]

Through understanding such commandments, every child grows up embracing humanitarian values, developing themselves towards it, aiming towards self-improvement and actualization. Especially in this era of globalization, in the absence of open economic, cultural, and literary

relations with other civilizations, our development and worldview are limited to Russian literature alone. When we place our indigenous literature and its representative Mukhtar Auezov in the position of a leading figure, a beacon of enlightenment who deeply explores the hidden corners of human life and reveals the secrets of the human soul, we recognize his contribution to the development of humanitarian ideals. Mukhtar Auezov, the cornerstone of our national literature, with his profound insight, introduces the richness of Kazakh spirituality, enriching it with Abai's name and elevating it to the level of spiritual teachings, thereby contributing to the development of universal human values. By instilling the principles of general humanism in his works, Auezov continues to influence the future generations. This is not only about literature and philosophy but extends to the humanitarian fields, education, and psychology, revealing the theoretical role of ethnopedagogy and ethnopscyhology in enhancing national education, and the educational significance of his writing is significant. His educational songs, which have a beneficial effect on the upbringing of children, fostering courage, perseverance, and a sense of duty, contribute to the formation of positive qualities among children. His works, starting from the inexhaustible wealth of his native land's culture to the grandiose epic "The Path of Abai," meticulously analyze and reflect on the moral values of society.

"The Legacy of Abai Kunanbayev: A Testament to Spiritual Enrichment and Cultural Reverence"

Abai Kunanbayev elevated the essence of Kazakh culture, history, talent, and national character, propelling Kazakh pedagogy to new heights and illuminating it to the world. His contributions, drawn from the wisdom of the people, the essence of national pedagogy, and the enrichment of our spiritual world, serve as abundant nourishment for future generations. The legacy left by M. Auezov in the field of literature is evident to all. The term I've coined, the "spiritual world," encompasses the deep-seated roots of one's literature, culture, customs, and national values, stretching and guiding them towards the horizon, enriching and enlightening the great minds and souls of humanity.

This unified approach to issues tackled by Mukhtar Auezov's works is essential. His literary and scholarly works have enriched life itself. Providing answers, solving problems, and benefiting from the spiritual realm are the primary goals. Through his upbringing, childhood, and mature insights, Auezov's life experiences are a testament to his literary journey. His writings are not just literary creations but profound reflections of the soul and conscience of the nation. Auezov's works are a culmination of research and introspection. They address the core issues of society and elevate them to the forefront of human understanding.

His literary heritage has raised the bar for Kazakh literature, and his contributions to national spirituality and culture are invaluable. Today, young and old alike find solace and inspiration in his works, which have become an integral part of our national identity. Auezov's philosophical insights, combined with his literary genius, have captivated audiences and left an indelible mark on our collective consciousness. His words, "Nowadays, the Tolstoys and Shakespeares of the literary world have faded away," resonate deeply, reaching from generation to generation. His appreciation of human spirituality not only upholds moral values but also encourages the pursuit of excellence and the preservation of cultural heritage.

The spiritual dimension nurtures the human spirit, guiding it towards enlightenment and a brighter future. The only future for a society that values spirituality lies in nurturing the next generation. Spiritual culture fosters respect, dignity, compassion, wisdom, education, and progress. The highest virtues of humanity are founded on spiritual qualities. However, it is

through art, literature, science, and education that spiritual cultivation and enlightenment are achieved. Thus, one of the pioneers in laying the foundation of the "spiritual world" and introducing Kazakh literature to the global stage, enriching the entire world, is the great figure of Kazakh culture - Mukhtar Omarhanuly Auezov.

Abai Kunanbayev occupies a unique place in the spiritual realm of human civilization. Through recognizing Abai, the entirety of Kazakh identity, the inner Kazakh world, its customs, traditions, literature, and culture, are presented to the world - a noble task, a profound legacy, and a spiritual treasure.

Mukhtar Auezov's works provide examples of spiritual enrichment through the following:

In the epic "The Path of Abai," the national identity of the Kazakhs is vividly portrayed. Through the recurring characters of the wanderer and their inner world, their concerns about nature, society, and family, Auezov portrays the essence of an entire nation's struggle on the stage of history. By recognizing Abai, Auezov delves into the depths of the people's hearts, revealing the delicate nuances of their talents, humanity, and devotion to righteousness and morality, as well as the secrets of their songs and poetry.

In "Day without a Guardian," "Orphan," and similar works, Auezov reveals the tragic fate of the vulnerable, including orphans and the destitute, separated from their homeland and loved ones. The novel "Day without a Guardian" is valued in Kazakh literature for its realistic depiction and social critique. The novel's sharp resolution portrays the hardships faced by laborers, the exploitation of the poor, and the dilemma of winning against the unknown forces. The characters Akan and Kaltai symbolize cruelty and oppression, while Ghaziza represents the embodiment of justice. Ghaziza, though powerless, is strong. She is not prose; she is the poetry of love.

The depiction of mountain landscapes in the beginning of the novel symbolizes tragedy, loneliness, and the unpredictability of fate. The symbolic meaning attached to the mountain's snowy and barren peaks separates life's struggles from the tranquility of the present. In "Black Falcon," the beginning of modernist narrative, the character Karagoz emerges into the light world with a desire for freedom and victory. The ideological value of the work lies in the triumph of love and courage over adversity. The individuality and resilience of the characters, their tragic deaths, and the aestheticization of love contribute to the poetic nature of the novel. The tragic death of Akan, Kaltai's ruthlessness, and the uncertain fate of Ghaziza are metaphors for the challenges of life.

"Black Falcon" initiates modernist narrative through Karagoz's emergence into the light world. The theme of struggle for freedom is dramatized by the black and white falcons. The metaphor of "black" represents the mysterious and enigmatic aspect of life. The motif of fighting black falcons dramatizes the hero's struggle against adversity. In the poetic world of the narrative, the motif of black falcons is linked to the motif of snow, emphasizing its depth and significance. The word "black" serves as a distinctive service in the author's conceptual framework. It is divided into two parts: the "black falcon's" triumph and its flight. The metaphors "the black falcon's sorrow" and "the black falcon's triumph" reveal Karagoz's nature and inner turmoil. Here, the landscape serves as a tool for psychological analysis.

Changes that have affected the formation of Kazakh youth, who have come to the city with the desire to "learn culture," as well as issues of youth upbringing, morality, and self-awareness, are depicted in Mukhtar Auezov's "The Learned Man" story. In this tale, Meirhan, a young man who resides in the city alongside his friend Maqsut, quickly rushes to Maqsut's house. His friend

is in critical condition... Days pass. Meirhan visits Maqsut's house frequently after Maqsut passes away. Among those who visit the house on this day are Zhumagul and Akai. Zhumagul is fascinated by the young woman who catches his eye, leading to an infatuation. This infatuation proves difficult for Zhumagul, as the woman's "inner beauty is not reflected in her appearance." Despite many delays, Zhumagul and Kadisha, his love interest, eventually celebrate their union. Meanwhile, Zhumagul marries a village girl. The reason behind these events was the concern for the transience of life. A rift between the young and old, the educated and uneducated, arises. Mukhtar Auezov reveals the true essence of these wanderers. They despair of life, yearning for something more. They point their mouths towards the house and property of Maqsut, which has been left behind. Their fate is sealed, and they disappear, consumed by sorrow.

A notable work from the author during this time is the story "Kokserik" (1929). This story stands out among the author's lengthy narratives. It delves into the history of the Altai people, focusing on a character named Kokserik. The story explores themes of freedom and national identity, as well as the struggle faced by the people left in the shadow of the white tsar's policies. Kokserik initially triumphs over the wolf and earns the respect of his people, but he is ultimately betrayed by nature and succumbs to the harshness of the elements. He finds no joy in the land he has cultivated, and his livestock perish. The story paints a vivid picture of Kokserik's struggle: "He sat up straight, gulping down the cold air, and letting out a piercing howl. Hearing this, the white wolf hesitated, but Kokserik did not stop. He sprang forward, grappling with the beast, dragging it down to the ground, and crushing its bones." Despite his efforts, Kokserik meets a tragic end. Here, Auezov introduces us to the indomitable spirit of the Kazakh people.

Mukhtar Auezov's novella "The Withered Time" is one of the author's earliest works, written in 1928. This novella introduced the public to certain aspects of life that were previously unknown. For instance, it was published in 1972 in the Russian language under the title "The Harsh Year" in the "New World" magazine, with a preface by Chingiz Aitmatov. The story revolves around the historical backdrop of the Kazan rebellion, depicting the divide within the Kazakh people who remained in the shadow of the Russian tsar's rule, showcasing their grievances, struggles, and resistance. The rebellion is sparked when the tsarist government issues a decree to conscript soldiers from the local populace. The rebellion escalates into a fierce battle, with notable leaders emerging, such as Uzak Saurikov, Jamenke Mametov, and Ybyray. The rebels organize resistance, and prominent figures like Daulet and Tynqatarlar lead the charge. The authorities respond by sending troops, and a fierce battle ensues. The central character, Ybyray, is sent to a penal colony, where he faces harsh treatment. The author vividly depicts the relentless struggle of the Kazakh people for freedom and justice.

Mukhtar Auezov's legacy is synonymous with literary excellence, revered for his profound understanding of human nature and societal dynamics. His writings offer invaluable insights into the spiritual wealth of humanity, serving as a beacon of wisdom and intellect for generations to come.

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