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SPIRITUALITY AS THE BASIS OF NATIONAL IDENTITY

Abstract

The program article of the Head of state «a View to the future: spiritual modernization» gave new the impulse to the spiritual heritage of the country, and implementation in the country is a good beginning, and ours common task. The head of state noted that the growth of the national economy consciousness and spiritual modernization is possible provided a deep study of the history of the nation where a special role is given to preserving the spiritual position that begins. He believes that a prerequisite for successful modernization is the ability to focus on national values and age-old traditions. The scientific work comprehensively studied the issues of improving the spiritual modernization of the succession of generations in the spirit of the spiritual and cultural heritage of the ancestors. Author I tried to trace the influence on the education of the current generation through creativity activities and achievements of akyns-Zhyrau, battles of the great steppe. In General deeply analyzed aspects of traditions and pages of the heroic past-formed by our generation's ancestors-the key to the prosperity of the national future generation the fate of the country. The article analyzes the history of formation and development of the worldview of the Kazakh people. The purpose of the article, which deals with these issues, is to enable the future generation to deeply analyze the spiritual directions of formation, contemplation and development of the national Outlook of the Kazakh people, to form a sense of patriotism for future generations in relation to their country and land.

Keyword: national code, unity of the people, blessed land, Kazakh khanate, Kazakh state, institution of power, history of the country and the land, national honor, dignity, thinkers, politicians, public figures, spiritual world, cultural and spiritual heritage, history lessons, moral maturity

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РУХАНИЛЫҚ ҰЛТТЫҚ БІРЕГЕЙЛІКТІҢ НЕГІЗІ РЕТІНДЕ

Аңдатпа

Елбасымыздың «Болашаққа бағдар: рухани жаңғыру» бағдарламалық мақаласы еліміздің рухани жадына тың серпін беріп, игі бастама ретінде ел ішінде насихатталып, лайықты жүзеге асырылуы баршамыздың міндетіміз екендігін айқын көрсетіп берген болатын. Елбасы рухани жаңғырудағы ұлттық сананың рөліне, ең негізгісі ұлттың терең тарихынан бастау алатын рухани ұстанымды сақтап қалу керектігіне баса назар аударады. Ұлттық құндылықтарымыз бен озық дәстүрімізді табысты жаңғырудың алғышартына айналдыра білудің бағыт-бағдарын ұсынады. Ғылыми жұмыста бабалар дәстүрін асқақтатуда олардың рухани-мәдени құндылықтық асыл мұраларының қазіргі таңдағы ұрпақтар сабақтастығының рухани жаңғыру кемеліне көтеру мәселелері жан-жақты зерделенген. Ұлы Дала ақын-жыраулары, билер шығармашылығы, атқарған қызметтері мен ерен еңбектерін қазіргі ұрпақтар тәрбиесімен ұштастыруға ұмтылыс жасалған. Жалпы ұлттық болашақтың ұтымды ізденістері ретінде ел мүддесі мен тағдырына қатысты бабаларымыздың талай ұрпақтары қалыптастырған игілік пен ізгілік дәстүрінің қырлары тереңінен сараланған.

Кілт сөздері: ұлттық бірегейлік, халық бірлігі, құтты мекен, даналық мектебі, Қазақ мемлекеті, билік институты, ел мен жер тарихы, ұлттық намыс, қадір-қасиет, ойшылдар, саясаткерлер, қоғам қайраткерлері, рухани дүние, мәдени-рухани мұра, тарих сабақтары, адамгершілік кемелдену

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ДУХОВНОСТЬ КАК ОСНОВА НАЦИОНАЛЬНОЙ ИДЕНТИЧНОСТИ

Аннотация

Программная статья Главы государства «Взгляд в будущее: духовная модернизация» дала новый импульс духовному наследию страны, и ее пропаганда и реализация в стране, есть благое начинание, и наша общая задача. Глава государства обратил внимание, что рост развития национального сознания и духовной модернизации возможна, при условии глубокого изучения истории нации, где особая роль отводится сохранению духовной позиции, которая начинается. Он считает, что предпосылкой успешной модернизации является умение ориентировать на национальные ценности и вековые традиции. В научной работе всесторонне изучены вопросы повышения духовной модернизации преемственности поколений в духе духовно-культурного наследия предков. Автор попытался проследить влияние на воспитание нынешнего поколения посредством творчества, деятельность и заслуги акынов-жырау, биев великой степи. В целом, глубоко проанализированы аспекты традиций и страницы героического прошлого, сформированных поколениями наших предков – залога процветания национального будущего поколения и судьбы страны. В статье анализируется история становления и развития мировоззрения казахского народа. Сущность и достоинство казахского духа нашли отражение в сущности философских, социальных, политических и социальных взглядов разных времен. Цель статьи, в которой рассматриваются эти вопросы, - дать возможность будущему поколению глубоко проанализировать духовные направления формирования, созерцания и развития национального мировоззрения казахского народа, сформировать у будущих поколений чувство патриотизма по отношению к своей стране, земле.

Ключевые слова: национальная идентичность, единство народа, благодатная земля, школа мудрости, Казахское государство, институт власти, история страны и земли, национальная честь, достоинство, мыслители, политики, общественные деятели, духовный мир, культурное и духовное наследие, уроки истории, нравственная зрелость

Wisdom in the history of philosophy is a widespread concept that does not diminish the importance of humanity for the past, but on the contrary, the essence and content of the contemplation. It is a spiritual backbone of succession of generations. From Confucian, Socrates, Plato, and Aristotle, Al-Farabi, human intelligence and intelligence have been constantly busy with this wisdom. When it comes to wisdom in the Kazakh spirit, folk philosophy (philosophy of wisdom), which begins with folk heritage and oral literature, immediately comes to mind. We can learn it from the works of Kazakh thinkers and pieces.

Our great ancestors did not ignore the advice of their predecessors. One of them, Tolebiy, said to ShakshakZhanibek, the famous Kazakh hero, “You have a wound on a goat, and your eyes light up. Do not lie to a friend you lose faith; do not tell your psyche. The frown is called a stomach lying on a sidewalk. The nearest neighbor is your neighborhood, because of the bad animals. Weapons of Mass - Frequency of Throwing: Pedestrians, Pedestrians, Foodstuffs ... When the snow falls on the wall, the power of the father is the force, and if the enemy comes to the edge of the country - the wall biy...” [1, p.58].

At that time, the main force depends on the biy. It is well-known that at the same time Tole-biy, and others. The hardest thing to do is “Ayteke banging up, Kazybek flew to Tole”. Whatever you mean by Ayteke, you will not be able to sneak into the ears, and Tolebiy “the prince”. It should be noted, “Aytekebiytes, Kazybek says, Tole finds”. All of this is directly related to the idea of the copy, the father, and the traditional vocabulary, which ultimately comes from the inner spiritual world, and does not die in the world, nor endures forever, in one word forever. It means that every human being has to link his life to the spiritual world of the noble treasury, which will never lose its value in his conscious life. The great word has come to a dispute with the proper power in a dispute. Even when the three great will cannot

come to the same conclusion, the third one must have been in power in the middle. In this regard, let's look at one legend:

“At the time of the migration, a younger man's face was left unconscious by a great bridegroom. The widow's scourging involves two bad influences. This scandal involves a great deal of trials. The dispute was headed by Kazybek, Tolebiy, Aytekebiy. Then Tolebiy stood up and said:

- I am an elderly child, and I am older, and I say authority. Young Junior Aiteke:

- No, I've stayed in the grandfather's grave, even I'm young, I have a great success. Power is mine, she says. Kazybek laughs at him with the voice.

- Do not ask for crying, there is sorrow there, ask for laughter there makes sense, why are you laughing? - said Tolebiy.

- You know your relative and you forgot his commandments”, said Kazybek. Your father said, 'Give the flock to the animal and put it on the cattle. Give the little javelin to the spear, and raise his lance. Where's the point? If I fall, I'll fall in love with my brother, I have a brother behind me, is not it?

Both sides stopped talking and gave power to Kazybek. Then Kazybek:

Oh, Tolebiy, you were born before your grandfather, and why did you throw horses without lifting one's fury? O, Ayteke, why are you in the darkness of your father, why do you wrestle with your elder brother? You, Aytike, return the widow and you, Tolebiy, return the horse! - the arbitrator said.

Both sides argued, that this arbitration was interrupted” [2, p. 32-33].

If you are looking, the solution to the contradictions arising from social relations comes from the examples. Hence, speakers art is born of arguments and arguments. Such a tribe, a hundred and a hundred, made a difference in the wisdom and wisdom of the country and the country, the disagreement between the country and the country, the settlement of the dispute, and bringing a two-way solution. D. Kishibekov in his book named “Kazakh mentality: yesterday, today, tomorrow”:

“The Kazakhs were so focused on the word that he always stopped. Therefore, in the Kazakh language, he has given proof of motivation. Tolebiy, Kazybekbiy, Aytekebiy are among the same speakers. Never before has any dispute arisen among the Kazakhs. This also shows, that he is interested in words” [3, p. 83]. Hence, wisdom is the solution to such contradictions. This, in turn, deepens the content of dialectic wisdom. Hence, wisdom is born of life, from the controversies of life, in one word to wisdom, the school of life. Wisdom comes with experience. Older people are more likely to get upset when they are in school. Our people were right to say, “The smart old man is a flowing dervish”, “From father to mind, from father to son”, “Do not ask for more, ask for more”.

Anet Baba, who is known as “the teacher of great biy”, denied the fact that he was the oldest and the oldest person in the world. Even more information about Anne's grandfather comes from these three pieces of biy. One day, Anet says that Aiteke's biography has gone down to her. The color he was seeing was: “Ten lacquers, twenty wolves, thirty tigers, forty foxes, fifty horsemen, sixty white, seventy horsemen, eighty leopards, and a quarter circles. What happened?”

Ayteke smiled and said: “Anet baba, everything is all right, but not sixty white, back, not seventy, not sailing, eighty-five”. Then Anet baba said, “May God bless you”. The answer to this question was, “The song” Anne's ancestor” means. “I'm like a ten-year-old boy” and “Twenty wolves”, “Twenty are like a knife to a wolf”, and “thirty tigers” mean “thirty - one tiger”. “The forty fox” means “I've been a fox like a fox”, and “sixty - one white” “I went up to the white horse” and “seventy - one bell” means “I was seventy years old and am darkened at night” “Self lock” means “eighty - four o'clock in the middle”, I was a slippery man, he said, “a quarter circle” – “I was unable to walk on my feet in the quarter, and I was shriveled”. Ayteke corrected her: “Anet Baba, you are a great boat for the Kazakhs, you were as beautiful as a boat, and in eighty with white beard and hair, as a rocket, and in the quarter both in front of you and in the back, your soul and your heart are widespread”. Thanks to the anthem of the ancestor, “Thank you so much!” Because such respect was blessing forward [4, p. 18].

It is also dialectic of wisdom that comes from the mind-conscious experience of a long way of life, with a lot of emotions, ghosts, and no-one's ends. The desires of the mind, the instruction of the eternal life of our ancestors are directed to future generations. The words and teachings of such great ancestors do not teach the next generation, and their life is a lesson, an example. Older ones are wise to apply wisdom. And he taught his disciples and their followers to comprehend and understand wisdom, and to lead them into the basis of life-based wisdom schools. They should be the example of the largest school of ours Tole, Ayteke, Kazybek - their own village, firefighters, ancestors, elders and elders. “What you see in your nest, you call it as you fly”. First of all, it was a kind of upbringing from the nest.

There may be times when wisdom, intelligence, and resourcefulness are viewed as trivial. And people are saying, “From a young age”. In our nation, many of the biy's eloquence and eloquence, the wisdom of wisdom begin with the birth of a child. As parents criticize parents, their children had the ideal

play, parents who saw language skills, relatives and friends, gathering for the gatherings, eating in the kitchen, and breaking them in the hands of elderly people. Thus, in addition to the gifted Kazakh talent, the birth defect has also come to the forefront. The Quran states in the Quran: "To the skies, to the Tariq. How did you know what a straw was? He is a sparkling star. Everyone has one supervisor." [5, p. 591]. If you look, the Kazakh people can be trusted in moments and moments. MashkhurZhusup writes: "The moon, the sun, the stars in the sky, and the stars will have a reunion. Even though she is a girl, she does not have a girlfriend, but she has a different kind of spitma ... A boy, a girl, a birthday boy - one more than the stars in heaven. There is an eagerness of perfection, and there is one more child. There is one creature named Satan, and he bears a baby. God is saying that someone in the community executes an angel. These six are coming to the world in an hour. If this child is alive, all these will be friends with the boy and his first friends. There are also bad people who have been hit by this world. It is said that the star is a star (dripping, dirty, unmanageable), but it is happier, its star is superior and superior to it" [6, p. 27].

In the darkness, there was a luminous lantern, a great example of the nation, ancestor of the people, the wise and noble sons of the Kazakh people. Because in the centuries-old life, rarely people who have shown optimism and virtue, wisdom and cleanliness, have not gone in the same direction. Korkyt Ata left the following instruction to his countrymen: "There is no one who can emerge from the father's law and have no children". There is a saying that when a person is born, he will be recorded in the way of life. Even if you look at some of the wise judgments of the word, it is the wisdom that comes from the tradition of the fathers, who have come from the mother's milk, the noble values of which are the noble values. The noble qualities of the human race are natural and spiritual nourishment and the gift of nature. It is also a commandment of a destiny, a god of grace. Gift is ability to fill the vast range of magic art.

One distinctive feature of our people is that the nomadic life is prematurely mixed up in the social life. The contradictions that come from such social life are probably the source of wisdom. And wisdom is the same, it is a natural phenomenon. Wisdom is the result of the ability to communicate, to have a native character, as well as to learn from the growing environment, examples from the great crowd, the knowledge of the book, and the result of their worldview. If so, they will have the legacy of the wisdom of the sea.

Power is spoken to before the people. People's approval is the result of the talent nature of the individual, the Chechen biy. And the fulfillment of the will of the people shows the moral character of wisdom. Words that are spoken by dictatorial biys are in line with the wishes of the people. That is, to be in harmony with each other. Here the problem lies in the ability of the biy to comprehend not only his own mind but also the desire of another person. Secondly, only by the majority of believers' trust, the wisdom goes to individuality. Here is the dialectic of individuality and commonality. At the same time, dubbing the best thoughts, whimsical language, fantasy imagination, and spontaneity in the sense of consciousness is connected with the individuality of the biy. Another distinctive feature of the wisdom of dialectic is the generality of the idea that is intended for the individual. That is, the idea that public opinion is perceived as being directed by the individual. In other words, the integrity of the human being and the individual is not the same.

At the same time, criticism of the khan and the sultans' actions is in the hands of the field geniuses. This is not a symbol of unselfish courage, but an example of care for wisdom, vision, country, and people. The wise person of the people, who is honored and honored, is distinguished by his unique personality. Personality of the nation, which is characterized by the traditions and spiritual qualities of the people, is a unique person who guides his country into a bright future, who is a source of great interest to the people's interests and interests.

The wise words that reflect the soul's heart are the dialectics of the everyday wisdom of the Kazakh people, based on life, life and death.

Expressions of condolences to the pangs of distress are characterized by the expressive interpretation of deep-rooted artistic equations used to comfort the heart. Secondly, the khan's tragedy was widely known in the history of Eddie Biy's khan's killing, in order to suppress the indignation of his country from his wrath. Here, the young Edgewin's goal is the interests of the country and the peace of the country. In other words, the khan himself has been trying to overcome the tragedy of the people by diminishing the young biy and ending with serious poetry. This is what we can see from the dialectics of the individuality and commonality.

Thus, we see the power of the wise wisdom, which is due to the natural talent of every human being, from the fullness of the gift of the people, to the wondrous nature of his imagination. The noble property of a beautiful piece is derived from birth. The wise decision is to interact with the artistic relationships, intelligence, reasoning, comprehension, comprehension, and the recognition of truth, truth and truth. The wise judges of the steppe, who did not know what dialects were, but who were proud of their true nature,

of their own accord, the darkness of their minds, and the crowds that came from the hundreds. We see a network of dialectical thinking of the wisdom of the steppe artists, which includes only the steppe community.

The process of oral creativity in the content of intelligent inquiries and views, reasoning and excitement, which is based on the interests of the people and the country, will be important and meaningful with regard to its nature and teaching. The principles of morality and morality are always reflected in the foreground.

The field and value of national values are the evidence of its role as a life-long experience recognized by diversity, meaning and content. The precious things that have become the focus of education, culture and civilization are the spirituality of our nation is reflected in the modern world trends.

At present, the modernization of public consciousness, that is spiritual revival, is gaining momentum for the national spiritual outlook. After all, it is true that only philosophy can be more responsive in answering many current issues and life-styles.

The main purpose of our sovereign country today is to become a world-wide educational space by striving to become a civilized country. This implies the need to bring the development of the national education system to a new channel, to a new quality. In this regard, Kazakhstan is currently developing its own national model of education. This process is accompanied by a change in the knowledge paradigm. The new paradigm of knowledge is the first priority of our country, not the knowledge, skills and abilities of the generations, but the comprehensive development of their personal qualities, the inculcation of national education, and enrichment of the spiritual soul. Solving this problem is related to the ability of the younger generation to learn the native language. Because, as the German philosopher and linguist V. von Humboldt, who lived in the second half of the XIX century, said, language is the national spirit. That is why it is a national language that creates a national spirit, and it is appropriate to absorb the national spirit of the younger generation by teaching the creativity of our wise ancestors. We must pay attention to the fact that today's, then, and in the future is the most important issue - the education of the generations, education and upbringing of generations, which is the essence of the essence and importance of Kazakh thinkers. From this point of view, it is clear that in the period when our state is on the verge of education, the value of science and education is increasing. Therefore, in order for the future generations to live in a bright future and to work together with developed countries, they need deep knowledge and comprehensive spiritual inquiry. At the same time, we need to instill love for knowledge, science, and the science of the future. It will allow them to develop their talent and create a creative person.

The Kazakh people are an ancient nation, whose roots are subdued seven times below the ground, with its roots in the depths of centuries. The Kazakh people today are the descendants of ancient Saks, ancient Huns, and descendants of the ancient Turks, who were in the early stages of the tramp of the typhoon, and were the most populous people. We are generations of high mountains of the great steppe. This is our generation of ancestors' laundry, casual cutting, broad summer region, our great heritage from our ancestors, golden gullies. We are the people of Kazakhstan who are the founders of the state, the founder of the state, the person responsible for the destiny of the state, the people of other nationalities who are the initiators. Therefore, it is important to be patient and tolerant, characterized by great nationality. In the world, the Kazakh nation, and its national identity, customs and traditions, are unique to all Kazakhs, and its magnificent spiritual treasure is a common wealth that cannot be separated. We also need to take a closer look at the wonderful heritage of our ancestors and to abound in it, to keep our loyalty to the beauty of the noble and noble sons of our ancestors. It is the duty of our descendants to leave the treasures of the treasury and the water-rich regions to the next generation without disturbing the properties of the Kazakh land, from east to west, from the color to the darkness.

Therefore, if we pay close attention to the main issue on the agenda, it is the younger generation, the direction of young people's demands for spiritual renewal and spiritual redress.

The main purpose of this course is to educate the rich generation of the spiritual world, which is based on the philosophy of Kazakh philosophy, our history, the spiritual life-style of our ancestors, the world-wide ideas, competitive, pragmatic, self-sustaining, radical ideologies.

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