

ASTRA SALVENSIS
-Revistă de istorie și cultură-



Supplement 1/2018

Salva
2018



Review edited by ASTRA
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Ebsco, RePEc, CEEOL, Google
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Impact Factor.

Guest editor:

PhD. Mehdi Mahmoodi

ISSN 2457-9807

ISSN-L 2457-9807

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and studies published it belongs
to the authors!

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Editorial

If in the beginnings of *Astra Salvensis* journal we have published there local history research¹ or articles of history² and theology³ and most of the authors were coming from the Romanian space, later, step by step, researchers from other countries and articles in English, French and German started to appear there.

Now, thanks to Dr. Mehdi Mahmoodi from Iran, we have already a regularly issue and to supplements for 2017, which contain articles from different areas of the socio-humanistic research written by authors from cultural spaces like the Russian, Chinese, Iranian, Kazakhstani and Turkish one. As a form a continuation of this project, we offer in the first supplement on 2018 also some articles from the same thematic sphere. If the first supplement of our journal, issued in 2015 was filled with studies and articles dedicated to topics like the spiritual autobiography⁴ and other theological researcher, this, with a huge amount of articles written in English contains sociological, historical, philological,

¹ Like: Iuliu-Marius Morariu, "Pagini din istoria Salvei. Partea I – Salva în documentele vremii în secolele XIII-XVIII," in *Astra Salvensis*, I (2013), no. 1, p. 13-24; Ana Filip, "Salva-prima comună membră a Astei din 1861," in *Astra Salvensis*, I (2013), no. 1, p. 6-12; Mihai-Octavian Groza, "Sebeșul și „Primăvara popoarelor,” in *Astra Salvensis*, I (2013), no. 1, p. 43-66; Ovidiu Halas, "Mănăstirile din Județul Bistrița-Năsăud," in *Astra Salvensis*, I (2013), no. 1, p. 25-30; Iuliu-Marius Morariu, "Elemente ale opresiunii comuniste în localitatea Salva, județul Bistrița-Năsăud," in *Astra Salvensis*, I (2013), no. 2, pp. 54-59; Mihai-Octavian Groza, "Despre stema orașului Sebeș," in *Astra Salvensis*, I (2013), no. 2, p. 71-73; Ovidiu Halas, "Istoria monahismului din județul Bistrița-Năsăud. Partea a II-a – vetre monahale din secolele XV-XVIII," in *Astra Salvensis*, I (2013), no. 2, p. 15-22; Iuliu-Marius Morariu, "Elevi sălăuani în primele promoții ale Gimnaziului Grăniceresc Năsăudean", in *Astra Salvensis*, II (2014), nr. 3, pp. 60-63; Alexandru Dărăban, "Revenirea" la Ortodoxie în zona Năsăudului," in *Astra Salvensis*, I (2013), no. 2, p. 10-14.

² For example: Adrian-Cosmin Iușan, "Închisoarea – spațiu de opresiune și supraviețuire în lucrarea autobiografică *Insula Robinson* de Ion Eremia," in *Astra Salvensis*, I (2013), no. 1, p. 81-89; Mircea Gheorghe Abrudan, "Valoarea persoanei umane în teologia creștin-ortodoxă," in *Astra Salvensis*, I (2013), no. 2, p. 95-103; Raluca Botoș, "Contribuția călugărilor franciscani la modernizarea orașului Targu Mureș," in *Astra Salvensis*, I (2013), no. 2, p. 37-41; Mihai-Octavian Groza, "Blajul și Marea unire. Pagini din activitatea Consiliului Național Roman din Blaj (noiembrie 1918- februarie 1919)," in *Astra Salvensis*, I (2013), no. 2, p. 46-53;

³ Like: Grigore Furcea, "Libertatea și libertinajul – o perspectivă patristică și post patristică," in *Astra Salvensis*, I (2013), no. 1, p. 31-42; Grigore-Toma Someșan, "Icoana" care ucide," in *Astra Salvensis*, I (2013), no. 1, p. 67-80; Emanuel Cășvean, "Elemente ale misticii germane reflectate în opera omiletică a lui Meister Eckhart," în *Astra Salvensis*, I (2013), no. 2, p. 74-78; Iuliu-Marius Morariu, "Bioethics in the discussions of the Pan-Orthodox Synode from Crete (2016)," in *Astra Salvensis*, IV (2016), no. 7, p. 247-255. Tijana Petkovic, "A Christian Perspective on Genetic Manipulations," in *Astra Salvensis*, IV (2016), no. 7, p. 235-246; Grigore Toma Someșan, "Zborul dorinței către Dumnezeu". Doctrina epectazei la Grigorie de Nyssa," in *Astra Salvensis*, IV (2016), no. 7, p. 124-134; Olha Soroka, "The nature and mission of the parish," in *Astra Salvensis*, IV (2016), no. 7, p. 40-62; Inocent-Mária V. Szaniszló OP., "Denken des Hl. Thomas von Aquin als eine gute basis für gerechte sozialpolitik," in *Astra Salvensis*, IV (2016), no. 7, p. 10-19; Emanuel Cășvean, "Teologie și neoplatonism la Dionisie Areopagitul," in *Astra Salvensis*, II (2014), no. 3, p. 142-149.

⁴ Iuliu-Marius Morariu, "The Spiritual Autobiography in the Eastern space in the second half of the XIXth and XXth century," in *Astra Salvensis – Supplement No. 1/2015 – "New Approaches in Contemporary Theology"*, 2015, p. 166-174.

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philosophical and other kind of approaches which will surely enrich the contemporary research and will be very useful to our readers. We wish them a pleasant lecture and to find answers to their questions inside of these pages. We thank also to our guest editor for his help and we wish to Transylvanian Association for Romanian Culture and Literature of Romanian People – ASTRA the already traditiona: *Vivat, crescat, floreat!*

Iuliu-Marius MORARIU

Nurbol KHUDAIBERGENOV, Guljahan ORDA, Gaukhar ASKAROVA, Nursulu MATBEK, Raikhan IMAKHANBET, Lazzat NAGIYATOVA

Early Reflections Of Universal Human Values In Kazakh Prose

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Abstract. *The article analyzes the main values reflected in the Kazakh literature of different periods. The results of this article confirm that the Kazakh prose has close connection with world literature as one of their destinations. The review analysis covers a period of time, beginning with the ancient sources of Kazakh oral culture till the collapse of the Soviet system and the proclamation of independence.*

Keywords: Kazakh literature, prose, universal human values, culture.

Introduction

It should be noted that the system of cognition and values of Kazakh people, first of all, was formed due to the art of word-painters. Although for the Kazakh steppe the European university, classical philosophy was not peculiar, it was dominated by a steppe philosophy, based on the strength and power of the word. In the world, no other nations have such a phenomenon as a song contest, and a collection of works of aytys art and oral literature of which is more than 100 volumes. This fact is proof that literature, word, word art formed a system of values in the Kazakh society, acted as the main factor regulating social relations. Therefore, if the study of the system of Kazakh values does not pay due attention to literature, it is impossible to deeply understand and realize its significance.

The results of this work can be sure that the history of the Kazakh prose aimed at determining the intrinsic values of companies. At different stages of development of Kazakh prose, much depended on the situation and structure of society. If the Soviet was distinguished by its piety, the prose of the Soviet period is characterized as a material. This description of prose is characteristic of all post-Soviet countries. These days there are different points of view regarding the importance of the development of the prose of each era. In this regard, there are disputes among scientists. Russian scientists still can't give a concrete answer to this question. Here we are helped by foreign experts. They are able to figure out the problem. Because they are in the first neutral to the second armed with clear methods. But there is one problem the foreign experts of the issue pays little attention to this question. Otherwise, little translated into other languages Kazakh the works. This was the difference of mind and society in different namespaces. Western researchers have studied the basic meaning of literary works of Soviet countries including Kazakhstan.

For example, the English writer Hawthorn Jeremy noted that in the second half of the twentieth century the function of literature changed.¹ This word will find its confirmation in the writings of the Russian scientist G. A. Ilicheva and Kazakh author

¹ J. Hawthorn, (2003). *The Writing Life: Writers On How They Think And Work*, London, London Pub., 2003.

A. Asanov. So a Soviet author in spite of their different principles noticed changes in the development of global literature. Primarily it was focused prose.

As the famous Kazakh writer B. Maitanov it was felt in the aesthetic areas of prose. Aesthetic values are considered an indivisible part of universal human values. Among human values, it is literature that brings aesthetic values closer to a person.

Beauty, artistry, harmony are all aesthetic values. Only after them, literature, acting from a moral, cognitive point of view, characterizes the system of other human values. This is a natural phenomenon. Exploring the ancient literary heritage, we get acquainted not only with the aesthetic knowledge of the people, along with this, we get acquainted with linguistic, historical phenomena.

Our tasks include the examination of universal human values on the example of Kazakh words of edification in ancient sources. Appeal to the first universal values, reflected in Kazakh prose, means an address to the history of the Kazakh prose.

If we are talking about the depth of the history of Kazakh literature, it means that not only its poetry, but also prose is characterized by depth and historical continuity.

A review of the literature

Scientific methodology for assessing the formation and development of kazachki prose was established in Soviet period. And also at this time, there are scientific papers on the generalization of the Kazakh literature in the domestic and foreign spaces. The study of history, culture, socio-economic status and demographics of the Turkic peoples studied by many scholars from different parts of the world. The works of some of them is presented in this paper. English historian Geoffrey Wheeler in his study «The modern history of Soviet Central Asia» (1964) examines the culture and mindset of kazakhs and other turkic peoples. In the main part of the book the author describes the culture and misrepresented the number the literature of the peoples of Soviet Central Asia from early times to the present. Here, George Wheeler notes that the concept of "human value" and "thinking" in the Soviet countries and Western countries are slightly different. If in the West the human value – the expression of human thoughts in art, religion, ideas, lifestyle, and mindset – it is the mechanisms and apparatus used for monitoring living conditions in the Soviet countries the notion of civilization completely ignored.²

The following work is a significant contribution to the study of history, literature and culture of the Turkic peoples, it is written it is written by Peter Golden and is called «An Introduction to the History of the Turkic Peoples» (1992).³ Studying language groups, their subgroups and families, the author notes that the formation of any language is affected by their way of life and thinking, in this case nomadic. In particular, the Turkish language is the result of a complex ethno-genetic history, including important non-Turkic elements and mix of different Turkic groups. For this

² G. Wheeler, *The modern history of Soviet Central Asia*. London, 1964.

³ P. Golden, *An Introduction to the History of the Turkic Peoples. Ethnogenesis and State-Formation in Medieval and Early Modern Eurasia and the Middle East*, Wiesbaden, 1992.

reason, any study of the relationship of Turkic peoples with the neighboring peoples must be based on extensive ethno-linguistic context of Eurasia.

The work of the famous American anthropologist Lawrence Krader "Peoples of Central Asia" (1963)⁴ is a very detailed analysis of the peoples inhabiting the territory of Central Asia. In this work, initial attention was drawn to the indigenous population and their traditional culture. Second, we studied the changes undergone by these peoples during the rule of tsarist and Soviet authorities. The author also examines issues of language, history, religion, society separately Chapter by Chapter. About the linguistic composition and structure of Kazakhstan peculiar opinion was expressed by Ali Yigit in his article «Kazakistanın deęişen etnik yapısı» (2001). Turkish author notes that the literary idea of the Kazakh people has undergone many changes since the years of independence of Kazakhstan. Researchers began to pay attention to the ancient literary works and modern phenomena of thought remained outside our consciousness. Local scientists must develop a concept and methodology for the study of contemporary literary work. It would change the course of events occurred in the area of prose.

With the above view agrees and Kazakh author of the new century. For example famous scientist Nysanbaev A. in his article "Duhovnye nachinaniya kazahskoj filosofii" (2013)⁵ saying that we need a concept for the study of literary works. Ancient and modern the value of literature should be on equal footing. This view holds other domestic author Myrzakhmetov M. «Abai i Vostok» (1995)⁶. He in his work suggests that gradually introducing Western models for the study of human values. This also applies to the prose.

Research methods

This article applied the following study methods: the methods of theoretical study and analysis of literary, psychological, pedagogical, methodical cinematography and literature, school curricula, textbooks and manuals.

In writing the article we were guided by the biographical method. This method has helped to reveal the relationship of man and his thoughts. As well as the relativity of human events. It is aimed at the study of the relationship "author – work" in which the author is a living, concrete person. In the biographical method biography and the personality of the writer are seen as defining moments of creativity. The founder of the method – the S. A. Sainte-Beuve (1804-1869). He believed that the writer, thus, his work, influenced by family (mother, brothers, sisters), environment, religious beliefs, social position, attitude to nature, the vices, weaknesses, diseases that, in General, true.

Results

Early Kazakh human value is little reflected in Western literary science. But has the General trend with other Turkic folk literature. This also applies to the prose. Historical monuments of Kazakhstan written in ancient Turkic language. These

⁴ L. Krader, *Peoples of Central Asia*, Hague, 1963.

⁵ A. Nysanbaev, *Duhovnye nachinaniya kazahskoj filosofii. Egemen Kazahstan*, Moscow, 2013.

⁶ A. Nysanbaev, *Mirovozzrenie i filosofija Abaja*, Almaty, Gylym, 1995.

monuments one word are called runic. In these inscriptions is described *cheloveskaya* the idea of early Kazakhs, Uzbeks, Turkmen, etc. peoples. They first of all draw attention of Turkish researchers. One of them is Ahmet Tashagyl. His famous book "Sons of the celestial Turks" occupies a special place in the literature and history of the Turkic peoples (Wheeler, 1964). To understand the deep thought of the ancient Kazakh prose we need to examine the runic monuments of antiquity.

Oral literature and runic monuments

The principium of literature is folklore. Literature originates in folklore. To determine the archetypes of universal human values in Kazakh literature, in Kazakh prose, first of all, we should make reference to the rich oral folklore of the people, to the samples of oral literary creativity.

Although folklore has a more utilitarian character, and it has many features that fulfill the functions of literature to a certain extent. It is known that samples of oral literature are widespread among the people in the poetic and prose genre. Such samples of Kazakh prose, of course, take their origin in ancient folk prose.

The scientist S. Kaskabasov in his work "Kazakh folk prose" dividing folk prose into two types - prose of legends and fairy prose, analyzes the features of these two genres of prose. He writes: "They differ from each other in the qualities inherent in each of them. Firstly, the prose of legends does not cause any doubt among listeners and storytellers, the public believes in it, at the same time, people are well aware that in fairy prose much is a figment of imagination and fantasy; secondly, first of all, the stories and genres of the legend are created, then these stories and genres are transmitted by people from mouth to mouth, supplemented, expanded, transformed into a kind of fairy prose.

In other words, the legend relative to the stage of development is older than fairy tales; thirdly, with respect to composition and linguistic outline, that is, according to the level of general artistry, the legend is at the lower level than the fairy tale; fourthly, the main function of the legend is cognitive, explaining the mysteries of nature and getting acquainted with the information from the history of the nation, and the main function of the fairy tale is aesthetic and educative."⁷

Various samples of legends (myth, narrative, story, legend) "The Kazygurt mount", "Zhayik and Edil", "Black Hunter", tales about such characters as the Great Bear, Witch, One-eyed giant, etc., as well as samples of fairy prose ("Muchel", "Animal dispute over the name of the first year", "Urker", "Golden scalp lock", "Three girls", "Er Tostik", "Ayaz bi", etc.) occupy a special place in the folklore of the Kazakh nation. Because "folklore in the form of edification with respect to its antiquity, marvelous character is not below the poetic literature patterns, and in many cases is even higher"⁸.

⁷ J. Hawthorn, *The Writing Life: Writers On How They Think And Work*.

⁸ P. Golden, *An Introduction to the History of the Turkic Peoples. Ethnogenesis and State-Formation in Medieval and Early Modern Eurasia and the Middle East*, Wiesbaden, 1992.

It is known that ancient legends and fairy tales, myths are the fruit of the naive consciousness of mankind. Although for the modern human they are a fruit figments of fantasy incompatible with reality, the samples of folk prose serve as an indispensable means of understanding the value system that prevailed in the Kazakh steppe in the early era.

Nevertheless, it is no secret that people of that era irrevocably believed in legends and fairy tales. Samples of these two kinds of prose, their appearance are connected with the dream of the blessings associated with universal human values. This is evidenced by hyperbolic motifs and lithotonic details, their combination, as well as the constant superiority and victory of goods and heroic. For example, in the fairy tale "Animal dispute over the name of the first year", it is exciting to tell how the smallest animal mouse was the first to see the new year and announced the new year coming, that is why the first year is called the year of the Mouse. The fairy tale reflected the nation's kind attitude towards the weaks, sympathy for them.

Such storylines related to the dream of the nation can often be found in the samples of Kazakh oral folk art. For example, let's consider the "Ayaz bi" tale. This fairy tale carries a great ideological load. At the heart of the matter is modesty, which is human value. It is no coincidence that the main character from the lowest step of the social ladder ascends to the highest one. In the fairy tale, it is fascinating to talk about how the main character named Zhaman (Bad) goes on the way-road in search of the three worst things in this world - a grass, a bird, a human.

The hero, distinguished from others by mind and reason, the value of the mind raises to an even higher degree. Zhaman tells his wife: "When great-grandfather Adam, being exiled, went out of the gate of paradise, the Almighty said to him: " Ah, Adam, the paradise is created for you, you leave by the shaytaan-hell's arrangement, then take from the paradise what you want". Then Adam asked: "Most High! How can I find out what your things are important and valuable?". Then the Most High answered: "I have three things useful for humanity: one is a prophet, another is happiness, the third is a mind, choose one of the three". Then Adam chose the mind. Prophet and happiness, saying: "Where there is no mind, we cannot stay", followed the mind. These words were very significant.⁹

Modesty and mind, unpretentiousness and thanksgiving become famous in the "Ayaz bi" fairy tale written in the form of a novella, but at the same time, such enemies of humanity as envy, ignorance, arrogance and insatiability are subjected to criticism, thus qualities such as simplicity, nobility and responsiveness dominate. At the end of the fairy tale, we see how Zhaman, when he is overcome by thoughts about the khanate, the thought of getting off the straight road, glancing at the torn chapan and old tymak hung on the crossbar, says to himself: "Hey Ayaz, don't rush to become a bay, don't rush to be a khan! Ayaz, know and count your strength, ant, know your place!". In these words it is an idea of a straight path, that one cannot turn off a straight road. The fact that at the beginning of the tale Zhaman, when elected as the

⁹ G. Wheeler, *The modern history of Soviet Central Asia*. B. M. Satershinov, *Osnovnye napravlenija i protivorechija v razvitanii kul'tury sovremennogo Kazahstana*, Avtoref. diss. kand. filos., n. Almaty, 2000.

khan, becomes the leader of the nation, does not accept the name "Good", he says that fame and position could not be indicators of human qualities.¹⁰

It is not a secret that Kazakh fairy tales, other examples of Kazakh prose exalt universal human values, call for getting rid of harmful qualities and habits that reduce a person to the level of animals.

There are many similar examples. In the Kazakh folk prose, the experience accumulated over the centuries reflects the whole picture of the value system. We have every right to call folk prose, passed from mouth to mouth, the source and the basis of classical prose of Kazakh literature. On the one hand, this was a condition and requirement of the steppe nomadic culture.

Literary scholar S. Asylbekuly, reviewing the archetypes of Kazakh prose in his monograph "Kazakh novel", writes: "... fantasists and storytellers of the past era were the first people's prose writers, their main differences from contemporary colleagues are that they composed their works verbally and passed them from generation to generation orally, that is, from mouth to mouth."¹¹

Oral literary monuments of the Kazakh ethnospirituality, which turned the nomadic and settled way of life into bizarre vital plexuses, not only unified the nation, gave spiritual direction. These oral monuments became the basis for the formation of legal, ethical, social, aesthetic and even religious values of the nation. In turn, it can be assumed that this had a certain influence on the nation's thinking system.

The system of thinking of the Kazakh people has a poetic connotation. This is a scientifically valid statement. V. V. Radlov, found himself in the Kazakh steppe for the first time, drew attention to the amazing chant of the Kazakh speech. Academician A. Nysanbaev wrote about this as follows: "Many scientists, paying attention to the humanity and philosophical culture of the Kazakh nation, note the predominance of the "artistic images" in the traditional world outlook. Indeed, the Kazakhs are referred to those peoples who prefer to show the world not in a specific aspect of the concept, but with the help of artistic images."¹²

The first samples of poetic thinking found a vivid expression in the traditions of runic writing, widely used in the Turkic steppe. First of all, this can be seen from the system of syntax of the Orkhon-Yenisei written monuments. There are various opinions on the genre of runic scripts on the rocks of the Orkhon-Yenisei monuments. Many foreign and domestic scientists, starting with I.V. Stableva, refer monuments on stones to poetic genre, but M. Myrzakhmetov and other researchers, supposing that the conversational style, style of writing of people of that epoch had a poetic character, refer it to the prosaic genre, reinforcing the idea with convincing examples in their view. M. Zholdasbekov writes about the runic writing genre: "At the same time, according to Stebleva, all expressions in monuments cannot be attributed to the song in a row. As well as in the well-known Kazakh zhyry-poetic works "Kozy

¹⁰ S Nurmuratov, (2005)."Kazahskoe obshchestvo v nachale HH v.: cennostnye napravleniya," in *Sajast-Polity*, IX (2005).

¹¹ ***, *Slovo predkov: Sto tomov*, Astana, Foliant. Novellicheskie skazki, 2011, p. 76.

¹² L. Krader, *Peoples of Central Asia*.

Korpesh - Bayan sulu", "Alpamys", "Kobylandy", there are explanatory artistic words and expressions among the song lines".

Ancient Turkic authors, like in the Kazakh heroic epos about the batyrs, described future campaigns or past events with poetic methods, with great pathos, and about events that were considered insignificant, they wrote in usual words, without pathos. Usually such prosaic lines do not necessarily have to be artistic, on the contrary, here more attention was paid to ensure that they should be understood."¹³

In our opinion, Orkhon monuments are written in a prosaic genre. It has long been scientifically proven that the speech of representatives of the nomadic society, of peoples whose way of life happened in the steppe, has a poetic connotation.

Our opinion is confirmed by the opinions of scholars studying the culture of the Turkic peoples. In the monument "Tony kok" we read: "In whatever kaganat if in its nation there is a lazy, this misfortune for the nation". And in "Kultegin" it is written: "I revived the dying people, put the naked people on, made the poor people rich. A small number of people made numerous. In a peaceful country brought goods. Made peaceful all the peoples of all four parts of the earth, all obey me."¹⁴ In the examples above, one can see a reflection of the values of the era of the Turkic kaganate.

"Among the features characteristic of monuments, we would call such general properties. First of all, there is a marked similarity in the description of different periods of life of the Turkic uluses. They are characterized by devotion to the road of the fathers, pride in the heroic campaigns of their grandfathers, wishes of success in future campaigns. Secondly, in the creation of images of batyrs-leaders or kagans, who led the nation, sceudic techniques are used. Their life, from birth to the time when they became batyrs or kagans, finds support from the Almighty. In the struggle against enemies, they are distinguished by special valor, intelligence", the researcher of ancient literary monuments H.Suinshaliev wrote.¹⁵

X-XIX centuries

The Middle Ages - this is the era of the progress of universal human values. Especially in this era ethical values were propagated. In the most famous work of the era "Kutty Bilik", the value system was expressed in a complex form. The main four characters, symbolizing the values of Justice, Happiness, Nobility, Contentment, were the first examples for people, from the master of society to ordinary workers. Of course, this book is written in a poetic genre, beit-couplets. But in the introductory part of the book some of the forms peculiar to prose can not but meet.

According to our observations, heroism, valor are brought to the fore, be it an ancient myth, a legend, fantastic tales and everyday tales of the late era. Because batyr is the benefactor and protector of the whole nation. Praise of batyr is often met.

¹³ A. Yiğit, "Kazakistanın deęişen etnik yapısı. Fırat Üniversitesi Sosyal Bilimler Dergisi," in *Cilt*, X (2001), no. 2, p. 1-15.

¹⁴ A. Nysanbaev, *Dubovnye nachinanija kazahskoj filosofii. Egemen Kazahstan*.

¹⁵ M. Myrzakhmetov, *Abai i Vostok*, Almaty, Kazakhstan, 1994.

The fact that this tradition has took place was also confirmed by the works of "Kutty Bilig" by Zh. Balasaguni, "Turkic Dictionary" by M. Kashkari. This did not mean a decrease in the people's respect for the Batyrs. On the contrary, the universal human values proclaimed by Islam and the system of values of the Turkic steppe and the ancient Turkic civilization became closer and continued to exist in a new form, in the new system. In addition, it is no secret that every world religion seeks to disseminate the universal human values.

As one of the archetypes of Kazakh prose, let us consider the legacy of al-Farabi, the second teacher of mankind. He was not only a philosopher-thinker, along with this, he was a master of the artistic word, a famous poet, a literary critic. In the scientific and philosophical treatise "The inhabitants of a virtuous city" by al-Farabi we find some kinds of artistic prose. In addition, in this work the scientist, making an examination of the system of universal human values, brings to discussion thoughts about culture and civilization.

The scientist writes: "Free activity, helping to achieve happiness, is an excellent activity. The custom generating it is virtue. Virtue is good, born to achieve happiness. An action that hinders the attainment of happiness is a bad act. The custom that engenders this deed is defect, misfortune, vulgarity."¹⁶

Further developing this idea, he notes: "... only thanks to a community of people in which one helps to find a part of the objects necessary for the existence of another, a person can achieve a degree of perfection that corresponds to his nature". He divides human societies into societies in the full sense and societies not in the full sense. Along with this, al-Farabi writes that perfection is achieved primarily by representatives of urban culture. "A city in which the community of people has the goal of mutual assistance in matters with which true happiness is obtained is a virtuous city, and a society where people help each other in order to achieve happiness is a virtuous society". The main value in the heritage of al-Farabi is good, which serves as the basis for such universal human values as virtue, mutual assistance, friendship, which became the basic values of the Middle Ages, the epoch in which Al-Farabi lived.

In the system of values of Korkyt, the general representative of the Turkic world, the main support of his work is life. His system can be called the first example of the life philosophy of the Great Steppe. The fact that the legends associated with the name of Korkyt, is dominated by an optimistic note, was first written by academician and writer M. Auezov.¹⁷

Although in the XV-XIX centuries such values as heroism, heroic deeds, valor were especially lauded in legends, nevertheless, in the literature of the XIX century, due to the pressure exerted by tsarist Russia, the motives of sadness, grief and sorrow began to prevail. These were the motives of hopelessness, connected with the change in the centuries of the formed system of traditional management, power, everyday principles.

¹⁶ A. Tashagyl, *Kök Tengri'nin Çocukları*, Istanbul, 2013.

¹⁷ K. Zelinsky, *Soviet literature: problems and people*, Moscow, Progress Publishers, 1970.

"Poets of the "Epoch of Sorrow" correctly understood the essence of time, rightly evaluated it, but could not indicate the way out of it, could not indicate new directions of the struggle. If they relied more on tradition, the representatives of the Kazakh spiritual culture, united by the flow of educational ideas, such as Shokan, Abai, Ybyray, adhered to the Western direction, they considered knowledge and science to be the ultimate force through which happiness can be achieved. The Kazakh enlightenment moved in an elitist direction, it called more for the development of Western social institutions and values than for traditional forms of existence", - culture expert B. Satershinov aptly noted.¹⁸

Representatives of the literature of the "Epoch of Sorrow" did not suit society, but it is worth noting that they raised the problem of such universal human values as peace, justice, conscience, freedom, etc.

It should be noted that the dissatisfaction of the older generation with the next generation, the expression of a negative opinion about it, is a completely natural phenomenon.

Secondly, it is also appropriately and naturally that in the process of transition from one social formation to another such a phenomenon, such motives may be too pronounced. Moreover, it is clear that such a process was gaining momentum, because everything changed: the centuries-old management system, the trade and economic system, traditions, even pasture was taken away, the way of life of the nation was forced to change.

Thirdly, it is important to understand this as a civil poetic voice, sounded in response to the colonial actions of the brutal Russian chauvinistic system.

The intensive process of colonization caused suffering and grief for the enlightened part of the nation, which only with the art of words could keep society from cultural and spiritual decay and annihilation.

"The researcher of the history of literature knows that when the foundations of the old way of life fall, and the new way of life has not yet settled, the motives of grief and disappointment are always typical for poets of a transitional period. Akyn is brought up by the old way of life, although he knows that the new can be good, nevertheless, he can not understand the new life, he can not become a man of the new time, he is disappointed, he is overcome by feelings of anxiety, confusion.¹⁹

This is the opinion of the recognized critic, writer, literary scholar Z. Aimauytov, expressed by him regarding the heritage of folk prose writers born in that era.

Educational period

It is no coincidence that many literary scholars start the analysis of the Kazakh classical prose with Ybyray Altynsarın. This is due to the fact that the works of Y. Altynsarın correspond to the basic requirements of the prose genre. To what kind of product Ybyray Altynsarın we have not turned, it has educational and developmental

¹⁸ Abai, *Narod moj, kazahı moi. Stihı*, Almaty, Atamyrta, 2002.

¹⁹ S. Asylbekuly, *Kazahskaja povest' (genezis, jevoljucija, pojetika)*. Monografija, Almaty: «Ush kijan», 2008.

value, artistry and has an educational character. In the stories of the author, who during the training of the younger generation translated many literary samples, and also wrote a lot of works of art, we meet many kinds of universal values. We will not be mistaken if we say that at the heart of the works of Y. Altynsarin there are human values, especially significant in the upbringing of the young rising generation.

If we identify Shokan, Ybyray, Abai as the first Kazakh enlighteners, then among them, Ybyray Altynsarin, with his prose works and translations included in his "Kazakh chrestomathy", strove to imbibe universal human values and knowledge in the younger generation.

Widespread works of Ybyray Altynsarin "Kipchak Seitkul", "The Son of the Bay and the Son of the Poor" played a big role in the proclamation of values.

With respect to the story "The son of the Bay and the Son of the Poor" various interpretations were made in the Soviet era, it is known from history that they tried to subordinate it to the laws of sociology, to be inserted into the framework of socialist realism. However, the meaning of this story is different.

He, in his work "Fundamentals of Sharia", brought the Kazakh traditional values and values of our religion closer together, and conveyed it in convincing language, with artistic images. It is easy to see here the Kazakh passion for stories, as well as certain features of the prosaic genre.

The next period is directly connected with the heritage of Abai. Valor, clear mind, warm heart - these are the three qualities that determine the humanity of people. Abai wrote in his poem "First only cold ice - clever mind": "Keep always mind, valor, heart, then you will be completely different from others" (Zholdasbekov, 1990: 77). He proposed the concept of man through a single connection of the mind, valor and heart. The perfect man of Abai who touched upon ethical problems is conscientious, high-minded, hardworking, educated, reserved, calm, able to be unpretentious and knowing what shame is, knowing, sincere person.²⁰

In the philosophical idea of Abai, the heart is in the top three of valor, mind and heart. In his seventeenth word-edification, he examines the mind, valor and heart, and at the very end gives priority to the heart.

The heart is the main source of values. It is no coincidence that the Kazakh poet attaches special importance to the heart.

In the poem "Without knowing science do not boast," Abai affirms the rule of becoming a person, calls to perform five precious deeds and avoid five negative habits. Some thoughts that could not be conveyed through the language of poetry, expresses in word-edifications. "All people are spoiled by three things. We must avoid them: the first - ignorance, the second - laziness, the third - cunning, "- akyn wrote in the thirty-eighth word-edification.²¹

According to the given examples, it can be noted that in the core of the heritage of the great akyn there are universal human values. Thoughts of Abai are the

²⁰ B. Kenzhebaev, H. Sujnshaliev, M. Zholdasbekov, M. Magauin, K. Sydikov, *Primery/varianty drevnej literatury V – HIV v.v. Rannie literaturnye obrazcy*, Almaty: Mektep, 1967.

²¹ H. Sujnshaliev, "Obrazcy literatury srednevekov'ja. Klassicheskie issledovanija: Mnogotomnik. Almaty: «Mir literatury», in *Issledovanija o drevnejjurkskoj literature*, VI (2012), p. 408.

fruit of not only his era. Such conclusions are an integral picture of the value system that has been formed in the Turkic steppe for many centuries. It will not be a mistake to say that they originate from al-Farabi. Because the ideas of al-Farabi, Zh. Balasaguni to a certain extent are reflected in the works of the great Kazakh akyn Abai.

If the conclusions about such concepts as intellect, mind, valor, heart are close and in contact with al-Farabi and Abai, then the pedagogical ideas and thoughts of Abai and Zhusip Balasaguni are in accordance with the poetic continuity in the creative world and the doctrine of the perfect person, whose basis was laid in the Middle Ages, and although it took about nine centuries since that time, we observe in them the continuation and connection of traditions.

The fact that the works of the Turkic thinkers who lived in the Middle Ages stood in the library of Abai, the scientists M. Myrzakhmetov, O. Kumisbaev, M. Alipkhan and others wrote about the power of ideological relations in their studies.²² Here, for example: "Although Abai's thoughts in his era were not widespread in the Kazakh steppe, his thoughts about life, the search for their meanings and ontological foundations, the definition of the axiological hierarchy were vivid examples for creatively gifted people on the educational path in the beginning of the XX century. This was also a sign of blossoming in the public consciousness of the Kazakh society of intellectual, philosophical structures."²³

The system of values proclaimed by Abai, did not lose its significance in the XX century. On the contrary, being updated, these concepts began to revive. This period we can call a new period of enlightenment. At that time, knowledge came to the forefront as the greatest value.

At that time there were two groups in the society. One adhered to the views on the development of Kazakh culture in an evolutionary way, with the preservation of qualities peculiar only to it, and the second group raised the idea of joining the ranks of advanced countries by using advanced Western models.

All Alash representatives believed that art, cooperation with other countries were possible only through knowledge. The beginning of this we find in the ideas of Shokan Ualikhanov. It was he who paid special attention to the fact that "for the development of the nation, first of all, freedom and knowledge were needed".

Our thoughts are confirmed by the opinion of the historian, Alash-researcher M. Koigeldiev: "In the new historical period, in accordance with the requirements of the times, the Kazakh national liberation movement was led by a completely new social and political force - the national intelligentsia. The motto of the national intelligentsia was the notions of freedom, equality, fraternity, at their time proclaimed by the great French bourgeois revolution, and the road leading to the goal, it chose enlightenment and the union of the nation. Therefore, this link of the national

²² Al'-Farabi, *Dobrodetel'nyj gorod. Kazahskaja proza. Hrestomatija. V' treh tomah. Pervyj tom*, Almaty, Gylym, 2001.

²³ M. Auezov, *Korkyt. Pavlodar*, JeKO, 2003.

intelligentsia in parallel was engaged in socio-political and educational work; this work was aimed at achieving the main goal - national development, prosperity."²⁴

And the main instrument of the Kazakh enlighteners was and remained literature, and considering that most educators were literary men, it becomes clear why prose works were given a special place. "Generally speaking, enlightenment is an important factor, which is the ideological beginning of the struggle for political and cultural modernization, expressed in the reforming the socio-political and spiritual development of the Oriental countries that were under colonial oppression at the end of the XIX and the beginning of the XX centuries", - researcher S. Nurmuratov wrote²⁵.

The Alash representatives acted under the slogans of freedom, equality, fraternity, proclaimed by the French Revolution, but one can not consider that the system of values in their creativity did not go beyond the values mentioned above. In the center of educational ideas in the early XX century there were all the sides of a new revival of the Kazakh nation in accordance with the requirements of the times. In turn, it is reflected in the doctrine of conscience, highly valued by the word-painters. The doctrine of conscience raised by the Alash representatives was based on universal human values.

*If the art turn into thought
with the patterns and the work
If reading the doctrine of conscience,
the life will blaze, the mood will change!*

- Shakarim wrote about his ideas on his studies about conscience, in the philosophical notes "Three Truths" written in the prose genre, and also developed in the novel "Fair Maria", which he called the sad novel. In the introduction to the "Three Truths" he gives this definition of conscience: "A person sees the truth not just through the eyes, but from the mind's eye... After death there is another life. In two lives there is a need of conscience, honor. Conscience is honesty, justice, goodness."²⁶

Shakarim's thoughts about the doctrine of conscience are repeated by the poet S. Toraigyrov. He divides the European science into two parts - food for the body and food for conscience: "Food for conscience is justice. Without food for conscience, the development of just art is similar to the fact that others can not be happy, in the future and the Kazakhs can not be happy. If mistakes, histories of the peoples who have gone ahead, are made by the peoples who have just begun to move forward, it will be like throwing oneself into the fire."²⁷

²⁴ B. M. Satershinov, *Osnovnye napravlenija i protivorechija v razvitanii kul'tury sovremennogo Kazahstana*, Avtoref. diss. kand. filos. n., Almaty, 2000.

²⁵ Zh. Aimaulytov, *O poeziji Magzhanana. Sobranie sochinenij v 6 t*, Almaty: El-shezhire. 6, 2013.

²⁶ Abai, *Narod moj, kazabi moi. Stichi*.

²⁷ A. Nysanbaev, *Mirovozzrenie i filosofija Abaja*, Almaty, Gylym, 1995.

On the example of the above thoughts and views of the Alash representatives, we are convinced that in the XX century the main channels of the Kazakh prose and the Kazakh word art developed against the background of universal human values.

The general theme raised among the problems of the Kazakh prose of the early XX century, was devoted to the equality of woman, her freedom. The very first examples of Kazakh professional prose "The Unhappy Zhamal" by M. Dulatov (1910), "Kalym" by S. Kобеev (1913), "The Pretty Kamar" by S. Toraigyrov (1914), "The Poor Girl" by A. Galymov (1912), "The girl's bride show" by T. Zhomartbaev (1912), "Sad Marijam" by M.Kashimov (1914), "The Shuga's Monument" by B.Maylin (1916) highlighted the problem of women's freedom in the Kazakh society.

Freedom is one of the main values in the history of the Kazakh people. In the evolution of Kazakh philosophical thought, the concept of freedom is reflected in all ages. Nevertheless, due to socio-political conditions, its appearance changed. The main value of the Kazakh nation, from the XV to the XX centuries, until independence, is the value of freedom and honor.

If we look from this point of view, Kazakh prose is in great debt to the press. Kazakh journalism promoted the development of the Kazakh prose. However, all those who develop the press are masters of the pen working in the mainstream of the artistic word. Among the Turkic-speaking peoples periodical press, the newspaper first began to work for the Kazakh people. In 1870, in Tashkent, the periodical "Newspaper of Turkestan krai" was published.

In the periodical press of the late XIX and early XX centuries such literary and public newspapers as "Kazakh", "Aikap", "Newspaper of Turkestan Krai", "Newspaper of the Steppe Krai", "Sadak" and others, raised not only the red hot issues of the era, but along with this, important issues of literary life were also raised. Including, of course, various samples of Kazakh prose were published.

Of course, not all published art works were created on a professional level. Nevertheless, these were the first steps taken in the creation of classical prose. This can be considered as regularity. Because literature and the first works of art of any country can not be created immediately on the professional level.

The Beimbet Maylin's story "The Shuga's Monument" (1916) is one of the best achievements of the Kazakh prose. The author of his work raised Kazakh prose to the professional level. In this story of B. Maylin, in which through the images of Abdrakhman and Shuga the truth of that era reveals, such values as love and hatred, equality and freedom find special reflections.

The main difference between the story of B.Maylin from prose works written before him and dedicated to the problem of women's freedom is the predominance of aesthetic values in the story.

We can assume that the work is consonant with the theme and idea with other works of the era, this work differs with aesthetic impact on the reader.

The importance of landscape, the image in the comparative aspect of the mood of the person and the state of nature, a great sense in a small number of words distinguish this story from the prose works created before it, close to the style of

description in the traditions of the narrative, in which prose and verse were mixed up with the style of the professional artistic image.

We are witnesses that when the Kazakh prose appeal to the past, the system of universal human values is not interrupted, but, on the contrary, in each period it turns to us by the other side.

With regard to the value system in the Kazakh verbal art created by the Alash representatives in the early XX century, the Alash scholar, literary critic D. Kamzabekuly writes: "Any educated person understands history, delving into the truth of the present, comparing with it. Therefore he/she wants to receive information in which a thousand words are contained in one concept. That's when we remember the concept of "Values of Alash". If you systematize it, it is defined as follows:

1. An aggregate of high-quality, bright, state-important cases.
2. Works and heritage of individuals and talented persons who developed the nation and society, the state and the identity of the country.
3. Presence of fundamental views on the history and current state of society.
4. The transformation of knowledge, science, culture impregnated with statehood into the support of society and its harmonizing policy, its instrument."²⁸

The majority of Alash's figures, who adhered to the views on the construction of a unified national state on the example of developed Western and Japanese countries, created their works in the prose genre and worked towards the formation of the above-mentioned basic values. Any reader who is interested in their creative world will necessarily pay attention to this feature.

Soviet-era

The Soviet era of the Kazakh prose is characterized by the presence of complex and contradictory cultural and political events and a violent change in the value system under the pressure of the political system.

The Kazakh prose of the Soviet period is characterized with its diversity. During this period the national prose actively cooperates with Russian and Western literary trends. There is the influence of world advanced literary works. In a sense, other countries have learned Kazakh prose. This was an important step in the development of not only prose and other areas of science.

In the 30-es of the XX century the members of the Alash Orda organization, rallying around the national idea, were repressed, their works were destroyed. Instead of them, the foundation of literature was laid, aimed only at carrying out Soviet policy, "externally national, internally socialist" literature.

The life of the Kazakh nation has changed, alien concepts have been introduced into its consciousness. Having been formed for thousands of years, the nomadic culture has been suppressed overnight by a sedentary culture. The destruction of the traditional foundations of the Kazakh society, on the one hand, and the establishment of new socio-economic relations, on the other - that was typical for that time. This had a strong influence on the national way of life. Secondly, instead of

²⁸ Abai, *Slova nazıdanıja*, MKA, Kniga slov., 2007.

the notion of private property, the notion of public property began to be affirmed. Various socio-political events taking place in the country, in turn, had a negative impact on the genre of national prose.

The influence of dialectical and historical materialism was significant. Restrictions have touched the system of thinking inherent in the nation, under the pretext of internationalism, all forces were thrown not on the formation of traditional values, but the formation of socialist consciousness.

As the researchers say: "The character was portrayed not in the image of the person, but in the image of the specialist. Literature was divided into production, agricultural topics." Subsequently literature, instead of showing the spirit and the nation's desire for beauty, truthful pictures of Kazakh life, was forced to keep within the strict requirements, to develop along the path of glorifying internationalism and people of labor". The main sign of the spiritual crisis of this era is the search for representatives of the intelligentsia, who has not achieved national unity, ways out of this state", the cultural expert B. Satershinov writes about it²⁹. It is impossible not to agree with this opinion of the scientist.

We would like to especially note the fact that writers could express the truth that many representatives of the intelligentsia of the Soviet era could not express openly. This especially refer to the revival of historical memory. Because in the conditions when historians could not openly tell about the national history by themselves, some writers who chose the historical genre as an instrument in the allegorical form constantly raised the problem of consolidation of the Kazakh nation. Perhaps, we think, this is connected with the development of symbolism in the literature of the Soviet era as a literary trend. If the truth is not expressed in symbols, in allegorical form, then it is easy to get into the tight censorship networks. With good reason, it can be argued that in such difficult conditions Kazakh literature continued its activities to protect national interests with honor. In this era, the most advanced examples of Kazakh literature were published. Proof of this is the creation of works of art that could become one with the works of world prose, poetry.

It is no coincidence that scholars classify the literature of the XX century as the golden age of Kazakh verbal art. Although M. Auezov, S. Muyanov, G. Musrepov, G. Mustafin, G. Slanov, Z. Shashkin, A. Nurpeisov, A. Nurshaikhov, K. Kaisenov, B. Momyshuly, A. Alimzhanov and other writers in their works evaluated the reality from the socialist point of view, nevertheless, they masterfully reflected the universal human values in the works, artistically reflected the true life of society. The Kazakh prose of the 60-70s, the so-called "warming age", through the reflection of national values, was able to proclaim universal human values with special force. Published at that time historical novels and stories have achieved significant success in showing the national character of universal human values, the life of the Kazakh nation. Our thoughts are confirmed by the works of such writers as T. Alimkulov, A. Nurpeisov, A. Kekilbaev,

²⁹ M. Koigeldiev, M. (2004). *Nacional'naja politicheskaja jelita. Dejatel'nost' i sud'ba (HVIII-HH v.v.). Issledovanija*, Almaty, Zhalyn, , 2004, p. 400.

M. Mugauin, A. Tarazi, D. Doszhan, B. Togysbaev, K. Zhumadilov, A. Suleimenov and others.

Discussion

Summing up the research work can be estimated that the Kazakh prose reached its climax in the period of the XX century. This period is the scientific generalization and distribution of the Kazakh prose as an important area of literature.³⁰ Representatives of the Kazakh prose began to actively study the ancient literary works and introduced them into scientific circulation.

This process has attracted the attention of researchers in other countries. Happened close connection and integration between domestic and foreign writers. In this direction a significant role of Kazakhstan authors played Gerold Belger, B. Kenzhebaev, and others. And foreign authors W. Isere, V. Goldman, R. Davis, and others. The previously mentioned author not only saw the potential of the Kazakh Soviet literature and helped to reveal their shortcomings. In this regard, an exchange of experience and and metodolgii. Local writers took suitable methods of foreign prose and tried to implement them. But that's not happened. Because the Soviet Union was strong censorship in all spheres of life. Special censorship for researchers of ancient culture and folklore of the Kazakhs. Therefore, many authors have faced difficulties in this matter. They had to operate within a certain system of science. We can say that one side was the development and regression. The results of the study defined with multiple positions different concepts. The literary concepts of the Soviet era Kazakhstan are with their isolation from the world literary science. But there is a certain similarity and affection. When censorship was forbidden to study the values of the prose of the ancient period of Western author sought to fill this gap of time.

Soviet ideology was seen in the ancient literature of the Kazakhs and other peoples items varvarism. This was the concept. And some Western literary critics were against this opinion. For example, R. Davis in his famous work, "The place of literature in the national consciousness" to note that with the Soviet principle of the science. This has a negative impact in the culture and science of a few people. And also mentions the monuments of Kultegin where was outlined ideas and values of ancient Kazakhs. He says that science is unable to estimate their values but find comfort from representatives of other nations. This view supports local writer B. Kenzhebaev. At the moment is the understanding of the concept of literature of the Soviet period. Pre-Soviet prose of the Kazakhs is recognized not only in his own country and in other countries. This article focuses on the definition and classification of the role of prose in the history of literature. After reading this article, people have come to believe that the modern idea of literature is closely connected with the ancient thought of society.

The results of the study urge readers to ensure that objectively relate to the views and theories of various social periods. The modern concept of literature itself as

³⁰ A. Nysanbaev, *Dubovnye nachinaniya kazahskoj filosofii. Egemen Kazahstan*.

a civilization. That is, neutrally and objectively consider all paths of development of human thought.

Conclusions

The process of transforming universal human values into the ideological core of the work in the history of Kazakh literature, no matter what period we have turned, has never stopped. There is every reason to believe that the fact that only samples of words related to the value of conscience and honor were reflected on paper is a feature peculiar to the national verbal art.

Along with this, the dynamics of the reflection of values are not uniform, they, basically, existed and were affirmed in the form of one definite concept.

When reviewing periods of literature, beginning with the samples of ancient oral folk art and ending with the acquisition of independence, we observed one spiritual and cultural trend.

Especially prized in different epochs were such concepts: in Orkhono-Yenisei written monuments - statehood and heroism, in the al-Farabi era - mercy, in Korkyt's time - love of life, in Abai's heritage - "full/real man", during the activities of the Alash representatives - "The doctrine of honor," in the Soviet era - "friendship".

We were convinced by the examples that the change in values that fulfill the moral and regulatory function was greatly influenced by socio-historical, social factors. Although some of them were encountered in the works of individual authors, we can refer them to the number of the most basic values of that era. Because, as Goethe said: "When the world splits in two, the crack passes through the heart of the poet", any fundamental changes in society are primarily reflected in the work of the word-painters.

We noticed that some values in the history cycle have maintained a static position and their significance has not diminished to the present day. Such concepts and values as "sin and good", "torment and prosperity", "guilt and sin", "shame" took a solid place and strengthened in the popular consciousness. In the Kazakh society, which was dominated by steppe laws, strength and influence of the above-mentioned informal institutions - universal human values - were much stronger than officially approved legal conditions and rules.

The main directions in the system of Kazakh values are defined by the concepts of freedom and honor, heroism and ethical principles. It is true that in these values, unlike the volatile qualities, there were much more permanent properties. We are firmly established in this thought while studying the value directions of national verbal art.

The idea that ethical values are among the most important directions of the Turkic civilization can be found in many works of Oriental scholars.

Ethical values, formed with steppe coloring, developed in a new direction during the period of spread of the Islamic religion in the Middle Ages and fulfilled the basic regulating function. And the fact that in the foreground there have always been such values as militancy, heroism, courage, we consider the phenomenon created by the Kazakh people's way of life. In all periods of life and history, rich in dangers, all

"Early Reflections Of Universal Human Values In Kazakh Prose," *Astra Salvensis*, VI (2018), Supplement no. 1, p. 391-408

battles and fightings aimed at protecting the nation and land left a mark on the spiritual world, they became the basis for exaltation, the cult of heroism.

One has to agree with the opinion of researcher K. Konyrbaeva that "at the time when the question of the existence and disappearance of the Kazakh nation was standing, the desire for freedom thanks to the high spirit of the nation won". On the one hand, this contributed to the rise of the value of heroism. If we consider that in the very meaning of the "Kazakh" ethnonym there is the meaning of the value of "freedom", this expands our understanding of the psychology of the nation.



ISSN 2393-4727

ISSN-L 2344-1887