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THE ARTISTIC IMAGE OF AUEZOV IN THE NOVEL ZEYNOLLA KABDOLOV «MY AUEZOV»

Abstract. The article examines the image of M. Auezov depicted in the epic novel by the writer Z. Kabdolov «My Auezov». Here are the actions of persons, relationships with other people that relate to the life, everyday life of the main character of the work of Mukhtar Auezov. The variety of topics and socio-social problems rose in it; large-scale literary and theoretical possibilities in the image of the main character are clearly demonstrated by the writer, rationally and productively used by him. Z. Kabdolov tells the future generation of the Kazakh people the biography of the writer M. Auezov, who was able to rise to the top of the mind of human society, to know the history of the peoples of the world. The author of the work thereby shows the great education of M. Auezov, the special depth of his literacy. Literature itself plays an important role in the life of society, as well as in preserving values for posterity. In Z. Kabdolov's novel «My Auezov», special attention is paid to Mukhtar Auezov's approach to life and creativity. The scientist made a great contribution to the development of the life and literary heritage of the great writer by publishing serious works based on a deep analysis of his work, using literary and historical data that many had not talked about before.

Keywords: golden age, generous mood, writer's image, Kazakh steppe, sacred name, spiritual teacher, brilliant scientist, wise thinker

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Зейнолла Қабдоловтың «Менің Әуезовім» романындағы Әуезов бейнесінің көркем жинақталуы

Аңдатпа. Бұл мақалада жазушы З. Қабдоловтың «Менің Әуезовім» роман-эпопеясындағы М. Әуезов бейнесі қарастырылады. Мұнда тұлғалардың іс-әрекеті, сөз қолданыстары, басқа адамдармен қарым-қатынасы жайлы мысалдар келтіріліп, олар шығарманың бас кейіпкері Мұхтар Әуезовтің өмірімен, тұрмыс-тіршілігімен қат-қабат байланыста сөз етіледі. Шығарманың құрылымындағы әр алуан тақырыптар мен ондағы көтерілген қоғамдық-әлеуметтік мәселелерді, жазушының бас кейіпкер бейнесін сомдаудағы кең ауқымды әдеби-теориялық мүмкіндіктерді суреткер ұтымды әрі нәтижелі пайдаланғандығын орынды көрсетеді. Ұстаз шәкірт қазақ елінің ертеңгі ұрпақтарына М. Әуезов армандаған асыл мұраларды насихаттап, адамзат қоғамы ақыл ойының шырқау шыңына самғай көтеріле алған ХХ ғасырдың ұлы суреткерінің ғылыми негізді өмірбаяны мен әлем халықтары танытын көрнекті жазушының өзі ғана білетін дара қырларын сөз етеді. Ол шығарма авторының асқан білімпаздығын, сауатының ерекше тереңдігін көрсететін жайт. Әдебиеттің өзі белгілі бір қоғамды басқаларға көрсету, сонымен қатар ұрпаққа құндылықтарды сақтау үшін үлкен рөл атқарады. З. Қабдоловтың «Менің

Әуезовім» кітабында Мұхтар Әуезовтің өмірге деген көзқарасына, шығармашылығына ерекше ықыласын, қарым-қатынасын, көзқарасын айқындау және оның түйінді тұстарын, негізгі бағыттарына ерекше назар аударады. Ғалым ұлы жазушы өмірі мен әдеби мұрасының да бұрын көпшілік айта бермейтін әдеби-тарихи деректерді қолдана отыра, шығармашылығын терең талдауларға негізделген байсалды еңбектерді жариялау арқылы Әуезовтануға үлкен үлес қосты.

Кілт сөздер: алтын ғасыр, жомарт көңіл, жазушы бейнесі, қазақ даласы, киелі есім, рухани ұстаз, кеменгер ғұлама, дана ойшыл

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Художественный образ Ауэзова в романе Зейноллы Кабдолова «Мой Ауэзов»

Аннотация. В статье рассматривается образ М. Ауэзова, изображенный в роман-эпопее писателя З. Кабдолова «Мой Ауэзов». Здесь приводятся действия лиц, взаимоотношения с другими людьми, которые соотносятся с жизнью, бытом главного героя произведения Мухтара Ауэзова. Многообразие тем и поднятые в нем общественно-социальные проблемы, широкомасштабные литературно-теоретические возможности в изображении главного героя продемонстрированы писателем, рационально и продуктивно им использованы. З. Кабдолов рассказывает будущему поколению казахского народа биографию писателя М. Ауэзова, который смог подняться на вершину разума человеческого общества, познать историю народов мира. Автор произведения тем самым показывает большую образованность М. Ауэзова, особую глубину его грамотности. Сама литература играет большую роль в жизни общества, а также в сохранении ценностей для потомков. В романе З. Кабдолова «Мой Ауэзов» особое внимание уделяется подходу Мухтара Ауэзова к жизни, творчеству. Ученый внес большой вклад в развитие жизни и литературного наследия великого писателя, опубликовав серьезные труды, основанные на глубоком анализе его творчества, используя литературно-исторические данные, о которых раньше многие не говорили.

Ключевые слова: золотой век, щедрое настроение, образ писателя, казахская степь, сакральное имя, духовный учитель, гениальный ученый, мудрый мыслитель

1. Introduction

It is safe to say that the study of M. Auezov's work has today reached a new level. Now, when we consider various problems of the writer's poetics in the context of world literature, the high rank of the outstanding figure of the 20th century, the great artist, becomes especially noticeable. It will stand out as an artistic phenomenon that will draw attention as the era progresses.

Of particular importance among the searches in this direction are the studies of Z. Kabdолоv, which are called upon to cognize and explore the mysterious world, its beauty and prosperous nature. Therefore, it seems that the time has come to consider all the scientist's works in the field of Auezov Studies in a single system. A student of M. Auezov, academician-writer Z. Kabdолоv, wrote a novel-essay "My Auezov". From the moment he began listening to M. Auezov's lectures, Z. Kabdолоv, without realizing it, worked in Auezov Studies, wrote many works and articles about his teacher, and enriched it.

Auesov study is an eternal science that will live along with human life.

It is always said how important it is to recognize the stages and artistic features of Auezov Studies for the public consciousness of the modern Kazakh people. His famous works and fundamental scientific works are especially investigated, as well as reflections on traditions and innovation in the work of him. It is known that the origins of M. Auezov's creativity are connected with the acceptance at his level of Kazakh national spiritual needs. When describing and discussing major phenomena in the directions of these streams, the outline of the wonderful artistic world of the writer was formed. However, it should be especially noted that incompleteness, absence of special research, lack of investigation of all works of Z. Kabdолоv, devoted to creativity M. Auezov, release some difficulties in this direction. The scientist made a great contribution to Auezov Studies by publishing serious works based on a deep analysis of the work of the great writer, using literary and historical data, which many do not talk about his life and literary heritage.

2. Materials and methods

2.1 Research methods

Research methods and approaches are derived from the interests of the main goals of the article. Special attention is paid to reflections on the works of M. Auezov, the activities of well-known artists related to the development of world literature and culture. The article also uses theoretical works and various opinions of Z. Kabdолоv on various external influences and relationships of a person, psychological writer and creative connections. Opinions about the life and work of M. Auezov and the description of the spiritual life of the Kazakh people in his works are also taken into account.

2.2 Materials

The research materials that we have used are the scientific works of Z. Kabdолоv about M. Auezov and Auezov Studies as "Söz öneri" (The Art of Word), "Äuezovtñ äsemdik älem" (The World of Beauty of Auezov), "Jebe" (Arrow), "Arna" (Channel), "Közqaras" (Point of view), "Auezov" and other studies, as well as the works of all of the above scientists. Especially great attention was paid to the works written over the past 10-15 years.

Also, to reveal the topic of the article, we were guided by the scientific and theoretical works of domestic and foreign scientists. In particular, S. Mukanov, K. Zhumaliyev, B. Kenzhebeyev, E. Ismailov, A. Margulan, S. Kirabayev, Z. Akhmetov, N. Gabdullin, R. Nurgali, R. Berdibayev, M. Myrzakhmetov, T. Kakishev, K. Mukametkhanov, M. Bazarbayev, Sh. Eleukenov, Zh. Ismagulov, Zh. Dadebayev, D. Yerkak, S. Kaskabasov, T. Rakhimzhanov, T. Tebegenov, B. Abdigazievich, T. Zhurtbay, B. Maytanov, Z. Bisengali, T. Yessembekov, N. Zhuanyshbekov, A. Zhaksylykov, S. Negimov, R. Turysbek, etc.

3. Discussion

M. Auezov, depicting difficult epochs in the history of his native people with great sincerity, did not distance himself from the truth that was firmly rooted in his soul and served him. He plunged into the contradictory moments of historical truth and the fate of the people with his soul. After all, a talented child had all his ideas about his native country, about his native people. Therefore, in the works of M. Auezov, the truths and secrets of his own fate are abundantly revealed. Looking at the manifestations of these truths and secrets that fluctuated and flourished in the world of M. Auezov, Z. Kabdолоv introduces Kazakh youth

who are fond of literature to some of the innermost secrets of the writer's work. Coordinating with other researchers of M. Auezov, the scientist connects the clear origins and sources of the world of beauty of the great artist with the spirit of creativity of the great Abai.

The writer Z. Kabdolov, who distinguished himself in describing a person, managed to come up with an impeccable description, having heart-to-heart conversations with many. The famous scientist Zhusup Kadyr, who spoke about the beauty of Z. Kabdolov's work, expresses the following opinion about this novel:

"The essay novel is a new genre in Kazakh literature. One of the writers who participated in the development of this genre is Kabdolov. His many literary essays testify to the reality of this opinion. The writer's new novel is not the first sign of this genre. Even before this, essay novels were written. But not all of them were closely related to the reader. Because they gave the impression that they are devoted mainly for a certain group of people. And "My Auezov" is not one of these works. This is a work that is read with enthusiasm, from the shepherd in the field to the academician in the city. The author's language involuntarily captivates the reader. It was as if the writer were your soul mate. You bow before Auezov's character. In the eyes of every reader, the great Auezov matures and rises. One is the eloquent teacher Auezov, who lulls all students with his words, and the other is the master of words, the artist Auezov; the wise Auezov, who gives advice to university teachers and helps them get out of difficult situations; propagandist Auezov, who took care of Abai's poetry and spread it around the world; the fighter Auezov, capable of resisting the oppression and injustice of time with his whole being; immaculate Auezov, owner of a great feeling of love; Somehow there lives a great man, so exquisitely sculpted, full of greatness. Portraying a great man, describing his relationships with other characters, the author each time clearly shows him in front of us, without leaving him in the shadow of others" (Zhusup, 1997:150).

The essay novel is written in a small volume, concisely and clearly. But there is a lot of examples, beautiful impressions, broad horizons. The content-formal search is also unique. When analyzing the essay, we paid more attention to those parts that correspond to artistry and spent time on the features of writing skill. We admired the work done, which enriches the good and holy traditions of our literature.

At all stages, art played an important role in the development of the worldview and the formation of the personality of humanity (Ismakova, Pirali, Begmanova, Tanzharykova, Oysylbay, 2019: 600). Z. Kabdolov, with a wonderful character and a simple word, does not admire himself, but makes others admire, improves his art, and sets an example.

Skillfully mastering the art of writing, Kabdolov can preserve the structural specificity of the work. We should not forget the critical humor of the artist, where he doesn't go overboard, and jokes easily.

It is very interesting and useful to follow the easy, problem-free word of a sincere writer. He does not denigrate anyone, very carefully finds something good in the crowd, increases his fame by listing the good.

Many years of searching gave a fruitful, noble result, that's why we say that his work was not lost.

The nature of talent is too fragile. As Kabdolov concluded, the world classic M. Auezov saw enmity not only in a person, but also in the time in which he lived. This is a fairer price.

Because Auezov lived his life in a society dominated by superstition, within the framework of harsh policies that are completely incompatible by their nature and a separate world.

Auezov's only fault is that he sincerely loved his Alash. Because of this he suffered. For this he became a victim of repression, he was thrown into the hellish herd of prison, his fate always hung in the balance. And what better example could there be of the confrontation between an intellectual and an ignoramus than this?

Even the shadow of the complex will always be complex. And this gives the impression of an indescribable law. Talent cannot fit into the narrow circle of life from time immemorial. But the period of the Alash leaders, who did not find peace, did not know respite, was hypocrisy of too different thoughts, with a fierce look and a painful decree. The intellectuals of Alash paid special attention to the patriotism of the young Mukhtar, who was studying, had high hopes for his future and pulled him into their ranks. For example, as leader of Alash – Alikhan once praised:

- My dear, there are only four Kazakhs in the entire seminary, and you have your natural and constant patriotism, which our Kazakhs do not have, they would have "leavened patriotism", which only exists in the language, and not in the heart, you just stubbornly follow your chosen pathways (Kabdolov, Auezov, 1997: 352).

The fact that all the relatives of the great poet loved Mukhtar, who was keen on Abai and expressed satisfaction is all natural customs, a strong relationship.

Country, land, people. These are eternal questions, values that life carries with it, fluctuating, but at the same time not losing relevance, continuing to overlap. Mukhtar will find the answers to these three. Not only will he find it, but he will turn it into a rumor, take it to heaven.

It seemed that this value was perceived as nationalism. And so called "nationalism" has poisoned the lives of great people, harmed them. But they never lost respect.

The fate of talent is narrowing, thorniness, despondency. If you study, it as an academic writer Z. Kabdolov, then one of the atonements for this will be that this life turns into art. An interesting and logical conclusion. Who can be sad about the fate that he has drawn for himself, without being afraid to take risks and make decisions. All a person can do is accept. It's not just patient humility. Pass it through yourself, improve it, use it fit. The role of a real good fellow is not to succumb to the difficulties that have arisen, but to overcome them. A wise man, usually so gentle and graceful, must win his anger with reason and safely achieve his goals.

Talent is the mind, and developing talent on your own is an intense struggle that gives instruction to the mind.

An expert in the history of world literature Z. Kabdolov gives an expert analysis of the author's creative spirit in playing the character. It is an eternal truth that the thoughtfulness of a literary image depends primarily on the author's position, knowledge and understanding. This is evidenced by the biography of S. Yesenin, Flaubert's statement put forward by the author.

The child's large black eyes contain an impenetrable mind that has absorbed all the wisdom of the world.

A masterful example was set by Z. Kabdolov, a respected academician and writer who firmly adheres to the principle "Language is a style, style is a person." "If a writer wants

to be a master, he should not describe a certain truth in his work, but as far as possible, draw a picture of this truth in words on paper. The excellent quality of a literary language is mastery" (Dobina, 1965: 132-140).

Creative uniqueness (style), artistically harmonious, with an intricate story, elegant language is always special. "In the writer's style, according to his artistic thought, all means of language are used, his inner strength is activated" (Vinogradov, 1978: 652).

The poetics characteristic not of mastery, but of Z. Kabdolov, will not go unnoticed.

The second characteristic feature of the writer Kabdolov is that his artistic truth captivates with its genuine purity. At the same time, the author expresses his strict adherence to the principle of I.S. Turgenev that "one must be able to accurately and impressively present the truth, the truth of life is the highest direction of the writer" (Turgenev, 1956: 349-362).

The character's behavior, facial features, inner world in the eyes when used by Kabdolov are a sign of skillful characterization.

To resist oppression consciously, knowing how trouble threatens one's head, and to endure terrible torment is not just a stubborn character. It is the highest glory of the intellect, the sense of the mind, the heart, the ability to defend oneself, and a model of noble moral virtue. The Great Muhan, whose writing, scientific and teaching skills have been infused from head to toe, is the most intelligent and risk-taking person...

M.O. Auezov is recognized as "a true figure of the Renaissance and a writer with a global vision" (Aitmatov, 1997: 12).

Kabdolov's pen perfectly introduces his beloved teacher to this facet. Realizing this, the student's idea of Auezov is turned upside down. But we do not notice any special exaggerations. Everything is in its place, as needed.

"A real writer spends his entire life writing his main book. He comes to the mortal world only for this. He lives only for this" (Kabdolov, 1997: 352).

Desire, knowing true beauty and greatness unmistakably, is medicine for the heart, its calm words, honest truth. Because the sage Abai is a phenomenon, a great phenomenon that only Kazakh society can create. You can never separate greatness from nation, pedigree, coercion, that is absurd. The smug, self-centered Soviet society wanted to notice other people's nationalism and destroy it.

An atheistic society, of course, is devoid of faith. No matter how much you hide it, you will feel sorry for yourself. Because God shapes the nation, creates the language and revitalizes the mentality. Forget, ignore it, forget your God and finally suffer severe punishment. Therefore, atheists are those who have forgotten God. An empty slave of cruel oppression.

The wonderful personality of Zeinolla Kabdolov does not overdo it, does not get boring, he knows how to put a lot of meaning into a few words, so he does not betray his sensitivity and embroidered expression. This is where the true skill of the author lies. When the emotional power of words is combined with sincerity, it creates a wonderful effect and captivates you. Thus, the artistic image of a truly good, noble person was created, acquired a beautiful picture and spread to the masses.

The hardest thing is to remain a good person. The main idea of Kabdolov's novel relates to this; he never tires of depicting the great image and personality of M. Auezov, who be-

came a hero and learned morality. The future of Kazakh society has always worried Alash intellectuals like Auezov.

We see and know many mentors whose greatness is limited to giving advice to people, and who end up wasting it somewhere. A completely different example of the noble Alash, an impeccable, subtle hint, an indelible lesson. How long will we give our tastes to others? And we have enough such morality and knowledge for those who know how to learn. Alikhan and Nazir Torekulov, Nazir and Beisembay Kenzhebayev, Beiseken and Mukhtar Magauin and others from Alash.

An example of such high moral qualities is the impeccable mutual respect of M. Auezov and Z. Kabdolov!

Kabdolov's pen, combined with art and science, is easy to read and understand. His writing ability does not tire, on the contrary, it seduces.

We admit that the essay-novel, so pleasant from the very beginning, is not without flaws, for it was written by human hands. For example, it would be possible to understand the author's digressions that fall and rise again.

Even the very definition of an essay novel will not remain without comment.

Human relations are a topic that Z. Kabdolov describes with great skill and knowledge. The author, who is an expert in psychological moods and knows how to find a way without hesitation, has reached the peak of enriching his own life experience and has clearly improved in his essay novel.

"...Your spirit will remain with us. In this world we preserve it as a sacred heritage [...] This is our main responsibility" (Musrepov, 1976: 128).

The personable M. Auezov is always interesting; no matter what he does, no matter whom he is in a relationship with. Auezov, performed by student Kabdolov, not deceived by his success, turned into a versatile person with a rich personality, but did not change his appearance and became more attractive.

The richness of genres is always a treasure of literature. The type of memoir (essay), according to the scientist-author, appeared and developed on our national literature later in the 20th century. Since the fifties, our enthusiasm for essays has increased dramatically. Perhaps it is precisely because of our Kazakh character, loving fun and well-mannered towards both old and young, that we write incessantly.

However, we should not forget about the mysterious, sensitive, pleasant notes of the essay genre.

The reminiscence or heart-to-heart stories will leave the reader deeply moved and surprised. Instead of standing out from the crowd, he considers the treasure to have properties and qualities that add value to artistic thought (literature).

From Kabdolov's essay we learned how the emotional strength, creative aura, deep respect and favor for the women of the young man Auezov were formed.

The value is that Auezov's life discussions about love and the beauty of the soul, conveyed by Kabdolov, received a continuation of the moralizing tradition.

Secondly, we got acquainted with the socio-political situation in the exiled M. Auezov. Bolshevik activists such as Karabuzhir, Shikilsary and Surshin were weighed on the scales of justice.

We are again faced with the “nationalism” of the great writer, the clear content and morality of his concern for Alash citizenship.

Kabdolov does not add too many words to the mind of the times, he tells the story in perfect order without embellishment. Kabdolov’s character is not hypocritical about the fact that he was harmed, does not belittle his dignity and is not harmful. He is always calm and sober.

Reading Kabdolov’s novel-essay, you will not be able to get rid of such thoughts. But you won’t frown. The more you delve into the soul of young Mukhtar, the more your spirit will rise, the more you will understand, the better and the closer you will be to the great Mukhtar. You will brag and be proud that you were born Kazakh. Doctor of Philological Sciences, Professor Bakytzhan Maitanov, reflects on the novel-essay by Z. Kabdolov:

“Z. Kabdolov, striving for the ideal of depicting the image of a great artist, puts his longing soul into the joy of meetings, puts him in the image of an impressionable person, sweetly and swingingly approaching, traveling for a long time, suffering gracefully and cherishing his tender soul. Individual articles, thoughts, research horizons developed day by day and were born in the form of a novel-essay called “My Auezov”. In order to fully understand M. Auezov and Z. Kabdolov, the people need such work. Greatness is beautiful, so is its admirer, worship is combined with greatness” (Maitanov, 1997: 101-104).

The author admired the unique phenomenon of Mukhtar Auezov, the nobility of the classic writer, the humanity of the scientist, expressed the sincere feeling of the student and embodied his artistic value.

All this is the influence of a talented artist, brought to life by the power of Kabdolov’s pen and the language of his sincere desire (Abdirayimuly, 2001).

According to the research strategy, a ready-made and qualitatively specific goal has been set to reach a new level of world culture of scientific and creative traditions dedicated to Auezov. To implement it, it is necessary to take into account and update the advantages of various types of research in the practice of art and literary critics of the past and present (Levin, Daukeyeva, Kochumkulova, 2016).

In fact, to say that we know M. Auezov is pure blasphemy. To truly get to know the scientist and thinker, the noble figure Alash, we need to know more. The novel-essay by Z. Kabdolov, born from the sincere desire of the student, is a necessity that fills this gap (ignorance). A work that glorifies the noble qualities of man, his unfulfilled dreams, his humanity, revealing his secrets is a relic that multiplies the treasure of our literature. The main reason why we talk about a relic is that this essay is an outstanding work among the books published so far.

“Oh, the words of Auezov!”, – so admired the student Kabdolov, with his thin stream circling on the surface of the water, deeply rooted in teaching, involuntarily turned our thoughts, convinced us to continue the spirit of Alash, and led us into the world of beauty of Auezov. Yes, the world of beauty of Auezov! Powerful, beautiful world!

4. Research results

The results achieved in the course of the study can be used as objects of science, sources at the philological faculties of higher educational institutions at lectures on the history of Kazakh literature, in general and special courses on Auezov Studies. At the same time,

it can be used as additional material in studies about M. Auezov, writing books and textbooks, especially in studies on world literature, Auezov and Kazakh literature. The scientific and practical significance of the research is not limited to this. It will be very useful in such fields as Auezov and Kazakh literature, public consciousness, cultural history, art, philosophy, psychology, sociology, etc.

5. Conclusion

The task and responsibility of the next generation is to consider personalities of people like Auezov and Kabdolov from the point of literary criticism. It is very difficult to fulfill responsibilities and obligations at a decent level. However, if we summarize our research work to reveal and determine the place of Z. Kabdolov in Auezov Studies, then we can briefly draw the following conclusion:

Researches in the field of sociology and human science show that the formation and preservation of a person's human image depends on the simultaneous satisfaction of the basic and spiritual needs of each person. That is, as much as our body needs warmth and food, etc., it is so necessary to feel love, beauty, justice and honesty in order to feel complete happiness. Auezov's creativity was an accumulated legitimate and objective spiritual need. He fulfilled the country's need for intelligence and beautiful words.

Through the images depicted, the author showed that we are a people with a past and present, national dignity, and increased national consciousness. From this point of view, the accusation of "nationalism" helped us look at the signs of a nation in Auezov's work and feel that we are an independent nation.

Integrity in the work of M. Auezov is also characteristic of the work of Z. Kabdolov. From his diploma work in his student years to each of his articles, the academician idealized the path paved by Auezov in such fundamental works as "Arna" (Channel), "Közqaras" (Point of view), "Jebe" (Arrow), "Äzewotñ äsemdik älemi" (The World of Beauty of Auezov), "Ädebiet teoriasynyñ negizderi" (Fundamentals of the Theory of Literature), "Söz öneri" (The Art of Word), etc. confirmed the personality and place of Mukhtar Omarkhanuly Auezov in literature. Finally, he wrote the novel "My Auezov". In all this, he cannot stop talking about the fair-faced son of the Kazakh people, a writer similar to Socrates and Aristotle of the West.

If we say that the teaching of Abai Studies in Kazakh literature appeared as a result of the great work of M. Auezov, then the teaching of Auezov Studies flourished thanks to the hard work of academician Z. Kabdolov. Almost all of Z. Kabdolov's works more or less relate to Auezov. Even reviews of M. Auezov's skill in the famous monograph "The Art of Words" have a great place in relation to our literature. And the work entitled "The World of Beauty of Auezov" is a work in which the creativity of Mukhtar Omarkhanuly is individually analyzed. To know who the Kazakh people are, you need to know the works of M. Auezov. There is no nation without being, spirit, language and mentality. And the existence, spirit, language and mentality of our people lie in the epic of M. Auezov, in his world of beauty. The peoples of the world became acquainted with the Greeks through the works of Homer. The world of beauty of Auezov is the world of beauty of the Kazakh people. The world of beauty of our people is a huge, deeply rooted since its creation, a bottomless, endless world, the secrets of which are not easy to reveal. Therefore, assessing the contribution

of the academician who brought Z. Kabdolov into this world for its complete development into the promotion of Auezov's work undoubtedly requires great responsibility.

In his novel-essay "My Auezov" Z. Kabdolov describes in beautiful words the life path of Mukhtar Omarkhanuly and talks about the mysterious life of the great scientist. With his rich innovations and consistency of current thoughts, the academician raised the already enriched science of literary criticism to a new level.

Of great importance are the materials, valuable archival documents that have been brought to the field of mukhtar studies today (Pirali, Kunaev, Amirbayeva, 2023: 58).

Auezov is the teacher of everyone who is close to literature; if literature belongs to the people, then Auezov is the teacher of the people.

An outstanding representative of the first generation of Kazakh intellectuals, a man who surprisingly connected different epochs of people's life in his life, Mukhtar Auezov is a man who has experienced a lot (Omarova, Kaztuganova, Sultanova, Tatkenova, Kdyrniyazova, 2020).

We call Auezov an inexhaustible treasure; a people with an inexhaustible treasure are eternal itself. Because Auezov is a thinker who has spent his entire life putting the goals and ideals of our people at the forefront. Auezov's creativity coincided with the awakening of the Kazakh people and the Kazakh steppe.

He brought up more than one generation of people with his works, I must say that he brought them up very correctly, setting life priorities the way it really needs to be (Madanova, Mashakova, Kunaev, Salkynbaev, 2004: 212).

To summarize, we can say that the emergence and development of Auezov Studies is an objective pattern. After all, the phenomenon of Auezov Studies is a tribute to the individuality and wisdom of Auezov, who showed the world the spiritual power of our people and raised our culture and artistic thought to the world level. It is known that the works of all scientists and writers who contributed to the development of the field of Auezov Studies cannot be covered in one work. Opinions and thoughts about the great writer, written special articles, scientific dissertations and monographs, told and written on the eve of the 100th anniversary of M. Auezov and before it, are only harbingers of research about the scientist.

We know that if with this small first work we can contribute to Auezov's ocean, recognized by the world, to the bottomless river to which Kabdolov bowed, then we will consider our goal to some extent accomplished. Although it is known that this theme – the spiritual connection between two great personalities – has been spoken and written about, we would like to say that this is an eternal theme that still lies at the heart of many stories. M. Auezov, one of the sources and pillars of reason, will be spoken and written about as long as humanity exists. Since Auezov Study is a literary study.

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