

A. DalelbekkyzyWriters Union of Kazakhstan, Kazakhstan, Astana
e-mail: dalakma@mail.ru**THE REFLECTION OF NATIONAL COGNITION IN THE HISTORICAL
STORY “GENGHIS KHAN AND HIS TIME” BY M. MAGAUIN**

The article reviews the first book of M. Magauin's documentary historical story “Genghis Khan and his time” and analyzes common situations in Turkic cognition. In particular, the history and culture of the nation, the personality of the leader of the nation, his place in history are analyzed, and the study of genealogical channels by the writer is proved by examples.

In the personality of Genghis Khan, the qualities of heroism, intelligence, foresight, and bravery are revealed. It is analyzed that such a quality in the head of the ruler led him to recognize various intricacies of ruling the country. The article focuses on documentary-cognitive and philosophical works related to the person analyzed in detail and compared with people in the history of the world. One of the most important issues is creating a personal image of the great commander, his military heroism, and his artistic image as a citizen. The fundamental researches of many scientists on the spirituality of the nation and the place of the commander are favorably reflected. The writer's mastery of historical themes, methods of turning life's reality into artistic reality, creative aspects of their realization are comprehensively analyzed. The meaning of the word in the text, time continuity, and thought sequence are studied through the image of the character, the scenes of the time. Moreover, the techniques the author used in order to find out the national identity in the writer's works, the depiction of the national cognition are shown. The story explores the skills of the writer in creating national interests, awakening consciousness, and national character.

Key words: national code, national consciousness, cognition, culture, personality.

А. Дәлелбекқызы

Қазақстан Жазушылар одағы, Қазақстан, Астана қ.
e-mail: dalakma@mail.ru**М. Мағауиннің «Шыңғыс хан және оның заманы»
тарихи хикаясындағы ұлттық таным көрінісі**

Мақалада М.Мағауиннің «Шыңғыс хан және оның заманы» атты деректі тарихи хикаясының алғашқы кітабына шолу жасалып, түркілік танымға ортақ жағдаяттар талданады. Соның ішінде ұлт тарихы мен мәдениеті, ұлттың көшбасшы тұлғасы, оның тарихтағы орны сараланып, қаламгердің шежірелік-деректік арналарды зерделеуі мысалдармен дәлелденеді.

Шыңғыс ханның қайраткерлік, көрегендік, алғырлық қасиеттері ашылады. Билеушінің бір басындағы осындай сапа-қасиет оны ел билеудің сан түрлі қыр-сырын тануға жетелегені жан-жақты талданады. Мақалада талданған тұлғаға қатысты деректі-танымдық, философиялық еңбектерге тоқталып, әлем тарихындағы тұлғалармен салыстырылады. Ұлы қолбасшының тұлғалық бейнесін, жауынгерлік батырлығын, азамат ретіндегі көркем бейнесін жасау маңызды мәселелердің бірі. Көптеген ғалымдардың ұлт руханияты, қолбасшы жайындағы іргелі ізденістері ұнамды көрініс табады. Жазушының тарихи тақырыптарды игеруі, өмірлік шындықты көркем шындыққа айналдыру жолындағы әдіс-тәсілдері, оларды жүзеге асырудағы шығармашылық қырлары жан-жақты қарастырылады. Кейіпкер бейнесі, замана көріністері арқылы көрініс тапқан мәтіндегі сөз астары, уақыт сабақтастығы, ой жапсары зерттеледі. Сонымен қатар, жазушы шығармаларындағы ұлттық танымның ашылуы, ұлттық мінез жасаудағы кейіпкер сөзін автор қалай ашқаны көрсетіледі. Хикаяда ұлттық мүдде, сананы ояту, ұлттық мінез сомдаудағы қаламгер шеберлігі зерделенді.

Түйін сөздер: ұлттық код, ұлттық сана, таным, мәдениет, тұлға.

А. Далелбеккызы

Союз Писателей Казахстана, Казахстан, г. Астана
e-mail: dalakma@mail.ru

Отражение национального познания в историческом рассказе М. Магауина «Чингисхан и его эпоха»

В статье дается обзор первой книги документального исторического рассказа М. Магауина «Чингисхан и его эпоха», обсуждаются общие для тюркского познания обстоятельства. В том числе анализируется история и культура нации, личность лидера нации, ее место в истории, на примерах доказываются исследование генеалогического древа писателем. В бытии Чингисхана раскрываются черты характера, интеллекта, дальновидности, проницательности. Анализируется как слияние таких качеств в одной голове правителя привело его к познанию различных тонкостей правлением страны. В статье останавливаясь на документально-познавательных, философских трудах, касающимся всесторонне проанализированной личности, проводится сравнение с личностями в мировой истории. Одним из важных вопросов является создание образа личности великого полководца, боевого героизма, художественного образа гражданина. Фундаментальные поиски многих ученых о духовности нации, о полководце находят приятное выражение. Всесторонне анализируется освоение писателем исторических тем, методов и приемов превращения жизненной действительности в художественную, творческих граней в их реализации. Исследуются образ героя, оттенки слов в тексте, преемственность времени, мысли, отраженные через призму той эпохи. Кроме того, будет показано открытие национального познания в произведениях писателя, как автор раскрыл слова героя в создании национального характера. В рассказе исследуются национальные интересы, пробуждение сознания, мастерство писателя в изображении национального характера.

Ключевые слова: национальный код, национальное сознание, познание, культура, личность.

Introduction

The establishment of the foundations of ethnogenetic, political-social and cultural-spiritual unity of the Turkic people means stabilization of the culture with a centuries old history in the Eurasian space. Today, it is very important to enter deeply into the Turkish spirituality with the Turkish worldview. One of the characteristics of Eurasianism is spirituality.

Only those peoples who are strong in spirit and love for the nation can be found among the developed countries. Therefore, we should pay special attention to the concepts of national spirit, national code, and national consciousness, and define their common features and content. If we talk about the national code, which is highly spread nowadays, it is better to say that "the national code of the Kazakh people defines the nature, specificity, spiritual harmony and lifestyle of the Kazakh people. That is, it is not surprising that the properties of our nation, which have deep historical roots, and are highly valued to this day, and their compressed formula is a secret key that leads to understanding the secrets of the Kazakh national identity and is subject to proper reverence" (Koishybaev, 2017).

In the post-independence period, the history, culture, and general spirituality of the nation experienced great changes. This period began to focus on such fundamental issues as creating a new vision of the established traditions of the past, determining the character of the nation. From the time we became a nation, our people have looked carefully at their past. They kept and improved their tradition. These unique qualities have been proved by national figures in every period of history. The book "The Hero in History" (The Hero in History, 1943) by Sidney Hook, an American philosopher and representative of pragmatism, was one of the most important works that considered the problem and role of personality in history (vikent.ru/enc).

Materials and methods

The researcher S. Hook, examining the problem of personal capabilities and limitations, analyzes the conditions that inhibit his capabilities. The philosopher points out that the activity of a person is sometimes limited due to certain circumstances in society, and sometimes it shows the factors of intensification, if it acquires independent power. The fact that personality activity changes when other alternative

forces appear in society also does not go unnoticed by the researcher. For example, during unstable situations in the society (revolution, crisis, conflict), the deeds and decisive action of the individual becomes clear and more distinctive. The researcher compares the historical process to a tree which branches are growing in all directions. In some eras, individual reproduction became active, while in other eras, it decreased. Some individuals contribute not only to the prosperity of the state, but also to the development of the world as a whole.

According to historians, after the Second World War, the role of personality decreased (Grinin, 2011). This phenomenon is still observed today. Despite the importance of the actions of individuals and groups in the period of globalization, as it is today, there is a tendency to decrease their role. This is due to the nature of a society that is as contradictory and changing as it is today. Therefore, the analysis of the personality problem in history proves that it has not yet been finally determined. The French philosopher Raymond Aron said: "In historical events, the role of the individual and the random person becomes significant. Without the actions of those individuals, the historical situation would have been different", he says (Bolshaya sovetskaya ensiklopedia, 1980). And, in fact, not only the actions of an individual, but also the social situation and the environment play no less role than them. Of course, the action of a person (sometimes even an ordinary person) is a decisive step in conflicting situations in a significant period. That is why, in some historical eras, the action of a person causes a historical change.

In the period of globalization, which is a worldwide phenomenon, the concepts of independence, state interest, national unity and national value should be above all. Today's changes prove that such good events as "cultural heritage" are the basis of such events. This is proof that the truth of history lies deep. It is also known that the historical process has a global character. This is because history covers epochs. Those periods do not share the fate of only one person. Historical periods are also characteristic of the fate of the entire humanity. The researcher R. Berdibay states: "In the world of literature, there are many works that artistically depict historical eras and events. At the same time, it is enough to recall the works of A. Tolstoy, M. Auezov, M. Aibek, V. Shishkov, V. Yan, S. Borodin, D. Dermirchyan, K. Gamsakhurdia, N. Rybak, etc. The works of this group are so abundant and different from each other that they themselves form different branches of the historical genre. For exam-

ple, within the genre of historical prose, such fields as historical novel, historical-biographical novel, novel-chronicle, historical-national novel are classified. There are similar characteristics common to all of them, as well as significant differences related to the material and the author's idea" (Berdibai, 2005). In Kazakh prose, the historical theme is a very rich and complex field. When we analyzed the stages of development of literary history, we noticed that up to the present period, the historical themes are mostly novel-dilogy, trilogy, tetralogy, and the name of historical novels includes the entire period and the periodical scenes of the historical event.

The steppe civilization, passing through the stages of human development in turn, has experienced all the phenomena that made its future prosperous. The historian scientist K. Salgarauly states: "The history of the people is a deep treasure with many layers. Not everyone can reach it. Each of us needs cognition in order to understand the character of the people and their words. Education and knowledge are the lessons of the laws of life, collected and formed by the life experience of our ancestors" (Salgarauly, 2000). In the work "Turkish world" (Reconsideration of history), the scientist makes a deep exploration of the origin and history of the Turkish people. Starting with the name of the Turk-Sak peoples (Fourth opinion), the original data related to the origin, geographical, ethnographic situation, habitat, and economy of the Terkay and Turko-Saks are interpreted in a new way. Among them, the data in the Greek-Persian and Chinese writings are clearly differentiated in terms of proper and improper information. That is, reaching the truth of history, the desire to deeply understand the culture of nomads requires serious research.

Literature review

The work "Genghis Khan and his time" by the writer M. Magauin is a historiography about Genghis Khan. While spreading the history of Genghis Khan, the author makes a wide analysis of the origins, customs and life of the tribes that will be the basis of the great empire. The first book of the historical documentary consists of eight chapters. The first chapter is called "Steppe Eurasia". In this chapter, the history of the nomads, who lived in the steppes, living their lives by driving the stake of their laws, traditions, economy, and customs, is touched upon in this chapter. The author explores the etymology of the word gun, spreads the history of the gun dynasty, and determines the lim-

its of the Turkish Khaganate's rule over the great steppe. The second chapter, entitled "Sources and research", provides an overview of the sources that narrate the history of Genghis Khan. The author examines Muslim, Chinese, and European data individually and groups field genealogies separately. Among the Muslim sources, the works "Zhamig-at-tauarikh" by Rashid-ad-Din, "Tarikh-i zhakhangshai" by Zhuveini, "Sirat as-sultan Zhalal-ad-Din" by Nasaui, Ibn al-Asir Zhuzzhani's genealogies are taken as basis. The position in it is that most of the great chronicles related to Genghis Khan support the data of these mentioned historians. In addition, these works are Muslim sources that provide detailed information about the time, ancestry, and dynasty of Genghis Khan. Among them, the peculiarity of Zhuvani's data suggests that he communicated directly with people who saw the main events with their eyes.

According to Chinese data, the life of the nomadic people up to the time of Genghis Khan is covered for a thousand and a half years. Among them, the data of "Men-da bei-lu", "Chang Chun Zhenzhen si-yu-tzi", "Hei da shi liue" are mentioned. It is confirmed that along with Genghis Khan's personality and information about human qualities, about cattle breeding, hunting, and lifestyle of the nomads was given.

The writer reviews the works of the monk Julian, Matthew Paris, Thomas Split, Plano Carpini, Benedict Polon, André de Longjumeau, Guillaume de Rubruck, Ricoldo de Monte Croce and others from European sources. The author describes the main data of European researchers on the history of the steppe, highlighting important points in each of them. Among them, Ricoldo de Monte Croce's book "Journey to the Holy Land" specifically covers the topic of Tatars, highlighting their behavior, customs, ethnographic data, origin, information related to the campaigns of Genghis Khan. The author describes both the real and doubtful aspects of the rich data, and says that they are written from the point of view of foreigners, and the basis of evidence about Genghis Khan is data about steppe. The author expresses regret that many important facts have been lost: "Abilgazy Bakhadur Khan, who lived in the 17th century, noted that in addition to Rashid-al-Din, he used the sources from seventeen other scholars to write his famous book "Shezhire-i Turk". How did those sources disappear without a trace? Perhaps the biggest loss on this occasion was the "Altyn dapter" (golden notebook) which was written on paper during the life of Genghis Khan.

It is a real written document that contains the ancestry of the great khagan, from his birth, to his entire struggle, heroic life, and many other details related to the Great Khagan. "Altyn dapter" is undoubtedly written in Turkish. Unfortunately, only the name of "Altyn dapter", which should be recognized as the most valuable historical relic related to Genghis Khan, is left. There was another "Kok dapter" (blue notebook) which is known.

"Altyn dapter" is a chronicle of the past, a large-scale historical work, and "Kok dapter" is a collection of daily records in which the deeds, words, decrees of Genghis Khan are recorded" (Magauin, 2011). The author describes the data related to Genghis Khan in detail, and analyzes the research conducted on him. The fourth chapter describes the clans and tribes of the steppe people, and the subsequent chapters talk about the seal of Genghis Khan, the traditions of the nomads, the nature of life and neighbors. Even after being a documentary historical story, the information is presented in an artistic way.

The second book of the story "Genghis Khan and his time" tells about the fate, struggles and campaigns of Genghis Khan as a child. The global significance of the power established by Genghis Khan is analyzed. The "Shatkalang" part of the two-part novel is divided into seven chapters. The first chapters describe the capture of Ogelin, the bride of Yesugei from the tribe of Kiyat bartan, the special nature of Temujin - the baby born from them, the period of his growth, the death of Yesugei, the capture of Temujin by shurzhen, the return of Temujin to his country after ten years, riding a horse after gathering warriors, getting married with Burte Sulu, the invasion of Merkit, the resistance against it, the period when Temujin became the Khan (king), and the establishment of Temujin's power. This work, which is superior to the character of a historical novel, uses a large supply of relevant data for Genghis Khan. This work, which is more than a historical novel, uses a large amount of data related to Genghis Khan. It is evidenced by the author's data in the first book. In the second book as well, historical and artistic narratives are supported by evidence and references to other materials.

He completely analyzes and differentiates the stages of development of Genghis Khan's ruling power. The author's narrative is deep and multifaceted. It is a work that meets the requirements of not only historical chronicle, but also artistic prose. The evidence for it is the chapter of the second book called "Bilik". Author explains that the word

“bilik” is an old Turkish word meaning knowledge, intelligence, wisdom. It is known that Yusip Balasagun, who lived before Genghis Khan, called his famous work “Kutadgu bilik”, that is, “Blessed knowledge” (1069). If we refer to the Arabic version introduced later by Abay, “bilik” would be “ghakliya”. In other words, exemplary, moral exhortation, and words of will and trust” (Magauin, 2013). It is known that the Kazakh people, who were born differently, have many unique qualities. There is a reason for that. Our people greatly respected the hero, orator and master, whom they considered special. In ancient poems, it is said that the man who defended the country “will not be pierced by a bullet or a sword”, and the orator as the possessor of “wisdom of words” and perfect mind was fully accepted.

Creativity is characteristic of a person who can look at a problem from a different point of view and find a unique solution owing to his creative ability. His unique potential from others contributes to his ability to come up with his own solutions to many problems. Creativity is first of all equated with the level of intelligence. It should be mentioned that the psychologist Ya.A. Ponomarev recognizes creativity as corresponding to creative activity, and V.N. Druzhinin considers independent and creative success as a factor that stabilizes the intellectual range (Ponomarev, 1999). Many researchers who have considered the study of creativity within the framework of the cognitive direction give a special place to the differentiation of the creative process. Researchers have expressed different views on the stages and levels of this process. Among them was the Russian psychologist Ya.A. Ponomarev, who proposed a whole concept of the creative process. He created the structural-level motif of the psychological mechanism of creativity. According to him, as the human being develops in terms of intelligence and skills, his level of intelligence increases and changes. Intuitive and logical thinking systems go hand in hand here. Another system of creativity is personal direction. That is, by considering the level of personal creativity of a person, a general personality portrait is created. That is, from this, there are three bases for the study of creative personalities. They are: motive, “I”, activity. When these three characteristics are combined, a common characteristic emerges. Each person has his own personality and inner potential. If there is a motive or consequence to make it public, the person becomes active in this course of action.

Results and Discussion

In the Kazakh history, the birth of a person with a special personality was considered a great phenomenon. In the documentary historical story, it is said that Genghis Khan had a special personality even before he was born. “When his mother gave a birth of him, he was born with a fistful of clotted blood like a dried liver on his right hand (“Zhinakty tauarikh”). Other data specify and clarify this miraculous situation. “Kasterli Shezhire” says that he was born with a handful of clotted blood in his right hand. In the “History of the Yuan” clotted blood is likened to a red stone. According to an old Kazakh legend and poem, the future Genghis Khan is born with blood in his hands and with open eyes: “Khan Genghis katarynan asyp tugan, Keudesin dushpanynan asyp tugan. Tuganda anasyan kan shengeldep, kyzartyp eki kozin ashyp tugan!” (When he was born, he was standing higher from the clan of Chingis. He was able to protect himself from the enemy. He was born with blood in his hand and with open red eyes) (Magauin, 2011). The special features related to Temujin are numerous. When his father died prematurely and the children were left without protection, Temujin's resistance and behavior did not please his enemy. Then the young Temujin went to the Ter-gune hill of Burkan-Kaldun and hid in the forest. Temujin, who had been hiding for three days without a trace, was getting down, thinking that the enemy who had been guarding him had left, and his horse's saddle and bridle were swept away. Then the owner of the subtle thought said, “Even if the headpiece is not untied, it can be relaxed, and how will the bridle slip away?” “Most likely, God himself gave me a sign”, and then he returned. He waited another three more days. When he was going down again, a big, white stone was stuck on his way. He thought that “God himself was stopping him ...” and he turned back and stayed overnight for three more days. Nine days have passed, after he decided to take risks and went down. However, Taizhuys were still hunting him, and finally they caught him” (Magauin, 2011: 17). In spite of being very powerful and strong, he waited in the forest in order not to waste his energy, and efforts in vain. The next ten years of captivity in Shurzhen did not break Temujin's inner spirit either. The characteristic that helped him was intolerance to betrayal and hypocrisy. The story tells about the election ceremony of Genghis Khan. “According to the legend and the normal concept of that time, Bodanshar, the great-grandfather of Temujin was born from the light of God. Temujin himself firmly

believed that he was a special son, under the direct protection of God, and that he was different from ordinary people, and he knew that his dream and goal were the will of God. According to the vision of Korshi-noyan at the time when Ulus was just beginning to form, and according to the will of the God, Temujin should be the great king of all the people. It was the basis of the symbolic legend. Along with the future Genghis Khan's own belief, the wishes of well-known and influential people who were aware of his different interests were reflected" (Magauin, 2011). So, if we say in folk wisdom that "one khan has the intelligence of forty people", the peculiarity of Genghis Khan's personality is also related to his knowledge. There is no doubt that Genghis Khan, who reached the leadership, was an orator.

Thirty-one poems of Genghis Khan, followed by "Altyn Topshi", "Kasterli shezhire", "Aulie zhihanger" and "History of Yuan" and in total about seventy works were collected in the "Zhinakty tauarikh" (collected stories). Genghis Khan, a commander, politician, leader, and wise man, looking down from the height of Altai Mountain, made the following statement: "All my deeds and all the best are for you: a large army of archers and sparrows surrounded like a black forest, for my wives, daughters and daughters-in-law, excited like a red flame. My goal is to make their life comfortable, and to make these people be satisfied with honey and juice, wear silk clothes, ride on fine horses, settle down in a lush green settlement, live a prosperous life with cattle and livestock, and let there be no thorns on their ways, let there be grass on the usual path" (Magauin, 2011). The speech of an individual is intertwined with the wisdom of the people. The Kazakhs always take care of their families, want to be a prosperous settlement and a united country. He wanted the path to be open and took care of his offspring. The Great Khagan said, "If I didn't think about my people, my family would have broken. If my noble body remained calm and didn't take any measures, my country would be destroyed. "Let me suffer, let me work hard, but let my country continue to be prosperous", (Magauin, 2011).

This is a common expression of knowledge for the Turkic people. It reminds me of the lines on the Orkhon monuments: "I did not sleep at night, I did not sit during the day, for the sake of the Turkic people, so that the name and glory of the people founded by our father and brother would not fade" (Druzhinin, 2000). Turkic knowledge was able to preserve an inexhaustible mine of thought in accordance with the vastness of the great steppe. The

steppe tradition is to be open to the mass, to keep unity, to take care of country's well-being. Genghis Khan said, "After God's support and Earth and water gave me strength, I worked for the welfare and prosperity of my people from dawn to dusk, so that my next generation, family, and inheritance would grow and prosper, and people would have strong foundations". And in "Kultegin" it is said: "When the sky god was created above and the black earth was created below, a human child was created between them". The same human life goes through the struggle and action for survival. He is supported by God in heaven and by people on earth. "Being a khan, I made poor people rich. I made a small country more populated" (Zholdasbekov, 1986).

Kagan said to his sons: "Find a way to descend from Kuzar peak, find a safe crossing from the large sea; if the road is far, do not be discouraged, you will reach it slowly, if your burden is heavy, do not hesitate, if you do not give up, you will carry it and go; the tooth that chews meat is in the mouth, the tooth that makes your enemy happy is in the chest, you will only fall someone with black strength, you will prevail over many people with your irresistible spirit". The meaning of his saying is so deep (Magauin, 2011).

In Kazakh, there are sayings: "Nothing ventured, nothing gained", "One can win the thousand with the knowledge rather than with the physical power", "The intelligence comes from the yearly ages". Then the Khagan said: "Don't succumb to unstable feelings. Judge with justice and wisdom. When you are involved in an argument, it's desirable to solve the situation without a conflict in spite of having very negative emotions that swell your chest. If you can't control yourself, how can you control others".

The governor said to the head of regions: "Solve the case that comes before you fairly and clearly, equally treat both sides". This coincides with the folk wisdom. That is, society will not be reformed, the development of the country will not move forward until every person or leader and civil servant is honest, fair, upright, clean, and more specifically, performs the duties assigned to him perfectly. It is known from the history of the world that there is a leading figure at the beginning of the formation of the state and its evolution. This is due to the fact that during the formation of a state and the establishment of power, the state of society will undergo a qualitative change, and during this process, special skills and efforts of an outstanding person will be required. The wisdom and intelligence of the Turkic

people has been preserved for centuries and has survived to this day. Genghis Khan is known for generations to be an advanced person not only in power, but also in intelligence.

Conclusion

By delving deep into history and studying works on historical figures, the lost history and past life can be revived. Mukhtar Magauin's depicted pictures and beautiful words, artistic portraits, artistic tools and dialogues, monologues emphasize the uniqueness of the writer. He described the topical theme of the Genghis Khan era with rich music and deeply moving stories, portrayed the character of a great warrior, realized the ideal of the Khan, and reached the artistic peak.

Most Kazakhs know their own family tree which means the ancestors' generation. This is primarily attributable to tradition. It has long been a custom in the Kazakh steppes that any nomadic individual should be able to trace his or her roots back seven generations (Kazakpayev K, 2020). It's very essential in understanding the national character of the nation, because all these customs, traditions, life conventions are taken into account in formulating the national consciousness and character of the nation. The term "national character" is used to describe the enduring personality characteristics and unique

life styles found among the populations of particular national states (<https://www.encyclopedia.com/>). National character: a set of psychological traits that is characteristic for the people belonging to a nation and that sets them apart from other nations (*Dialogue and Universalism, 2009*). The creative side of the writer, who artistically embodied the character of a person and the unique image of many characters, was manifested in many ways. National identity, national character, battle scenes are systematically depicted. It is known from the history of the world that there is a leading figure at the beginning of the formation of the state and its evolution. This is due to the fact that during the formation of a state and the establishment of power, the state of society will undergo a qualitative change, and during this process, special skills and efforts of an outstanding person will be required.

The wisdom and intelligence of the Turkic people has been preserved for centuries and has survived to these days. It's also stated by the scientist Zheng Jianhong who emphasized the Khan's intelligence: "Temujin: cruel and aggressive, forthright and chivalric, intelligent and capable, outstanding, self-reliant, and martial spirit" (Zheng Jianhong, 2021). Genghis Khan is known for generations to be an advanced person not only in power, but also in intelligence.

References

- Қойшыбаев, Б. Ұлттық код – рухани болмыс кілті // Егемен Қазақстан. – 2017. – №115. – 5 б.
VICENT.RU [Электронный ресурс]. – URL: <https://vikent.ru> (Дата обращения: 12.12.2023)
- Гринин Л.Е. Личность в истории: современные подходы // История и современность. – 2011. – Вып.1(13). – С. 3-40.
Большая советская энциклопедия. – Москва: Советская энциклопедия, 1980. – 700 с.
- Бердібай Р. Бес томдық шығармалар жинағы. Үшінші том. Тарихи роман. Мұхтар шыңы. – Алматы: Қазығұрт, 2005. – 448 б.
- Салғараұлы Қ. Түрік әлемі. Тарихты қайта пайымдау. – Астана: Елорда, 2000. – 476 б.
- Мағауин М. Шыңғыс хан және оның заманы. Деректі тарихи хикая. – Алматы: ЖШС Дәуір, 2011.Т.1. – 608 б.
- Мағауин М. Шыңғыс хан және оның заманы. Деректі тарихи хикая. – Алматы: ЖШС Дәуір, 2013.Т.2. – 580 б.
- Пономарев Я.А. Психология творчества. – Воронеж: МОДЭК, 1999. – 480 с.
- Дружинин В.Н. Варианты жизни. Очерки экзистенциальной психологии. – СПб.: ИМАТОН-М, 2000. – 160 с.
- Жолдасбеков М. Асыл арналар. – Алматы: Ғылым, 1986. – 347 б.
- Kazakpayev K. Kazakhs have had a long history of establishing nation State of their own //Atameken. – 2020.
The world's #1 online encyclopedia [Electronic resource]. – URL: <https://www.encyclopedia.com> (Date of use: 12.12.2023)
- Kobierzycki T. The Concept of National Character and the Problem of Humanity (in Kazimierz Dąbrowski's Perspective) // Dialogue and Universalism. – 2009. – Vol. 6/7. – P. 85-103. <https://doi.org/10.5840/du2009196/736>
- Jianhong Z. A psychobiographical study of Temujin's (Genghis Khan) personality // Journal of Psychology in Africa. – 2021. – Vol.31. – Iss.2. – P. 177-183. DOI:10.1080/14330237.2021.1903154

References

- Koishybaev, B. (2027) Ul'tyk kod – ruhani bolmys kilti [The national code is the key to spiritual existence]. Ege-men Kazakhstan. Vol.115, P. 5. (in Kazakh)
VICENT.RU [Electronic resource]. – URL: <https://vikent.ru> (Date of use: 12.12.2023)

- Grinin, L.E. (2011). Lichnost v istorii: sovremennyye podhody [Personality in history: modern approaches]. History and modernity. Iss.1(13), P. 3-40. (in Russian)
- Bolshaya sovetskaya ensiklopedia (1980) [Great Soviet Encyclopedia]. 3rd edition. Moscow. Soviet Encyclopedia. (in Russian)
- Berdibai, R. (2005). Bes tomdyk shigarmalar zhinagy. Ushinshi tom. Tarihi roman. Muhtar shini [Collection of works in five volumes. The third volume. Historical novel. Mukhtar peak]. Almaty. Kazygurt. (in Kazakh)
- Salgarauly, K. (2000) Turk alemi. Tarihty kaita paiymdau [Turkish world. Reconsideration of history]. Astana. Elorda. (in Kazakh)
- Magauin, M. (2011). Shyngys han zhane onyn zamany. Derekti tarihi hikaya Almaty. ZhShS Dair. Vol.1. (in Kazakh)
- Magauin, M. (2013). Shyngys han zhane onyn zamany. Derekti tarihi hikaya [GenghisKhan and his time. Documentary historical story]. Almaty. ZhShS Dair. Vol.2. (in Kazakh)
- Ponomarev, Y.A. (1999). Psihologiya tvorenia [The psychology of creation]. Voronezh. MODEK. (in Russian)
- Druzhinin, V.N. (2000). Varianty zhizni. Ocherki ekzistentsialnoi psihologii [Life options. Essays on existential psychology]. Saint Petersburg. IMATON-M. (in Russian)
- Zholdasbekov, M. (1986). Asil arnalar [Noble channels.]. Almaty. Galym. (in Kazakh)
- Kazakpayev, K. (2020). Kazakhs have had a long history of establishing nation State of their own. Atameken. The world's #1 online encyclopedia [Electronic resource]. URL: <https://www.encyclopedia.com> (Date of use: 12.12.2023)
- Kobierzycki, T. (2009). The Concept of National Character and the Problem of Humanity (in Kazimierz Dąbrowski's Perspective). Dialogue and Universalism. Vol. 6/7, P. 85-103. <https://doi.org/10.5840/du2009196/736>
- Jianhong Z. (2021). A psychobiographical study of Temujin's (Genghis Khan) personality. Journal of Psychology in Africa. Vol.31, Iss.2, P. 177-183. DOI:10.1080/14330237.2021.1903154

Information about authors:

1. Dalelbekkyzy Akmaral – Doctoral student, Kazakh Writers union (Astana, Kazakhstan, email: dalakma@mail.ru).

Date of receipt of the article after correction: January 21, 2024.

Accepted: February 9, 2024.