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**THE CONCEPT OF «MANGILIK EL»**

The article gives an indication of an ancient civilization idea of “Mangilik el”, the word “country”. The word “Mangilik el” has a deep historical root and meaning. The word “Mangilik” in the Turkish writing monuments has been used with the words “Tengri”, “God”. After that, “Mangilik el” means “Country and people of Allah Taala”, and there is every reason to believe that the state and the nation are an immeasurable amulet. In the process of reviewing, analyzing, and analyzing national and universal values, recognition of their diversity, the emergence of a new form and a distinctive character will undoubtedly enhance the national outlook. This issue develops public consciousness; these issues are analyzed in detail in this scientific article.

**Key words:** «Mangilik El», great steppe, country, Kultegin’s inscription.

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**«Мәңгілік ел» концептісі**

Мақалада көнетүркілік өркениеттің көрсеткіші – «Мәңгілік ел» идеясының, «ел» сөзінің шығу төркіні сөз болады. «Мәңгілік Ел» сөзінің терең тарихи тамыры және үлкен мағыналы мәні бар. Түрік шежіресінде «мәңгі» сөзі «Тәңір», «Құдай», «Алла» сөздерімен мағыналас қолданылды. Осыдан кейін, «Мәңгілік Ел» «Алла Тағаланың елі, халқы» дегенді білдіреді және мемлекет пен ұлттың уақытпен шектелмеген тұмары болады деуге толық негіз бар. Ұлттық және жалпыадамзаттық құндылықтарды қарастыруда, талдап, саралауда олардың түрлі жағдайға қарай өзгеруін, жаңа пішінге ие болып, өзгеше сипат алуын танып-білу ұлттық дүниетаным кеңістігін кеңейтетіні сөзсіз. Аталған мәселе қоғамдық рухани сана-сезімді дамытады, осы сұрақтар ғылыми мақалада жан-жақты талданады.

**Түйін сөздер:** «мәңгілік ел», ұлы дала, ел, Күлтегін жазуы.

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**Концепция «Мәңгілік Ел»**

В статье дается представление о древней цивилизационной идее «Мәңгілік Ел». Слово «Мәңгілік Ел» имеет глубокий исторический корень и значение. Слово «Мәңгілік» в турецких письменных памятниках использовалось со словами «Тенгри», «Бог». После этого «Мәңгілік Ел» означает «Страна и народ Всевышнего Аллаха», и есть все основания полагать, что государство и нация являются неизмеримым амулетом. В процессе рассмотрения и анализа национальных и общечеловеческих ценностей признание их разнообразия, появление их новой формы и отличительного характера, несомненно, улучшает национальные перспективы. Эти вопросы подробно анализируются в данной научной статье.

**Ключевые слова:** «Мәңгілік Ел», великая степь, страна, надпись Кюльтегина.

## Introduction

The Turkic language has a set of cognitive words, which reflects the main activities and the place of the people, which defines the main trends and tasks of the history of the country, and reflects the extent to which the prestige of the world at that time was the main source of consciousness and life. The meaning and place of the concept of “Mangilik El” (The Eternal Country) in the scientific scene, which opens up the scope of the Turkic people, the Kazakh identity, come into such collections.

There are some countries in the world that have an unofficial name. For example, England is known as “Fumbled Albion”, Cuba is called “The Island of Freedom”, Japan is the “Land of the Rising Sun”, the China is the “Celestial Country”, the Netherlands is the “Country of Tulips” and Korea as “The Land of the Flood”.

The head of country Nursultan Nazarbayev said: “We are the children of the Great Steppe. Great Steppe, Blue Sky... Our ancestors are said a God, and they have don't forgotten about the concept of light and blue. The meaning of Our Blue Flag is too there. We are the children of the Great Steppe. And here we have to present Kazakhstan as a new Kazakhstan, connecting our history and brand”.

The descendants of the Great Steppe live in the Kazakh land, implementing the idea of eternal country.

Historically, the socio-historical force that was truly consolidated was the Turkic people. The people which proclaimed “the God in heaven, The Turkic people in a World”, were worshiped and prayed their gods of Tengri and Umai. In “Kultegin's poem”: “I did not sleep at night. I did not sit in the afternoon. I poured my black sweat. My red blood is moved. For the good of Turkic people”. This words are refer to artistic, patriotic spirit. The idea of these poems, the eternal idea to call for the unity of the Turkic people, the organized struggle against the external enemy, and the firmness of the ancestor's path are still actually to nowadays.

## Methods and materials

If we examine and analyze the concept of “Eternal Country”, it can be seen from the roots of the word “Eternal Country” which began an Ancient Turkic heritage, which not lost their actuality and to the present it to nowadays, but not to the point of its relevance.

The word “Eternal Country” has deep historical roots and meaning. The short-lived version of the

“Mangilik El” meaning which to arise on ancient Turkic society, expresses its invaluable contribution to human civilization and its intellectual treasure. The word “eternity” in the Turkish genealogy has been used same with the words “Tengri”, “God”, “Allah”. After that it's just mean “Eternal State, people of God” and there is every reason to believe that the state and the nation are time-limited mascots.

For the first time, the idea of “Eternal Country” was popularized in the Turkic countryside on the writing monument which dedicated to the Kultegin, Commander of the East Turkestan Kaganate. On the left of the inscription on the Kultegin monument, it is said, “If you live in a stable, you will be forever eternal”. 13 centuries ago, Tonyukok said, “The intent of Turkic people is Eternal State”. This shows that our national idea can be taken from ancient history as the roots of our statehood.

The famous Eurasia scientist, historian L. Gumilev in his work “By Rus To Russia” writes: “The Eurasian continent has been merged three times. Initially, it was united by ancient Turks, who created the Great Turkic Khanate. After the Turks, the Mongols led by Genghis Khan and later Russia took their to her own hands” (Nazarbayev).

Lev Nikolaevich Gumilev is talking about the unity of the Eurasian continent, the eternal idea of the ancient Turks.

Doctor of Philosophy, Professor Karzhaubai Sartkozhauly who is a researcher of the Turkic history, Ancient Turkic heritage, said: “Of course, this is not a genus. An eternal country – the idea of the well-known Tonyukok (Tui-uquq), a sage of the Turkish people, an advisor to three kagan ...” (Gumilev, 2002: 21).

The eternal value of the eternal country, which once was found an empire by the Tonyukok, became the name of the great Genghis Khan Empire, has now the national idea of the Kazakhstan today.

However, it is unreasonable to say that everything that is said to turn into reality. Speaking of the value of the ancestors is another matter of honesty and sincerity, and it is the second issue to be pursued with diligence and fully.

The word “Eternity” is used five times in Kultegin's inscription. The Gok Turks are realized the geopolitical and internal, external security framework that ensured the security of the eternal country meaning. That idea, this heritage, is the main motto of today's Kazakh nation. If will the Turks call their kaganat as “Eternal Country”, their worshipers of God, their Manchurian neighbors, have called their state associations “Monkh el” (Mongol) or “Eternal Land of Tengri”. The Kagan

and khans elected by “Eternal Tengri” and the banners considered to be the “Tengri” fought for the creation of the Eternal Land. All the descendants of the Ashina dynasty believed that they created an “Eternal Land” when their found are Turkic Kaganate, Turkesh Kaganate, Karluk Kaganate, Western and Eastern Turkic Kaganates. Moreover, the Mongolian nomads believed that their state was the “Eternal Earth”.

According to Gubadolla Aydarov, a researcher of Kultegin’s epitaphs, there are sayings: “The heavenly Turkic Tengri. the sacred names of places and lakes by Turkic people was said: There is no way until the Turkic people are destroyed...” (Amanzholov, 1996: 63).

The Kultegin’s stela narrated, “For the Lord has blessed me from the dead, and I have given the dead to life. I have made the naked one tired, and the rich among the poor. I have made many people smaller. I have made strong and the good nation. I have conquered all the people on every side. I was left without enemies. I was imprisoned. He gave up. The evidence for this is that the younger brother Kultegin himself has died”.

All this shows that it is addressed to the next generation. At the same time, the concept of “Eternal country”, coincide the spirit of independence, the idea of liberty.

While “Eternal Country” appears to be only a metaphor or a philosophical idea, it is clear that the main element of the state, the impenetrable fortress, will survive only when it comes to implementing this idea. In order to have a full idea, this concept should be linked to the concept of “Zheruiyk” (“Utopy” of Asan Kaygy), “The Citizens Of Human City” (Al-Farabi) and other (“Adam bol” (“Being Man”), “Baiterek”, “Atameken” (“Fatherland”), “Great Steppe”). All of these are sacred things in the national consciousness of the Kazakh and other Turkic states, along with the “Eternal Land” (Abaqan, 2004: 108).

In general, let’s take a look at the story of the origin of the word “Kazakh”. Many researchers use the word “Kazakh” for “free” meaning or relate with a name of Scythian (Saka), which leaved in this place in VII-IVth centuries BC. Scientists say that the names of tribes “sak”, “kas-pi”, “qas”, “qaz”, “khaz”, “az”, “qa-sak” is the derivative roots of the “Kazakh” ethnonym. Academician N. Marra and the Czech scientist B. Grozny shows that the word “kazak” is derived from the word “qasaq” (“spit”) and “kesek” (“lump”). Researcher, academician A. Marghulan, historian M. Akinzhanov, writer S. Mukanov, Russian scientists are supports this

opinion. Academician A. Marghulan in his works refers to the existence of the “Qazar-ug” tribes of the Kishi Zhuz (Younger Zhuz). Researcher A. Abdrakhmanov “kazak” is derived from the combination of two words “qaz” and “ohg” (amul): “ogh” means tribe in ancient Turkic language. “Kaz-ogh(oq)” means the concept of Kazakh tribes. Russian scientist A. Bernstein studied the history of the Kazakh people for a long time and compared the results of archaeological excavations to records of the literature. He concludes that the word “Kazakh” originated from the combination of the Caspian littoral and Saka tribes. The Chinese historian, Ban Gui, who lived in the II century BC, in his “History of the Khans” showed that there existed to Central Asian ethnics “se” and “sai”. They destroyed the Greek-Bactrian state. Unlike details in the book, it describes the Saki tribes. It is worth noting that Greek and Roman historians talked about these tribes. The scientist-orientalist V. Grigoryev’s opinion, the word “se” and “sai” refers to the word “saks” in the Chinese transcription. According to the scientist, these tribes are not from Mongolia or the Far East. They lived near the Amudarya and Syrdarya rivers. Known scientist, specialist of Turkic language W. Radloff points out that the word “Kazakh” means “voluntary, independent”.

The scientist A. Samoilovich voiced this opinion. Shakarim Kudayberdiyev supported this idea and added that the meaning of the word “Kazakh” was a country that was free and independent. Kazakh scientist Shokan Valikhanov says that the word “Kazakh” means “very dignified, strong and inspired”. Historian Ibn Ruzbikhan writes in the XVIth century: “Everywhere, Kazakhs are known for their courage, heroism and great power. This is a great deal of information in Arabic and in other languages”. Language Specialist T. Zhanuzakov is researched and the first part of the word “Kazakh” – “qaz”, “qas” means in group of Turkic languages of Ural, Altai, Caucasus etc. are “free”, “man”, “boy”, “man”.

Historian, Middle Ages expert N. Mynzhan is explained the verbs of “qazghanu”, “qazghanduk”, “qazghan tutqyn”, “qazganmasar”, which are found in the Turkic inscriptions “Altyn tas”, “Kultegin”, “Tonyukok”, are means “perseverance, courage”, “fight”, “motivation”, “freedom to pursue”, “to do heroic deeds” and “to succeed”. By formulating the opinions of scientists and researchers on the origin of the word “Kazakh”, two conclusions can be drawn: The word “kazakh” is derived from the combination of “kas” and “sak”; The word “Kazakh” means “voluntary person”.

Five hundred views on the Kazakh people were systematized a hundred ethical and ethnolinguistic perceptions about the Kazakh ethnonym and the question was “What kind of people are Kazakhs?” asked by the academician A. Kaydar in a work “What kind of Kazakh people?”. Nowadays it is becoming more and more interesting to us. For the first time in history, for the Kazakh people, who is a sovereign state, it is important for the Kazakh people to respond to the question of “What kind of Kazakh people?” for every citizen who is self-esteemed, historical and social importance, spiritual, moral responsibility. The fact that the issue is undeniable is a great responsibility for the Kazakh community and every Kazakh citizen. The accumulated and systematized data of the scientist will be the cornerstone of the Kazakh science, which will be able to absorb the rich history of the Kazakh people in the minds of the generations and to strengthen the future of the people’s future in the globalization environment (Suleimenov, 2002).

The writing sources is shows that phonetic-phonological, morphological, lexical-semantic studies of phonetic variants are closely related to the Kazakh word that is stored in the data, and the formation and etymology of the Kazakh ethnonym in the Vth century when is Darius was a king and its dominate by kossak name. And in purely linguistic terms, the reconstruction of the Kazakh ethnonym as kossak does not contradict the etymological principles (Amanzholov, 1996: 7).

According to the Kazakh word, the corresponding lexeme is found in the language of the ancient Turkic Runic inscriptions VI-IX centuries. In the wording of the Uuk-Turan inscription on the Yenisei monuments: Tenri elimke qazyraqum oylim En Uz oylimalti bin juntim “The Tengri spell (my income) my hands – my son En Uz, my son (and) six thousand horses” used a lexem like a qazyraqim

In article which wrote in 1948, S. Amanzholov is comment on Abai’s Kazakh ethnonym, “xuzayu”, which denotes Arab xuzayu “nomadic, nomadic tribes” “... It is possible that the Kazakh is also a nomadic man. It is known that Arabs occupy Central Asia in the IX century. And the fact that the Kazakh tribes at that time was a reality. It is a proof of Ferdowsi’s words. In the XV century Samabek’s word “Qamus Turki” appeared in the dictionary, the leakage of Kazakh “lean armies”, in the XIV century the name of the Tartars of the Tartars, in the XIV century, when the word “Kazakh” came from the word “qazaq”, V. Velyaminov-Zernov was used in the Kazakh word by mean “horsemen” and others based on the data (Amanzholov, 1996: 108).

Qazaq ethnonym etymological analysis of morphological and disconnects in both directions on the principle: “...scientific interpretation of the lexicon-semantic structure and origin of the ethnonym Kazakh in the existing research reveals a dual approach, considering this ethnonym in one case as a combination of two lexical elements expressing each specific ethnonymic concept, and in the other - as a whole-derived base derived from the root morpheme of Turkic or non-Turkic origin”.

That is, in this context, we see an excerpt from the word “Kazakh” not only about the formation of the nation, but also of the ways in which the Turks become eternal. That is, “courageous, heroic”, “true, courageous people”, “free”, “highland people”, “nomadic”, etc. the meaning of the concepts is directly related to the concept of “Eternal Country”.

In religious doctrines and idealistic philosophy, the notion of God is the absolute spirit, the idea, the absolute intelligence, the infinite nature of the “world harmony”. Materials are eternal, both in terms of time and space. The proof of the materiality of the eternal world shows that it is in unity. If everlasting is determined by the formation and development of matter, then infinity and boundlessness, quantity and quality are constantly evolving and changing through time and space, continuous meaningless movement takes place. The spiritual world is the basis of eternity, and it gives importance to it. Eternal perception is closely connected with the viability of the spiritual and material wealth of people, their continuous development, and prosperity (Suleimenov, 2002: 153).

I believe that people who have gone through many tragic upheavals and trials and who have led their history from Sacraments and Huns, have become truly “Independent”. At present, the bright future of the Kazakh people has been proven by its achievements in the years of independence. That is why the Kazakh nation, who has come to the concept of “Eternal Country” for centuries, has faced many difficulties, and now is ready to accept this ideological concept. Of course, to align the future of the Kazakh people with eternal ethnos, it is necessary to look deeply into its history and avoid past mistakes. Only then we can show the Kazakh people as the founder of the notion “Eternal country”.

“Mangilik el” is a noble dream of our ancestors for centuries. It is clear that this is the idea of the Eternal Country, which clearly guides our future, and guides our nation to collectivism and leads to great goals. This is certainly not a genuine world. The idea of the well-known Tonyukok, who was a sage of the Turkish people, an advisor to three kagans



at the time. He is a man who has studied for five years at a Chinese school of asylum, a prosecutor in various provinces of China and a lawyer. Later, Elteris Kutlyk Kagan supported the second Turkic Khaganate which created by himself. After this, Kutlyk Kagan created the second Turkic Khaganate. After Kaganat's death, Tonyukok initiated the idea of "Mangilik el". It is a way to explore the modern nomadic civilization by learning and studying the trends and ethno-cultural features of nomadic statehood in the Kazakh steppes. The ultimate goal of our nation - the essence of the eternal nation, the core of the Strategy "Kazakhstan-2050", originates from deep stories. It is logical and historically legitimate that the sacred place of all Turkic people, is the ancient country of our ancestors – the Gok Turks, not only to revive the idea of the Eternal Country, but also to have a national idea.

### **Linguistic representation of the ancient Turkic worldview**

E. Abakan, in his general study of linguistics, says: "The formulation of a world image in terms of the term used as a national image of the universe is regarded as a phenomenon for the individual or entire humanity. His cognitive nature of cognate consciousness arises in the human mind. But "the linguistic picture of the world" can't be a direct, accurate image of the environment. The reason is that consciousness exists between reality and language" (Abaqan, 2004:74). The concept of "universal values" converts the humankind into a national color of the common world and individual ethos. The concept of this concept is the source of many language layers. Similarly, we describe in detail the linguistic picture of the concept of "Eternal Country", which examines the peculiarities of the Turkic people in their own world outlook and attitudes.

The language of each nation is the universal value of the nation, a mirror of the national reality. Language does not only provide information about the cultural life and outlook of the nation, but it is also the only tool that identifies the phenomenon of language skills from the economic practice, forming the concept of consciousness and interpretation through language labels. Studies carried out to fully comprehensively recognize human values have previously identified peculiarities of the structural level of that language. At present, the key role of language recognition is the role of collective consciousness or individual cognition. Therefore, the need for a theoretical-cognitive nature of the

language depends on the new stage of science. This process is based on a comprehensive description of the language and human consciousness, not only the knowledge of the linguistic system as a product of human consciousness, but also as a conceptual concept in the complex concept.

"At the present stage the scientific picture of the world is a system of general concepts of the world, prepared by ancient concepts and principles, which outlines the basic rules of science" (Shvedova, 1986: 27). From the descendent generation, the image of the world in the language is renewed and changed, and interacts with other cultures, interactions with the ethnos. That is, the concept is as slow as the nation itself. Each nation will have its own world image because language is not only a means of thinking, communication, but also a language of spiritual and cultural heritage of all ethnic groups. The idea of the world in language is the image of whole and part of the whole world, based on the centuries-old experience of the people and in the language units, in its structure, firstly, its material and spiritual life, and secondly, surrounding space and time, living and non-living nature, humanity's own societies of myths (Amanzholov, 1996: 23).

The irreversible process of world outlook, infinity – is directly related to infinite things and phenomena. As the subject of artistic cognition becomes clearer, the scope of science and the scope of the subject are expanding. In the context of a realistic historical complex, the reality of creation is comprehensible to the phenomena of scientific cognition. The world of the phenomenon of time is still undefined. Science and art are studying the visible world as well as the distant space of the earth with accurate data and, if possible, make good efforts to bring them closer and closer to the realities of human life.

The nomadic lifestyle is an abundant world of information that is rich in our national treasures. We have the symbolic value of the Kazakh spiritual treasures. Opening their cultural connotations through linguocultural expertise will surely reveal the value of the deeper values to today's generation. First of all, we should focus on the symbol, including its place in culture and memory of the owner of the language. They are like a certain microcomputer. We must acknowledge that its sustainability characterizes the transition from centuries to century, though it still changes.

However, the miraculousness of the inner form of the symbol is its archetypism, its original foundation, its vitality. As for his national identity, certain regional or ethnos-specific symbols are defined by a

set of common signs. However, it should be noted that when looking at the different cultures, there is an isomorphism point, that is, the common symbols are prevailing. Each of the world's images in the form of any fragment of the world shows the language as a unique phenomenon. In this context, what we call the world is an objective world, independent of human consciousness. People think that symbolic images are conceptual world videos.

The outbreak of images is a language image of the world. The objective world lives independent of human consciousness, and if the phenomenon is the case, the world creates various symbols in the mind and language. The image of the world in the mirror language is not accurately reflected in the mirror, the name given to it is interpreted as its interpretation. A person can not display a wide range of environmental images at the same time. The world is infinite, and the level of human cognition is limited with world outlook.

The concept of world video is one of the fundamental concepts that characterize the individuality and life of a person, his relationship to the world, and the essential conditions of his life. A particular way of perception, creation or image of the world is reflected in every natural language. A set of world concepts that are in the sense of the various words and phrases of the given language are combined into a single-minded system, and are bound to all those who speak the language. Why should all speakers of this language have this view? Because all the concepts that make up the linguistic image of the world are partly incorporated into the meaning of the words in that language.

The speaker accepts that fact as a reality. By using those words in their own language, a person does not even notice it, but also accepts the view that lies at the root of these words. As the language linguistic image of each language varies, it is impossible to convey some of the subtleties or proverbs from one language to another when it comes to representing the true image of the true language that is based on them, and only the equivalent.

The notion of “the image of the universe” is one of the fundamental concepts in the description of mental processes, processes of speech and thinking in the behavior of man, his life and surrounding world. This is what AN Leontev says: “In our world video, or more precisely, in its citrus fragment, there is always a personality, a mood and consciousness goes to something else, so it goes without limits. But consciousness moves from one substance to another, which means that the substance of the object, its defined image, goes from one level to another. My

group has an object of recognition that is at the level of conscious supervision. Thus, the movement of consciousness in the world image shows not stereotyped, but stereoscopic behavior. There is a depth in the consciousness. The image of the universe is as diverse as the world (Leontiev, 1969: 269).

Speaking of the national image of the world in the world, scientists are considering the concept. Concept is a complete set of associative notions in terms of national identity, a substance of all things, phenomena, and abstraction in the world community.

The consciousness of any nationality finds its place in these concepts. The concept of a particular concept is recognized not only by language, but also by non-linguistic means, such as emotional. According to B. Zhumagulova, the definition of “simple / naive / image of the world and the boundaries of the scientific world has contributed to the emergence and development of concept, which is derived from logic of linguistics” (Zhumagulova, 1999:16).

The concept of concept is considered logic-philosophical, cognitive, linguistic-cultural. As the concept of “interpretation” and “concept” are very similar, scientists are trying to distinguish between the two. The concept of “concept” is wider than “interpretation”. The reason is that “the original form (etymology, which includes only the essential signs, modern associations, prices, etc.” (Zhumagulova, 1999: 41).

The “National Image of the World” is based on static images, consisting mainly of those that are specific to that nation. It forms mythological principles in the world outlook. One of the active forces that shapes this united worldview is space and time communication.

The concept of “Mangilik Yel” in modern and ancient times of Turkic worldview and place in society; we analyze how meaningful and conceptual peculiarities of the Turkic peoples have changed, and we can make definite scientific concepts.

In the public life of the ancient Turkic world, the Bengü El idea has the power of the Country's position within the conceptual system, which has a complex of concepts that awakens the natural individuality of the Turkic people in the V-IX century.

Magripa Eskeeva, one of the active researchers of ancient monuments in the world, analyzes the linguistic structure of unity and solidarity, the spirit of greatness and creativity in the ethnocultural content of Bengü El, which maintains a solid set of state integrity. It is determined by the contextual semantic derivation of the el / il / ijl / əl lexema in Turkic languages:

In the ancient Turkic language *el* – “tribal union”; In medieval Turkic languages, as well as modern Turkic languages, the *Ijl* means “people” in the Chuvash language, *Ijl* in the Turkmen language “people, human”, *Ijl* in the Tatar language “country, society”; in Bashkir and in Kyrgyz *Əl* / *el* means “tribal union; tribe, people”); In the Uzbek language the word *Əl*, and in Nogai, Karakalpak, and Kazakh is the meaning of everything in the semantic of tribe, society, people.

The meaning of the word *el* “state, people, tribal unity” has been broadly translated into the Kazakh language, with the Semantic scale of the word. In “Explanatory dictionary of the Kazakh language” have some interpretations:

1. Population, people. Society.
2. Birth place, grown environment.
3. Origin; origin substance, tribe.
4. Fatherland, native land.
5. Friends. Country is a term used as a synonym for the state today.

#### **Eternal Country – is a unify nation in future**

The linguistic notion that has become of any value nowadays has been recognized as an essential element of civilized society, the invaluable value of the universe, the basic element of any science, the supporting element. Language is a means of worldview, lensing of ideas, such as concept and reasoning. In addition, the language, along with the formation of forms of social consciousness, in turn influences it and affects the development of a certain level. Every historical period in the society, external phenomena, not only leaves the mark in the language, but also is used as a key element in the formation of a certain notion in the minds of the people, and of the identification of their identity.

One of the ways in which genuine human values are truly recognized is to look up linguistic symbols, the elements that make up their content, their content and personality on the basis of their own laws, and the second way is to see them in close contact with one another in a real life, mind, and cognition. That is, we consider it as a linguistic element.

We can find answers to many questions in human knowledge through the comprehensive compilation of the word and the origin of the word that reflects the basic concept in a linguistic element. By examining it in a comprehensive way, we also define the main idea of the people and the purpose of language.

But the ultimate goal of cognition is, of course, to master the inner nature of phenomena, to depict

it and to use it in human actions, to demonstrate its practical application.

If we analyze the word “Mangilik El”, which has a special value in human knowledge, in the Turkic society, it is possible to see the basis of many interesting facts.

The word “Mangilik El” has a sacred meaning, because it passes through our entire history and looks at our past. The meaning of the eternal country is closely related to such sacred things as Terra Utopia, The Land Of Ancestors, Native land, Motherland.

The dream of the Ancient Turks was to live eternally with Tengri and become his beloved slaves. These dreams come together only with the grace of one Creator, the idea of eternity. Our ancestors have intertwined three things - describe the earth as a manifestation of Tengri, man and flawless life.

It is well-known that the concept of “Eternal Tengri” is the highest and most sacred of all. Therefore, the ancestors of ancient Turks - Huns, Saks and others - originated from “Eternal Tengri” and depend on the image of the Creator.

In his article “Towards the Future: Spiritual Modernity”, the first President of the Republic of Kazakhstan Nursultan Nazarbayev, stated that “...it will be a spiritual code that can be deeply rooted in the history of society. The most important condition for a new kind of modernization is to preserve that national identity” (Nazarbayev), which also points out the importance of absorbing spiritual discoveries into the consciousness of the generations. This is a concise statement from the national idea of the Republic of Kazakhstan. It is a mistake to say that the eternal nation is a unique historical objective and heroic motif of compatriots. This idea is not only the goal of the Kazakh people for centuries, but also the result of selfless work and continuous creative work on the way to independence. An in-depth explanation of the concept of “Eternal Country” and the presentation of historical bases are important.

The formation and prosperity of the unity of the Kazakh people is carried out in a way that is closely linked to traditional national heritage and spiritual values. That is why it is one of the main tasks for young people to adopt the Kazakh values and to educate them in the context of global development, in the context of modern globalization, to bring them western culture in the context of the values of our spiritual rich heritage.

So, our national idea, starting with ancient history, is now a historic succession that has become a spiritual source of sustainable development of our independent state. The Head of the State:

“We have turned our eternal idea into the eternal country and turned the path of independence into the Nurly Zhol. A Country is a unifying power of the country, an inexhaustible source of energy. It is not only a strategy of “Kazakhstan 2050”, but also an indispensable idea of Kazakhstan in the XXIst century. Priority is given to the idea of last year’s Message – the Eternal Country. The Head of the State concluded: “Eternal Country is the national idea of the common Kazakh people”.

### Summary

1. Eternal Country – is a national idea of the Kazakh commonplace.

2. The grand opening of “Mangilik El” in Astana is a proof of the idea of “Mangilik El” as a state ideology.

3. Eternal Country – it is a national unity, peace and harmony.

4. Eternal Country – this is the community of history, culture and language.

5. The main value of the idea of “Mangilik El” is strengthening of the Kazakh language as a state language.

### Conclusion

While “Eternal Country” appears to be only a metaphor or a philosophical idea, it is clear that the main element of the state, the impenetrable fortress, will survive only when it comes to implementing this idea. In order to have a full idea, this concept should be linked to the concept of “Zheruiyk” (“Utopy” of Asan Kaygy), “The Citizens Of Human City” (Al-Farabi) and other (“Adam bol” (“Being Man”), “Baiterek”, “Atameken” (“Fatherland”), “Great Steppe”). All of these are sacred things in the national consciousness of the Kazakh and other Turkic states, along with the “Eternal Country”.

The essence of the national idea of Eternal Country is the Kazakh national state, which is based on eternal goals and cultural and spiritual values, formed by ideology, which unites national ideas of the Kazakh people and other ethnics.

Today, the young generation that is coming to life is the everlasting child of the Kazakh people.

It is our primary duty to understand the meaning of “Mangilik El” and to understand them. This national idea, which has become the eternal goal of the people of Kazakhstan, should be in our minds and minds for a moment.

The idea of “Mangilik El” has a great role in consolidating the cohesion of all Turkic peoples, concentrating on common interests and goals. Therefore, we must be convinced that the great deeds that have begun from the generations created by the Independent country will continue to succeed in the next generation, and for this purpose, many actions are needed. Only if there is continuity between the courage of ancestors, the brave deeds of the present generation and the creativity of the younger generation, we will be “Eternal Country”, that is, we can become a large family.

If we show that today’s younger generation is one of the main aims of the Turkic people, we will have a solid future open.

The idea of “Mangilik El” is to revive our traditions, literature and culture, to revive our religion and language, and to show that Turkic peoples are the same.

Since the Turkic people, including young people, who implement and develop the idea of “Mangilik El” are the most important, they must strive to form themselves as true citizens of their country, united by their knowledge, national values and modern values, is to perform good works that can be answered.

The state has a lot of good work in this direction, one of which is a large number of scientific, cultural and spiritual work within the framework of the idea of “Mangilik El”.

For all the Turkic people today, the most valuable asset to our ancestors and future generations is to do good deeds for the realization of the idea of becoming a “Eternal nation”, preserving all our noble treasures reflecting the originality and rich heritage of the Turkic peoples.

“Mangilik El” is the main dream and goal of a country with a long history from a more centuries, with firm confidence in the future, hoping to take a place among the developed states, which will take every step.

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