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INFLUENCE OF ENLIGHTENMENT LITERATURE ON INDIAN AND KAZAKH SOCIETY

At the beginning of the twentieth century, Indian and Kazakh society underwent serious socio-political changes, as well as large-scale spiritual revival. There was a group of intellectuals who sought to instill democratic ideas in the minds of the population and move forward. The spiritual leaders of this group of enlightened people, if in the Kazakh society there were five famous lions, in the Indian society there were the followers of Mahatma Gandhi, leading enlightened writers. The famous writer, enlightener Munshi Premchand, the founder of the Indian Association of Progressive Writers, contributed to the transformation of society through his works.

Literature is the writer's ink manifestation of the art of expression. Fiction is the most important form of art. In the flow of communication, the synthesis of culture and literature has always been present. The influence of the concept of enlightenment in literature on culture is the subject of this article. The concept of enlightenment ushered in a period of cultural modernization in society, which was accompanied by advances in scientific, metaphysical, and social thought. The Enlightenment is regarded as one of the most pivotal times in Western and Eastern history. It was a time of intellectual movement, of liberation from darkness, of liberation from oppression by revolution, and of a shift in the social category based on rationalism and free thought. The aim of this article is to compare the harmony in the artistic heritage of Indian and Kazakh authors, who are great representatives of national culture in the dialogue of civilizations, to examine the manifestation of the concept of enlightenment in society in literature, and to demonstrate that this time brought significant social changes.

Key words: enlightenment period, enlightenment idea, literature, revolution, intellectual movement, modernization, society, realism.

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Үнді және қазақ қоғамына әсер еткен ағартушылық әдебиет

XX ғ. басында үнді және қазақ қоғамы аса ірі қоғамдық-саяси өзгерістермен қатар ауқымды рухани жаңғыруларды да бастан кешті. Жұртшылықтың санасына демократиялық ойлар сіңіріп, алға жетелеуге ұмтылған зиялы топ қалыптасты. Халықтың зердесіне сәуле түсіріп, санасын оятқан осы топтың рухани көсемдері қазақ қоғамында атақты бес арыс өкілдері болса, үнді қоғамында Махатма Гандидың гуманистік идеологиясын дәріптеген ізбасарлары, көш бастаған ағартушы жазушылар болған. Үнді прогрессивті жазушылар ассоциациясының негізін қалаушы атақты Мунши Премчанд өзінің шығармалары арқылы қоғамның өзгеруіне атсалысты.

Әдебиет қаламгердің сиясынан тамған сөз өнерінің көрінісі. Өнерлердің ішінде ең қадірлісі көркем әдебиет. Қоғам мен әдебиет тіркесі әрқашанда байланыс толқынында болды. Берілген мақалада екі ел жазушыларының көркем әдебиеттегі ағартушылық идеясының көрінісі, оның қоғамға әсері талдауға түседі, себебі ағартушылық идея ғылыми, философиялық және әлеуметтік ойлардың дамуымен байланысты, ағартушылардың көмегімен қоғамдағы мәдени модернизацияның қалыптасуы пайда болды. Ағартушылық кезең – батыс және шығыс елдерінің тарихындағы маңызды кезеңдердің бірі. Бұл интеллектуалды қозғалыс, қараңғылықтан шығу, революция арқылы отаршылдықтан құтылу, рационализм мен еркін ойлауға негізделген қоғам санатының өзгеруіне итермелеген кезең болып табылады. Мақалада қойылған мақсат өркениеттер диалогында ұлттық мәдениеттің ірі өкілдері болып табылатын үнді және қазақ жазушыларының шығармашылық мұраларындағы үндестікті салыстырып, қоғамдағы ағартушылық идеясының көркем әдебиеттегі көрінісін жан-жақты талдау.

Түйін сөздер: ағартушылық кезең, ағартушылық идея, көркем әдебиет, революция, интеллектуалды қозғалыс, модернизация, қоғам, реализм.

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Влияние просветительской литературы на индийское и казахское общество

В начале XX века индийское и казахстанское общество претерпело серьезные социально-политические изменения, а также масштабное духовное возрождение. Была сформирована группа интеллигенции, которая стремилась внедрить демократические идеи в умы населения и двигаться вперед. Духовными лидерами этой группы, просвещавшими людей, если в казахском обществе были пять известных львов «Бес арыс», то в индийском обществе это были последователи Махатмы Ганди, ведущие просвещенные писатели. Знаменитый писатель, просветитель Мунши Премчанд, основатель Индийской ассоциации прогрессивных писателей, своими произведениями внес свой вклад в преобразование общества.

Литература – это проявление искусства речи чернилами писателя. Самое ценное искусство – художественная литература. Связь общества и литературы всегда была на одной волне. Эта статья о проявлении идеи просветительства в художественной литературе, ее влиянии на общество. Идея просвещения привела к формированию культурной модернизации в обществе, связанной с развитием научной, философской и общественной мысли. Просвещение – один из важнейших периодов в истории стран Запада и Востока. Это был период интеллектуального движения, освобождения от тьмы, освобождения от колониализма посредством революции, смены категории общества, основанного на рационализме и свободном мышлении. Цель статьи – сравнить гармонию творческого наследия индийских и казахстанских писателей – великих представителей национальной культуры в диалоге цивилизаций, проанализировать проявление идеи просвещения в обществе в художественной и художественной литературе, чтобы доказать, что этот период принес значительные изменения в общество.

Ключевые слова: эпоха Просвещения, просветительская идея, литература, революция, интеллектуальное движение, модернизация, общество, реализм.

Introduction

Literature has always had a strong link to society. Literature has always played a major role in culture, fulfilling aesthetic and informational purposes. Literature has been both society's best friend and its harshest critic. However, literature has always been a reflection of public life and a driving force in the cultural process. As a result, literature has the potential to have a significant effect on its audience. Experts have already proven scientifically that fiction can have a profound impact on mass consciousness, with an emphasis on individual creation.

It is safe to suggest that problems of upbringing and schooling for the younger generation have evolved into a major socio-pedagogical phenomenon that has elicited widespread public reaction and a wide spectrum of professional attention.

Enlightenment is a selfless and fruitful endeavor carried out by a person or a group of individuals to promote enlightenment in difficult social and educational circumstances (Pomelova V.B., 2018). Enlightenment, according to Ozhegov, is the diffusion of knowledge and culture, as well as concern for the population's education (Ozhegov S.I., <http://slovarozhegova.ru/>). As a consequence, education's aims, priorities, and structure have a

distinct historical character and will be shaped by society's economic, political, and cultural growth.

In the countries of the East, the anti-feudal movement, usually intertwined with the national liberation struggle, took on forms that were largely different from those in Europe. This circumstance, associated with the philosophical and literary traditions of these countries and largely due to their slower (compared to Europe) socio-economic development, led to the presence among the owls. researchers of various points of view on the very possibility of highlighting the educational stage in the ideology of the countries of the East. Some researchers believe that countries that did not reach the level of economic development at which Western Europe was in the 18th century did not know a special educational stage, but most orientalist recognize its existence (most often attributing it, at least for most East countries - by the 19th - early 20th centuries). Despite the significant specificity of the educational movement (the absence of a clear line between the features of the late Renaissance and the early Enlightenment., The large role of religious ideology in the Enlightenment of the countries of the East, etc.), national consciousness, criticism of the foundations of the feudal system and its specific manifestations, the fight against class and religious prejudices, belief in the power of reason,

upbringing and education) in the East are basically similar to those in the West. These common features are the result of not only typological unity, but also interconnections, mutual enrichment of national cultures. Later enlightenment in the countries of the East (the second half of the 19th and the beginning of the 20th centuries) developed under the significant influence of the ideas of the European Enlightenment.

In India, at the origins of the educational movement in the first half of the 19th century, stood Rammohan Rai, one of the founders of the Indian press, promoter of the ideas of F. Bacon, French enlighteners and British utopian socialists. After the Indian popular uprising of 1857-59, educational and reform societies and groups emerged that translated European literature into Indian languages, were fighting for the opening of Western-style educational institutions, and demanding freedom of speech and press. The leading figure in Indian Petrograd in the late 19th and early 20th centuries, was Swami Vivekananda. The ideas of Indian P. found a vivid expression in the works of the novelists N. Ahmad, F. Sepapti, P. Mitro, as well as in drama (M. M. Dotto) and satirical stories.

In this regard, the focus of this research is a comparatively detailed study of the commonalities of nation-formation in Kazakh and Indian literature and common peace in awakening literature, with the aim of developing the diaspora while preserving the country's national spiritual and cultural heritage. As a consequence, the article was written in the twentieth century. He distinguished himself by highlighting the outstanding ideas of the Enlightenment in those works and their important influence on society while reviewing and contrasting the legacy of well-known thinkers and authors of early Indian and Kazakh literature. As a result, this article examines the task and purpose of identifying the expression of the idea of enlightenment in the works of prominent Indian and Kazakh authors, who wrote in order to awaken the reader.

Justification of the choice of article, goal and objectives

In the early twentieth century, the vernacular science periodical emerged as a key medium for building science-literate publics in colonial South Asia. Hindi science became a discursive laboratory for experiments with language, literary genres, narrative plots and settings to create culturally-grounded science lessons for Hindi readers in the mid-1910s. According writings of Prem Vallabh

Joshi's strategic use of scientific experiments in the «history of» a particular branch of knowledge, detective mysteries and the genre of the fictionalized dialogue, Joshi inducted colonial readers into experimental culture and global scientific modernity. As a reflexive participant in the ongoing confrontation between «western» science and Hindu knowledge in colonial society, Joshi staged a fictional encounter between the experimental demonstration of the iconic air-pump and the textual authority of knowledge. Encounter between sastric commitments and scientific sensibilities and their conjoined mobilization in Vigyan in the era of linguistic nationalism. In this colonial vernacular publishing culture, the serial possibilities of the periodical and the history of science itself became critical resources in the ontological confrontations between experimental science and traditional authority. (Singh C., 2021)

Undoubtedly, this time showed that folk science periodically became the cornerstone to the formation of scientific and literate culture. Experiments with vocabulary, literary genres, and plots were created to establish culturally sound science lessons for Hindi readers. In order to draw them in, Prem Vallabh Joshi, a pandit, natural science graduate, and small-town teacher, experimented with various literary genres to inspire readers to feel for science. Joshi exposed colonial readers to experimental culture and global scientific modernity through his strategic use of scientific experiments in the «past» of a particular branch of science. That is, it was and continues to be a massively successful cultural modernization effort. Colonial folk publishing culture became a valuable resource during the period of linguistic nationalism. Finally again this shows that connection of literature and society pushes researches to make many kind of analysis to make clarification on issue how literature and enlightenment helped society became more modern.

The problem of the study is to understand the role of literature in society and to make clearance about how literature helped people to do some changes in their life and to step into modernity.

The purpose of this article is to conduct a comparative study of the harmony in the creative heritage of Kazakh and Indian writers, who are the largest representatives of national culture in the dialogue of civilizations.

The main goals are:

- Achieving new conclusions by analyzing the harmony of universal spiritual and humanistic ideas in Kazakh and Indian literature through philosophical and literary works;

– Ethno-cultural and aesthetic analysis of historical, philosophical, prose manifestations in the works of Kazakh and Indian writers, analyzing the educational works;

– Analysis of topics that promote the values of humanity and humanism, referring to the meaning and significance in the understanding of the human problem;

– Analysis of the life of the two peoples in the Kazakh and Indian literature for the epic depiction, its complex fate during the social upheavals;

– Writers of the two countries discuss the causes of social inequality and injustice in the discussion of social conflicts;

– To consider the reality of the life of the nation before the revolution and during the social conflicts, the new aspirations after the struggle for liberation;

– Analysis of the transition period in the destiny of the nation, the period of collapse of ideological patriarchal relations under a new moral attack based on the power of capitalism;

– To show the connection between historical events in the Kazakh and Indian society, the concept of society by reviewing the revolutionary history of the XX century;

– The emergence of a new approach to the concept of modernization was noted by writers in the literature of the two countries determination of harmony through a comparative analysis of the educational works of Zh. Aimaurov and M. Premchand.

Scientific research methodology

During the research, the text of original works by authors and thinkers from both countries was examined. The terms of French, Indian, and Kazakh thinkers were used to describe the concept of enlightenment during the study. Article was based on researches by Indian and Russian Indology academics. The research's scientific findings, which are the work of philosophers, literary critics, sociologists, and others, can be used as a reference source for scientific research.

The concept of Western and Eastern dichotomy, which is widespread in sociology and cultural studies, distinguishes between two civilizations. If we look at the historical beginnings of the Enlightenment, this movement, which began in England under the influence of the scientific revolution of the 17th century, spread to France, Germany, Russia and other European countries. That is, for the first time the widespread enlightenment movement began in the West. French educators, who became

«masters of thought», were especially influential. The principles of the Enlightenment form the basis of the American Declaration of Independence and the French Declaration of the Rights of Man and of the Citizen. The society has a tendency to social and cultural modernization, ie the transition to a new stage of life. The basis of the concept of dichotomy here is that in Eastern countries this period began later and took root in the West.

It is here that the impact of the period of change in the state on society can be combined with the theory of modernization.

Modernization theory is a theory designed to explain the process of modernization in societies. The theory considers the internal factors of development of any particular country, based on the assumption that «traditional» countries can be involved in development as more developed countries. The theory of modernization seeks to identify social variables that contribute to social progress and the development of society and to explain the process of social evolution.

The Enlightenment believed that revolutions would lead to new, more evolved social ties, and that revolutions would be a tool and means of modernizing states (Schultz E.E, 2015: 19). Shmuel Noah Eisenstadt, a well-known Israeli sociologist who combined the time of modernization in society with the theory of modernization, explained how to accomplish this through revolutions in his book, *Multiple Modernization*.

In India, the era of socio-cultural modernization starts with British colonialists' efforts centered on childbirth. It's hard to think about this time period without considering the works of great thinkers and authors who sought to awaken the people. Due to the persistence of national independence uprisings in India, Indian literature adopted a patriotic picture at the turn of the twentieth century. It is known that such poets and writers as Maithilisharan Gupta, Makhantal Chaturvedi, Balkrishna Sharma Navin, Ramdhari Singh Dinkar wrote their poems with the idea of striving for the motherland. The great writer of this period Munshi Premchand (1880-1936) was the subject of his works, vividly depicting the lives of ordinary people in terms of critical realism (Maltseva O.D, 2010).

Discussion and results

Enlightenment, according to Immanuel Kant, is the process by which an individual becomes dark and matures as a result of his weakness. Without the assistance of another individual, a minor would be

unable to take advantage of his opportunities. The reason for being a minor because of his negligence is not because he lacks intelligence, but because he lacks the courage to use it without someone else's guidance. «Sapere aude! - Have the courage to use your mind!» - He said.

At the beginning of the XX century, the Kazakh people underwent major socio-political changes, as well as large-scale spiritual revival. An intelligentsia was formed, which raised the banner of national culture and literature, education and science, instilled democratic ideas in the minds of the people and sought to move forward. The spiritual leaders of this group, which enlightened and enlightened the people, were five famous lions. Any work written during this period brought innovations in the study of Kazakh literature. In addition, Akhmet Baitursynov used a very rich folklore material in the «Literature Showcase». Theoretical logics were confirmed by examples from the Kazakh oral literature and the works of Kazakh poets and writers in the press. The poet and prose writer, playwright and translator, critic and publicist Zhusupbek Aimaurov has a special place among the writers who worked equally productively in all genres of national literature in the early twentieth century. Writing in various genres of literature, he contributed to the emergence of Kazakh literature in a new field. Zhusupbek Aimaurov's poems «To the writers», «Why are you sitting?», «Ah-ha-ha-hau», «Slogan», «Workers' motto» and the poem «Nur kui» were born from the poet's heart sings with poetic sensitivity. He tries to show the phenomena through vivid and convincing pictures. Zh. Aimaurov's novel «Kartkozha» is the first important work of Kazakh literature dedicated to the epic depiction of the difficult fate of the Kazakh people in the period of social hardships during the difficult winter. The work realistically depicts the life of the Kazakh village before the revolution and during the social conflicts, the new aspirations after the struggle for liberation. Especially in the discussion of social conflicts, the writer convincingly describes how the Kazakh poor managed to understand the secrets of social inequality and reflect on the causes of social injustice. The protagonist Kartkozha, his country and people grow up in the background of these events, come to their senses, move forward and look to the future.

Whether in India or Kazakhstan, the citizens of both countries live in the twentieth century. Since history has carried out its orders, it had to experience significant changes at first. It was as if the great works of literature foreshadowed future events and beckoned the public to try something different.

Famous poets and authors worked tirelessly to put the modern worlds of the time out of the darkness. People who suffered from colonialism were treated as minors; they were poor, ignorant, and accustomed to the regime, and the despotic rule system was commonly used in the Orient. We know that the path of science is always full of light of knowledge, as Zhusupbek Aimaurov said, «Science is dependent on knowledge, and without science it is too dry for knowledge.» Literature was also the only thing standing in the way of society's enlightenment. Whatever the enlightener or writer, they not only produced outstanding works of literature, but they all sought to influence the social structure and political sphere in their respective countries. As a result, the Kazakh people still recall the «Five Lions», the Alash Orda's mainstay, who inspired the Kazakh people's transformation.

Despite the fact that Zh. Aimaurov and Premchand are from different cultures, there are similarities in their work, especially in their short and true realism style. This resemblance is due to a number of factors. No work of literature may exist in isolation from other works of literature and cultures.

Due to their shared poverty at the turn of the twentieth century, India and Kazakhstan shared a common socio-political climate. India was under British colonial rule, and Kazakhstan and its people fought back against their new oppressors under the soviet government. Similar socio-political typological circumstances create similar sequences, characters, conflicts, issues, and plots, which are expressed in literature from various countries at the time. This is one of the reasons for the material and style similarities between Zh. Aimaurov's and M. Premchand's paintings.

Both Munshi Premchand (real name Dhanpatrai) and Zhusupbek Aimaurov learned a lot from life, which explains why their works include real-life characters.

Premchand also described literature as a «critical assessment of life» and emphasized the importance of literature in society, said that «literature affects society and people» and that «literature is not just for entertainment purposes» (Premchand., 2003). Premchand like Zh. Aimaurov stressed literature's social obligation. Both authors condemned exploitation, discrimination, injustice, and colonialism in their writings. The poor were easily targeted by authoritarian English rulers and oppressive feudal lords in a colonial and feudal country like India.

In Premchand's writings and stories, these low-income farmers play an important role. Premchand

depicts the lives of these unfortunate farmers sympathetically, including their hardships, sufferings, feelings, past lives, joys, mental constructs, and more. Premchand, like the poet, preferred art that helped him to express himself more freely (Srinivas N., 2016: 94). By merging romanticism and realism, Zh. Aimautov developed romantic realism (for example, the novel «Kartkozha»).

«Premchand is the greatest writer of Hindi literature», says Indian writer Jainendra Kumar and continued: «We, the Indian people, are incapable of properly appreciating Premchand. However, it's as if we've arrived at the big picture of his work and are suddenly trying to comprehend its richness and scope, colors, and sense of life through our own eyes. Premchand's works, which expose the social condition in his work, will be widely known in other languages, I hope in the future for those who turn to Premchand's work or translate it into another language to understand and appreciate it more profoundly».

Premchand claimed that as the national liberation movement advanced, the issue of literature and the people became increasingly important. The writer's imagination led him in the right direction. He did everything he could to make the novel one of the most powerful reading aids. It was as if a channel of human and societal awareness had been established. Premchand noted that he had not conducted a special study on the social environment of Indian society. «I have taken over the peasantry», he wrote and noted «how many social strata still need to be portrayed in the literature. It is not experience but fantasy that rules between us. All this is due to the fact that so far we have not been able to master the literature at a professional level» (Premchand., 1962).

On the fundamental concepts of modern realist Hindi novels, the literary critic is one of the most authoritative prose authors. Premchand had a strong sense of time, tradition, and, in other words, modernity, according to almost all reports. «Premchand's wonderful gift», - said Shivakumar Mishra, «he saw the forces that had disappeared from the life of society and the forces that were just emerging» (Mishra Shivakumar, 1975).

Premchand was a supporter of Hindu-Muslim unity, didn't see the immense force of the movement to overthrow colonial rule, but also helped to spiritually grow and advance India's largest population. Hindus and Muslims, according to Premchand, are one citizen who speaks Hindustani (Hindi, Urdu). He worked hard to unite the two styles of Hindustan, Hindi and Urdu, in order to make the literature truly mainstream, available,

and understandable to both Hindus and Muslims in India.

In the first years of his career, Premchand was well aware of the discrepancy between the canons of old prose and the new requirements of the time. He was very concerned about the gap between life and literature, that is the fact that the Indian reader is not fully ready to accept literature. Premchand repeatedly wrote in his letters: «It is difficult to imagine how simple and naive our reader is brought up in fairy tales about beautiful fairies and princes» (Vadjei N., 1963: 123). A few years later, his close colleague Jainendra Kumar recalls in his memoirs about Premchand that real life was not a fairy-tale world, was one of the main reasons for Premchand to be the most attractive force in educating a new reader. It reads: «It was Premchand who took the reader from one world to another. He proves that the reader is described as a mentor, educator, and spiritual guru, while the Western writer comments on Premchand: «This work took from writer his whole life, absorbed all his spiritual and physical strength» (Gavryushkina. N.D. 2006).

Premchand was well acquainted with the life of the inhabitants of the vast areas of the United Provinces of Northern India, who, as Jawaharlal Nehru rightly pointed out, had long been considered the heart of India. Most of Premchand's life was spent in the village where he was born, with which he was associated not only with his teaching career, but also with his entire literary and life destiny. In a letter to Banarasidas, Premchand wrote: «I am glad that destiny has developed as if it shared the destiny of the poor. Because it allowed me to understand the true values of their lives» (Premchand., 1962).

Some critics have accused Premchand of paying too much attention to the lives of ordinary people and rarely using the biographies of celebrities. But Premchand was adamant: «Great people have great feelings and it's interesting to write about them. But are there many great people of ours? How often do they meet in ordinary life? Therefore, our happy dream cannot replace the sword needle, which is connected with the experience and feelings of ordinary people» (Premchand., 1962).

Premchand dreamed of a day when the Indian people would break the yoke of colonial slavery and with all his creativity, called on the people to fight. Observing poverty, suffering, humiliation and tears, he often wondered what he could do to alleviate the suffering of the people. Not surprisingly, Gandhi's first political efforts to improve the situation of the peasants first of all impressed Premchand. During the heyday of the national liberation movement in

1912-1922, when Gandhi led a widespread campaign of civil disobedience throughout India, Premchand resigned from the civil service and devoted himself entirely to literature. Fully sharing Gandhi's views, he promotes the program of his proposed actions in his work. Premchand drank not with the pathos of Gandhi's religious pursuits, but with the progressive spirit of his humanistic aspirations. He never turned his attention to the religious side of Gandhian ideology, but creatively embraced one of Gandhi's most important democratic principles. People recognize the owner of moral values, and the life of an ordinary person is complex, interesting and important.

20-30 years were the most fruitful years in Premchand's work. During this time he wrote many novels, short stories and articles, and published the magazine «Hans» («Swan»). His «Place of Love» («Premashram», 1922), «Nirmala» (1923), «Arena» («Rangbhumi», 1925), «Reincarnation» («Kaya-kalpa», 1928), «Waste» («Gaban», 1931), «Battlefield» («Kar-mabhumi», 1932), «Punishment» («Godan», 1936), unfinished novel «Blessing» («Mangalsutra», 1936), «Ratni» collection of short stories (almost all of his works, such as «Samar-Yatra» (1928-1932), «Savan» («Kafan», 1936), vividly and figuratively described the turbulent events of those years (Gavryushkina N.D., 2006).

These works showed a qualitative growth of the historical experience of the writer, on the basis of which in the last years of Premchand's life moved to a clearer and more effective socio-political generalization. Premchand's many works were characterized by enlightenment pathos, the problem of the ideal hero, the connection between idealism and realism, and, finally, high romantic aspirations.

Premchand's novels by the critic Muhammad Hasan were very relevant in their ideological and artistic pathos; they touched upon important issues of human life and society. Premchand was not a direct participant in certain political campaigns, he seemed to observe and reflect from the outside, but said it was not the position of a cold observer, but the position of a man who experienced everything he saw with him. The intensity of his creative activity in 1920-1930 is astonishing. There were no significant events in the socio-political life of those years that Premchand did not answer, and the writer not only sought to capture this or that event in an article, story, novel, but also showed a deep interest in it (Hasan M., 1980: 107-108). It is no coincidence that the novel «Arena» reached the reader in this way, and Premchand himself described it as a «political novel» (rajnitik upanyas).

Many of Premchand's creative principles today remain important for the development of a true direction in this genre. Because most of Premchand's novels, his creative views are the main answer to the many debates that take place in the pages of today's Indian literary magazines. Not only have readers, writers, and critics expressed an interest in Premchand's work, but philosophers, political scientists, and sociologists have begun to read his novels more and more. They are considered to be a valuable source and document that has not lost its relevance today, not only on the basis of works of art, but also with a historical background. «The Premchand tradition is a living tradition that is important for understanding the true nature of Indian realism», said the new generation of critic Sham Kashyap in his article «Third World Realism» (N.D. Gavryushkina, 2006).

As a writer, Premchand was very dynamic in expressing his ideas, in search of new forms and means of artistic expression and language. In fact, it lays the foundations of a free-form novel, a research novel, and today's popular romance.

«We do not consider literature only as a means of entertainment for amateurs. According to our criteria, we can recognize only high thoughts, the pursuit of freedom, beautiful ideas, creative spirit, realities of life, such literature as true», Premchand told his contemporaries and future generations at the end of his speech at the opening of the Association of Progressive Writers of India (APPI). This is how he formulated the spiritual and creative commandments. Premchand's desire to make literature an effective tool of the national liberation movement was accepted by many young writers who later continued his work. It is no coincidence that many Indian scholars consider the rise of the ideological weight and status of literature in the public consciousness of the Indian people as one of the most characteristic features of the literary process of the 20th century, especially in the first half (Gavryushkina N. D., 2006).

The emergence of a progressive trend in Indian literature was prepared by the spark of the national liberation struggle. In the development of this struggle, we must take into account the fact that it includes a wide range of intellectuals of different Indian peoples, not only about national independence, but also the need for social transformation in Indian society itself. Therefore, it is not surprising that an association of progressive writers was established in India, the purpose of which was to create literature that primarily fought for democratic and social change in the country, and this literary movement

was met with great enthusiasm throughout the country. Local chapters of the Association have appeared in all major national literatures in India. This once again confirms the legitimacy of this trend in Indian literature. This was the logical result of the process of further democratization of the literature, the understanding of the need to address pressing issues of the time.

Conclusion

To summarize, the world community has reached a new stage of growth, and the process of civilized globalization, which is a valid result of human development throughout history, has begun to take place naturally in all spheres of existence. At the global level, socioeconomic, sociopolitical, cultural, and historical phenomena are inextricably related. It is critical to undertake research in this area in the field of literature, as literature is a reflection of society's past and present spiritual existence. Literary works are an artistic record of the country's life, a sign of its history, a reflection of the present, and a roadmap for the future. It is critical to perform research based on concrete results in terms of the requirements of an independent state in today's Kazakh society, which is undergoing a spiritual renewal process.

At any given moment, man's appetite for information and quest is distinct. Society is not a static entity. In his consciousness, anyone who creates a culture starts to transform himself. If we look at any country's historical legacy, he was a well-known political scientist, thinker, journalist, educator, and sympathizer. Their mission was to elevate society to a higher level. Our poets, who were ambassadors of education, used their pens as their primary weapon to entice people to learn. As a result, the country's culture grew and it became more active. Only in the absence of the Enlightenment can we foresee and examine what the picture of state cultural development would look like. And it goes without saying that education has aided us in achieving such a career. And the environment that has been achieved by societal modernization will be manifested in the emergence of a well-educated and rising generation.

The analysis of spiritual unity in the heritage of two countries' thinkers in terms of literature, culture, ideology, and ethno-culture should be studied from the apex of contemporary literary criticism. During this project, previously unknown elements of literary objects, as well as works that have never been circulated in the scientific community will be addressed to the public. A comprehensive analysis of the educational peace of modern Kazakh-Indian thinkers who have made their own contribution to society is not a comprehensive study of one of the most innovative concepts in the literature, the concept of national unity. It is important to investigate scientifically whether this idea has become a state role in the spiritual heritage of thinkers in both countries, whether these ideas have a prominent place in dozens of literatures, and whether they have a particular significance in India and Kazakhstan's current globalized society. With this in mind, it is important to concentrate on the topic of spiritual national cognitive ideas in the intellectual heritage of the two countries.

We will be able to discuss different facets of science thanks to our literary heritage. The article explores how the Enlightenment era in history gave society a modernized picture, as if the writers of the time were ambassadors of a state known as education, whose mission was to awaken the sleeping masses. These works are necessary because their legacy has survived to the present day and has been studied at a scientific level. Ambassadors are still required to help people progress, and they must believe in a knowledge-based philosophy. According to Claude Adrian Helvetius, the more the state turned to enlightenment, the more the people who made up society communicated new ideas to one another, shared ideas, and thus increased the operation and influence of the world mind.

In today's world of innovation, a person's main value, according to the state, is his education and the strength of the educational system. In the social, cultural, and political worlds, a modernized society must live with its own mind.

This article is focused on a recent study of oriental studies combined with literature, the relation of literature to culture, and its effect on it, which provides a new perspective on this field of research.

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