

THE DEEP TRADITION OF THE NATION'S TEACHER

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Abai's role as a classicist, a critical realist, a great poet and thinker was established. In fact, there were many national poets and thinkers of such a classical level in Kazakh history both before and after Abai. So what is his special advantage? Why do we include the epithets “great” and “wise” in his name? If the history of mankind focuses on great personalities of world fame, it can be seen that their main traits are manifested in their ability to have a broad scope and deep understanding of global, universal problems and values. Thanks to this, their works and thoughts have been comprehensively studied and they themselves have become known as bright personalities who have initiated a deep scientific perception of various moments of human life.

The ideological orientation of the Communist Party towards the creation of a unified Soviet society in the past era did not allow comparing Abay with the world's famous giants and raising his name to their level. The honourable history of the Kazakh people was not fully highlighted.

Today Abay has shown himself as the greatest national thinker – humanist. The younger generation recognises him as a great master of the artistic word, who deeply revealed all aspects of Kazakh life of his time. But if he had remained a famous thinker at the national level, he would not have surpassed the modern classical thinkers. It is well known: for a national poet to rise to the level of genius, he must convey universal values in his work. A number of key points can be emphasised here from this position.

The eternal problem of human society is man himself. Throughout his life he recognises himself and is renewed with him. Nowadays, after the end of the 4th industrial revolution and the beginning of the 5th phase, with the emergence of artificial intelligence, the cognition and spiritual development of man are especially topical on the agenda. Abay, putting the virtue, morality of man in the foreground, this theme became the golden core of his works.

Abay considers the purpose of man from two sides: as a human being and a slave of this life. For the thinker, the first was the main thing. Abay highly appreciates the purpose of man in his poems: “My glorious name is man”, “My name is man...” [1].

The poet-philosopher extols the basic qualities inherent in human beings in the works he writes and teaches, ‘If you want to be a human being, avoid the five things and strive for the five best things’. Abay urges avoiding such evils as gossip, deceit, ostentation, laziness, and wastefulness. Unfortunately, neither modern Kazakh society nor humanity as a whole has got rid of them. Five best positive qualities - aspiration to knowledge, diligence, deep thoughts, moderation, kindness should be a model for imitation. These qualities of a spiritual person still have not lost their relevance in terms of the development of all mankind. The great thinker was engaged in constant propaganda of these important rules, as a result of which fully reflected on the established doctrine of a full-fledged man.

Great Abay always put spiritual development in the first place. And he divided human needs into the needs of body and soul. In addition, he emphasised that first of all he formed and satisfied only spiritual needs of a human being. In his philosophical thoughts, the poet put forward the truth that the body is temporary and the soul is eternal:

The body dies, but a man does not die, though he does not return, does not laugh and does not play. Only fools call a man who has lost his body dead [2].

Of course, Abay in his poems raises the philosophical problem of the world scale.

Further, the great akyn touches upon the same global issue of development of “eternal human soul”. And to his own question “what qualities are inherent in such a soul?” he answers: “Three qualities are worthy of a man: hot courage, bright mind, warm heart”. Summarising what has been said, the poet urges: “Take care of courage, mind and heart, Then only you will be a full-fledged man”.

In matters of education and upbringing of a full-fledged human being, Abay valued the pursuit of sciences and knowledge. For example, in his “Words of Edification” (17th word), Will, Mind and Heart argue with Science, trying to find out which of them is more important [3].

The poet appeals to Science: unite them, and let them obey the Heart. By doing so, he puts the Heart first, speaking on its behalf, “I am the lord of the human body. Blood comes from me, the soul dwells in me,

without me life is unthinkable. I deprive sleep, I make those who lie in a soft bed to toss and turn, I force them to think of the poor, homeless, freezing and hungry. But people do not endeavour to keep me pure, and they themselves suffer for it. If I were pure, I would not make distinctions between people. I delight in virtue, I rebel against evil and violence. Self-love, conscience, charity, kindness - everything comes from me" [3; 152].

In "Words of edification" akyn asks the following rhetorical question: "Is there a more vulnerable place in a living person than the heart?" And argues that the heart is the expressor of emotions and feelings, in modern language, emotional intelligence. Among the precious human qualities, the poet-thinker finally puts forward the heart to the first place, thus forming the cult of the heart.

The cult of the heart is the golden core of Abayev's humanism. According to his understanding, the heart is the golden nest of all the best human qualities in the world: honesty and justice, spiritual purity, goodness and holiness, decency and mercy.

The first is to love God, the second is to love man, created by God with love, and finally the third is to love justice as the way of truth:

Man was created by Allah with love. Love him with all your heart in your life. Take them as your relatives, and do not lose justice in your heart [2; 244].

The truth is that the great Kazakh akyn raised the idea of love for man to humanistic heights: "Love man, know the truth of Allah. There is nothing more holy in this world". Starting with these lines, he raises the idea to the universal idea: "Love as relatives all mankind".

The Kazakh thinker and philosopher perceived justice as the path of truth laid down by God and asserted that it is the duty of every sane person to love and observe justice. Only a person who observes such a path is worthy of respect. The truth formulated by the Kazakh humanist - justice is of great importance in the life of every person and is the main criterion for the development of society - is of universal significance.

Abay honoured God as the only Creator:

Truth is in Allah, And truth is in the words of Allah. The truthful word cannot be called deceit. Many books have come to us from Allah, four of them help us to know Him [2; 244].

The humanist philosopher asserted that Allah should be understood with the mind and loved with all the heart, and blind faith, according to him, is considered ignorance in the Kazakh steppe. Abay himself deeply researched not only Islam, but also Christianity, Judaism and Buddhism. Thus, he took the plot for his poem "Iskander" from the Jewish Torah. Unfortunately, Abay's views on faith are still an unexplored topic.

Thus, the great thinker endeavoured to comprehensively reveal the complex moral state of not only Kazakh, but human society as a whole. He comprehended in a new way the eternal problems that accompany people from the moment of their birth.

Reading and deep study of works of scientists of the East: Fizuli, Shamsi, Saykhali, Navoi, Sagdi, Ferdowsi, Hafiz, Russian poets and writers helped him in this: Vasily Zhukovsky, Alexander Pushkin, Mikhail Lermontov, Ivan Krylov, Nikolai Nekrasov, Mikhail Saltykov-Shchedrin, Leo Tolstoy, the democrat raznochints Vissarion Belinsky, Nikolai Dobroliubov, Nikolai Chernyshevsky, and Alexander Herzen. And of course, European poets George Byron, Johann Goethe, philosophers Socrates, Spencer, Spinoza, Beil, J. Mill, scientists-researchers Abylgaza Bahadur, Babyr, Bichurin, Aristov....

Abay's precious thoughts, which became the quintessence of his deep reflections, have not lost their significance even today. At present, Abay's testaments are filled with new content and serve the revival and modernisation of public consciousness.

The article of the President of Kazakhstan Kasym-Jomart Tokayev "Abai and Kazakhstan in the XXI century" emphasises that first of all "we must promote Abai as the cultural capital of the nation": "Therefore, Abai should be widely presented to the world community as a brand of new Kazakhstan. This is the duty of the present generation" [4].

There is no doubt that today's good deeds, which are taking place in Kazakhstan and which we are witnessing, serve this great purpose. So let us be healthy and reach those bright days that Abay dreamed of.

References:

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