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ABAY'S WISDOM SPIRITUAL VALUES

Abstract. The article widely discusses the "Man-and-Universe" relationship in Abay's wisdom. The main problem for Abay is the problem of a person, which is taken in a broad sense: mood, behaviour, understanding, temper, style of thinking, worldview. In particular, philosophical problems are related to each other, man's problems should be taken into consideration from different aspects: related to ethical, aesthetic, social, epistemological and others.

The basic ethical principle of Abay in his works is «to be human!» It became the core in the poet's creativity. In this article, we have revealed the specific meaning of the term «labour» in the worldview of Abay. In Abay's ethical concepts, the concept of «labour» occupies a special place, there is no work that does not speak about the importance of labour in a person's life. At the same time, in the central point according to Abay, «man» is the whole world, which keeps balance, and not Abay's space. The essence of humanity, its ethical and aesthetic appearance, the value and meaning of life, the world of knowledge and feelings didn't leave the thinker indifferent. All above mentioned questions have become as the main problem of this article.

Keywords: Abay's wisdom, man-and-universe relationship, words of edification, tricky world, world of things, fake world, humanity, anthropology, ethics, aesthetics, labour, society, culture.

Introduction

In the «words of edification» the concepts Man-and-World, Man-and-Universe, Man-and-Society, Man-and-Man are considered as valuable work dedicated to human problems. The problem of Man-and-Universe covers the philosophy of Abay as a whole. Abay didn't need traditional ontology, epistemology, traditional Western philosophy for this question consideration. Abay had no opportunity to deal with it. To reveal the essence of the man-and-universe problem, Abay needed ancient folk wisdom, life experience, understanding of "some moments of man", breadth and understanding peculiar to nomads, steppes. Abay was intelligent enough to reflect this knowledge.

The essence of the article is the philosophy of Abay, which determines the essence, direction, human influence on world philosophy. For Abay, both man and the universe are mysterious, complex, full of contradictions, boundless. Man's soul and mood can be represented as a lake, desert, in his understanding man is white as an angel and innocent as a child but his jealousy, greediness, laziness, apathy, limited indulgence can be correlated with the animal world.

The problem of man and the universe is the main form of philosophy. At the same time, we use the concept of «universe» in an adequate state with the traditional concept of "world". In this regard, we will deeply study the essence of the problem of «Man-and-universe» in the wisdom of Abay.

Methodology

The theoretical and methodological core of the research is based on practical and methodological works of domestic and foreign scientists. Taking into account the fact that the subject of research is not investigated by one method of research, the philosophical research methods were used. Basically, it was guided by the methodology of comparative research, the requirements for systematic research and criteria of semantic and structural analysis were taken into account.

active desire, to realize what is of value in life, for oneself and others, wisdom thus including knowledge, technological know-how and understanding, but much else besides» [Maxwell 2010, p. 17]. Peeter Müürsepp has explained the need to direct scientific research rather at wisdom than knowledge in a couple of papers [Müürsepp 2011, 2013].

Let's turn again to Ryskaliyev's opinion: «Abay paid special attention to wisdom, wisdom of labour, behaviour; he knew wisdom, was able to distinguish, to implement. Wisdom in Abay's teaching did not become a theoretical concept, but a life approach.

Abay learned wisdom from his parents, grandmother, people, Western, Eastern and Russian literature, the Koran, philosophy. A lot of the thinkers who have studied themselves, looking for, waiting for wisdom. As they are human, I appreciate how they understand their world, understand how complex the world is, the contradictions; why would they seek, why they are gambling; what is happening in their life; how they relate to the satisfaction of the garden, the mountain; the educational nature of their words, etc. – it was the desire to know literature, philosophy» [Ryskaliyev 1999, p. 44].

At the same time, according to Abay, in the central point «man» is the whole world, which keeps balance, and in space Abay is not today in Nur-Sultan under the chairmanship of the Supreme mufti Erzhan Khadzhy Malgazhyuly has held the first meeting of the group of translators, theologians, created at the Spiritual administration of Muslims of Kazakhstan. «When he comes to Abay ... it is undeniable that man and morality, has a direct relationship to the philosophy of conscience – morality, has a multidimensional, different quality, deep thoughts. As we know, most of the philosophical views in Abay rests on moral problems», M. Auezov writes [Auezov 1967, p. 171].

The main problem for Abay is the problem of a person, which is taken in a broad sense: mood, behaviour, understanding, landscape, thought, vision of a person. In particular, philosophical problems are related to each other, related to ethical, aesthetic, social, epistemological and other aspects.

The basic ethical principle of Abay in his works is “be a man!” The address is a core of creativity of the poet. The ethical value of Abay's address highly appreciates the role and tasks of a person in life. Man is a reflection, accumulation in the poet's worldview of all thoughts, humanity, diligence and education, friendship and love. The sun and the moon are the decoration of the heavenly world, the forest and fruits are decoration of the mountains, and the fashion of the earth. Abay said with great pride: «I have the honour that I am a man!» Gabdullin [Gabdullin 1970, p. 86].

Even nowadays requests of Abay haven't ceased. How can we understand the poem of Abay «If you want to become a man»? When a human being is born, he is never born as an ideal human, he needs to become a human. There are two ways of becoming a human-being, which are well-connected with each-other: the first one is – child's environment. That environment's help to a child to become a human. The second one depends on a child himself. It means that the child needs to work very hard to stand a Man. Abay didn't instantly perceive all two-footed entities as humans, first of all he paid his attention to entity's human attributes, such as: person's aims, effort, deep thoughts, satisfaction, kindness. Who can say that all these main attributes are not right? Especially, this is what Abay told about deep thoughts all the time.

...There is no meaning in reading without thinking...

(In his poem “Sabyrsyz, arsyz, erynshek”).

No thinking, no knowledge,

(“Kozhekbayga”).

Deep thought does not seek deep science ...

(Song of Solomon, Word of the Wizard).

Obscenity, shame, deep thought.

There is no one to think...

There are no vomit ...

(‘Segiz ayak’)

Where is the deep root, there is no need of many words

(“Men zhazbaimyn olendi ermek ushin”)

More sharp word the more deeply thoughts

(“Kyzaryp, surlanyp”)

All the disappointment and frustration of Abay, also his belief and trust about this and future generation.

The conception of human in Abay’s poems is an abstract notion. It cannot be used for everyone. Our thinker divided people into different categories. For instance:

Brave and coward:

...The man is apt to have fun,

he is the one who sows the height,

the aggression of your partner will die.

Do not worry,

The lungs are spontaneously long ...

(“We’re old, sad, sleepy”).

Smart and blunt:

...The smart black cow will split the cabbage,

He would judge everything.

The scales and the gaze are all in itself,

There are many ridiculers and thongs:

Another dance of dance,

Is this a violation of the country?

(“My country, my dear, my dearest son”).

foxy and naive:

...Signs of Crisis – Application, No, he’s got five, six hands...

(“The guys are cheaper, the smile is expensive”).

The swearing oath came true

As an enemy for a single word, being friends for a day,

There was a humble ritual.

If you ask for a jerk – Instead of resting in the city,

If there are plenty of allegations, do not hesitate to see.

There is no secret, there is no farming.

Lying, gossip, pride Leaks video water. At least,

If someone puts his name on it, “chase” ...

(“Impatient, careless, laughing”).

In his 21st book of words, he jested about people who thought that being foxy is a good feature of person. He said that those people are illiterates.

Conception of Abay shows us that there exists a group of people and individuals. People in group do not have any differences from each-other. There are all fools. There is a need of wise leader to direct them.

...The only thing is the best, the single is also null, that is the same.

Whenever the only thing left,

What happens next when ... (“If you are in a lane”).

In his 37th book of word, there is a question. “Who gave the poison to Socrates? Who burnt Joan of Arc to death? Who hanged Gaisa? Who buried our prophet in sand?”

Here he answers himself. He says: "Everything is done by fool bunch of people. Mind and reform them" Abay equates society with a stone

...I went to the cliff, every day

I screamed, the echo came out.

I heard the noise, if I know,

I was looking for a lot of fun.

The rock, one rock,

Anyone who does not know what happens ... ("Eight Foot").

We can call Abay's father Kunanbay a Man. It was a story of success. He raised from poverty up to country leader, wise orator. Here is Abay's given description of Kunanbay.

.... *He is not allowed to a Muslim*

Inappropriate quarrel, quarrels, predatory enemies

Hang with wick.

Zakat is collected, sowing,

He was wretched and lying.

Eskendir, Temir, and Chingistay.

It is famous in Muslim.

She is a son of Kazakhs.

He asked for a smooth mind.

Being a peacemaker, It's all part ...

("Return to the Slave").

Another individual figure is – Ospan, brother of Abay: naughty, brave and vivid.

... *Yesterday's brother Ospan.*

He's been rattling his livestock.

To the person who asked for cattle No, I did not.

The power is exaggerated, the mind is broad,

He made all the people.

To a friend,

Support for Far East.

For the sake of loyalty,

The coffin was charged.

I shake the head

Put it on top ...

("Yesterday's Brother Ospan").

Man is known in labour. Hard work – is one of the Abay's main attributes of his notion. Any kind of work flatters everyone.

A person grows up and grows up.

Labour is one of the main concepts of Abay's doctrine.

What kind of work deserves a person's worthiness.

First of all, art sought, At least ...

("Let's face it at one and the same day").

No risky or unnecessary livestock can be found,

It is impossible to be a liar, a liar ...

("Do not fatten your body with oily fat").

Don't trust, no matter how much people praise and pride you,

They lie you.

Take yourself, take yourself

Your work and your mind are ...

("Don't trust no matter how much praise you!").

There is a special place of labour in Abay's ethical conceptions. It is obviously that there is no poem of Abay where you can't find anything without noticing labour and work in it. He thought that work is the base foundation of human's spiritual and mental formation. «The intelligence and science are professional qualities» [Kunanbayev 1995, p. 219]. He said that work thrives people's spirit while lazy people who are far from work, they easily face bad habits.

«Laziness is an enemy for each of the humans. Aimlessness, laziness, shamelessness, poorness – can be as a result of it», – he wrote about all of this in «Gakliya» [Kunanbayev 1995, p. 207].

Conclusion

The topic of Man is presented in all Abay's poetry. Starting from man's birth his humanity was formed and was inspired by difficult way of surviving. Abay wrote: "the Man is born with a cry, dies with a laugh". Here is a deep meaning. People do not know where is the happiness during the life. So they start pursuing each-other, making boast of everything not valuable, filling their lives with something unimportant. And in the end of their life they are acting like fools because they did not notice how the life had run past. The life doesn't stand in one place, if you don't take things in their time, it will be late then, you will not notice how senility has come and you will be able to do nothing.

The heart of Abay's poetry is his manner, his high attractiveness and high value, in his searching of the new way people's upgrading, in his diligence of making spirit richer, in his belief in cleverness and spirit. Due to reading Abay's poems, we got that Man is whole complex of the universe, main framework of the society.

There is not still such a wise and great person as Abay in Kazakh nation, maybe we will not have anybody similar to him. Exploring Abay is an endless work. There is no doubt that in future, several generations will explore Abay.

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