

ETHICAL AND AESTHETIC VIEWS OF ABAY KUNANBAYEV AND THEIR SIGNIFICANCE IN THE MORAL IMPROVEMENT OF MAN

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ABSTRACT

The article provides a historical and philosophical analysis of ethical and aesthetic views in the work of Abay Kunanbayev. The legacy of Abay Kunanbayev is revealed in a new meaning and a new dimension. Abay Kunanbayev's humanism is reflected in his poems, actions and appeals. The Central problem of Abay Kunanbayev's philosophy is man. Philosophical and ethical understanding of a person, his place and role in life is a characteristic feature of Abay Kunanbayev's work. It is noteworthy that the great Kazakh thinker continues the traditions of Eastern philosophy. It should be noted that he was deeply concerned with the moral character of man. The achievement of happiness and goodness, the duty and conscience of a person, the purpose, meaning and purpose of his being-are the core of Abay Kunanbayev's moral philosophy. According to the authors, the center of Abai's spiritual quest was a radical change of man and society. He wanted to change society for the better. According to the authors, in the work of Abay Kunanbayev, the ideas of the mission of man to nature, society and man are brought to the fore. The scientist characterizes that a person's duty consists in his good intentions and actions. Most importantly, a person should contemplate his spiritual self; understand the essence of his existence with all his heart. A person who has realized the essence of his spiritual being will strive to live in harmony with his conscience.

Keywords: Virtue, Beauty, Perfection, Humanism, Spiritual revival of the people, Continuity.

INTRODUCTION

The spiritual heritage of the great Kazakh thinker Abay Kunanbayev has become the subject of our research. His work has been studied by many scientists of the past and present century. The worldview and poetics, life path and principles of the scientist have been actively studied for more than half a century in Kazakhstan, Uzbekistan, Turkey, etc. Most importantly, the legacy of Abay Kunanbayev has attracted the attention of many literary critics, but it has not always received an adequate assessment. Researchers have illuminated many aspects of the spiritual heritage of Abay Kunanbayev. Unfortunately, the value-based philosophical aspects of his legacy, social views, and ethical and aesthetic teachings were not subjected to deep consideration. In this aspect, the study of socio-philosophical views of Abay Kunanbayev is undoubtedly relevant.

Currently, in many countries of the world, there is a process of spiritual revival of society. This circumstance is connected with the crisis of culture, which causes some problems. Because of these circumstances, a wall appears between the spiritual values of the past and the present. First of all, this is reflected in the spiritual development of mankind. It is no secret that the spiritual development of society is far behind the material well-being.

In our opinion, it is necessary to fully develop reflection among young people. In General, reflection on culture should be a stable and necessary way of perceiving the world. Understanding reality and your place in it is an urgent need of all times. Our analysis of the existing new systems of translation of ethical norms and aesthetic values has shown that without ideological work, we will not be able to change and change something in a favorable and positive way in the spiritual sphere. After all, we already see that the modern crisis of spirituality leads society to some irreversible consequences. For example, people prefer to live in luxury, enriching themselves only with material goods. The pursuit of comfort and pleasure has affected the way of life and the way of thinking. In this regard it is appropriate to recall the wise words of Abai Kunanbayev: "Don't get confused in your thoughts, dress, or lose your sanity. In eating, in drinking, in planning, in dressing, in embracing, in kissing, in the passion for wealth, even in careerism and cunning — there is a measure in everything. Everything that is beyond measure is evil" [1, 368.]

So, the measure acts as the fundamental middle of morality in the philosophy of Abay Kunanbayev. If the knowledge of the Golden mean occupied the main place

in the philosophy of Confucius, then in the philosophy of Abai Kunanbayev, measure, moderation and satisfaction with small things go to a new level.

MAIN PART

One of the spiritual and intellectual phenomena for our country was Abai Kunanbayev. An objective study of Abay Kunanbayev's creativity can give a complete answer. Based on his legacy, we will be able to form the national consciousness of the people. At the time, Abai Kunanbayev fought for the spiritual revival of the people. It should be noted that in the work of Abay Kunanbayev, philosophical problems of universal significance were raised – the problem of human existence and freedom, the meaning of his life, charity and tolerance. The scientist's worldview is deeply humanistic. This is shown in the scientist's statements about the uniqueness of human existence.

In our opinion, the classical philosophy of the East and the Turkic heritage are the common spiritual sources that have become a connecting thread for the work of Abay and his predecessors. The problems of Eastern philosophy and poetry are clearly revealed in the work of Abay. His ideas are similar to those of al-Farabi, A. Yassawi, Y. Balasaguni and others. Many philosophical problems considered by Abai Kunanbayev are in tune with the ideas of Eastern peripatetics and classics.

In this study, we set a goal-to identify and highlight the philosophical views of Abai Kunanbayev about the transformation of society through moral improvement and spiritual self-education of a person.

To achieve this goal, we have set the following tasks:

- first, consider the concept of "be, become a man" as the basis of Abay Kunanbayev's ethics as the goal of spiritual and moral improvement not only of the individual, but also of society as a whole;

-secondly, to identify in the ethical and aesthetic ideas of the thinker the theoretical and conceptual basis for the development of universal values in modern times;

- third, to conduct a comparative analysis of Abay Kunanbayev's philosophy of the social ideal by considering the philosophical concepts of social relations – "ideal society" and "just society", which are the result of cultural development;

- fourth, based on the analysis of the philosophical, social, ethical, aesthetic and poetic heritage to reveal the philosophical essence of such categories as good or evil, beautiful and ugly, high and low, truth or lie, nobility or ignorance, etc.;

- fifth, to identify the special significance of Abay Kunanbayev's social and philosophical views for the formulation of the concept of humanization of modern society;

It should be noted that the work of Abay Kunanbayev is imbued with the doctrine of man and his moral qualities. Nor can we deny the fact that anthropology has been the fundamental problem of philosophical science at all times in the history of mankind. Thus, man and his nature were not left out of the attention of representatives of Kazakh philosophy.

The fundamental problem of philosophy was and still is man, his life activity.

Leading a nomadic lifestyle, the Kazakh people were in complete harmony with nature. The mentality of the people defined a peculiar distinctive feature in the relationship "man-nature". Many thinkers of the "great steppe", and even the common people, considered man the highest value of nature. In addition, freedom, honor and dignity of the individual occupied a dominant place in society. There is no doubt that the thinkers of the Kazakh steppe considered the problems that are fundamental in the philosophy of existentialism. I would like to emphasize that Abay Kunanbayev has become a prominent representative of existentialism in Kazakh philosophy. First of all, the Kazakh thinker was concerned about the difficult fate of the people, the humiliation of their honor and dignity.

A. Kalmyrzayev correctly States that the artistic heritage of Abay is also of great aesthetic value, it clearly traces the poet's thoughts about the features of the aesthetic development of the world and human life, the social role and purpose of artistic awareness of art and poetry, their inseparable connection with the social life of the people and the surrounding reality [8].

OBJECTIVE

Philosophical and ethical understanding of a person, his place and role in life is a characteristic feature of Abay Kunanbayev's work. It is noteworthy that the great Kazakh thinker continues the traditions of Eastern philosophy. It should be noted that he was deeply concerned with the moral character of man. The achievement of happiness and goodness, the duty and conscience of a person, the purpose, meaning and purpose of his life – are the core of Abay Kunanbayev's moral philosophy. As al-Farabi, Abay pays special attention to the human mind. In committing certain actions, a person should rely on their reason, the scientist believes. Abai distinguished man from all creatures on earth by the presence of reason. In his opinion, in order to

preserve the inner true human appearance, he needs a morality that contains a system of values and norms of behavior. A person is decorated with his morality; reason and the inner command of the soul are a necessary component of true existence.

A special place in the study of Abay's creativity is occupied by the book "Creativity of Abay Kunanbayev in foreign reception", which was published in 2016. This book provides an opportunity to show the extent of the spread of interest in Kazakh philosophical thought, especially the philosophy of Abay Kunanbayev.

So, the moral philosophy of Abay Kunanbayev is a living string of moral teachings, a storehouse of wisdom and perfection, a source of good, beauty and truth. The book "Edification", in our opinion, presents the Abai understanding of the meaning and purpose of human existence. Improvement is an eternal, natural process in the views of Abai Kunanbayev. There is no doubt that at the center of his spiritual search was a radical change of man and society. On this occasion, academician Zh. Abdildin writes: "Abai's creations are radically different from everything that was in our traditional culture. He justified a new thinking and worldview, developed other ethical and aesthetic values, and proved the need for Kazakhs for a new principle of life, existence and new ideals... In his works, the object of criticism is primarily the Kazakhs, the Kazakh society, although this circumstance is a peculiar and special form through which he raises universal problems, fundamental issues of humanity, the ideas of good and beauty» [5, 353].

Abai Kunanbayev lived in an era when the Central Asian khanates were subordinate to the authorities of Tsarist Russia. The difficult political situation, discord between the Khans, difficult working conditions, poverty and misery, and most importantly, the ignorance of the people. It is ignorance that has caused many troubles. In such conditions, Abai Kunanbayev fought for the education and enlightenment of the people.

It is known that Abay Kunanbayev's spiritual idols were such famous classics of the East as Alisher Navoi, Fuzuli, Shamsi and others. The ideological search of these scientists is very close, as they were interested in the vital problems of the people. They were united by concern for a decent human existence. For example, in the work of Alisher Navoi, the concept of "kanoat" (kanagat) was considered as one of the main foundations of spirituality and moral development of a person. A. Navoi writes about this: "Contentment with small things is a spring where the water will not run out, no matter how much it is taken; it is a Treasury in which coins do not run out, no matter how many they are distributed; it is a field in which plants of honor

and greatness grow; it is a tree whose branches yield the fruits of independence and honor» [4,53]

Many Eastern thinkers believed that by showing patience and benevolence, people purify their souls by their good deeds, and also try to find their middle ground even in their desires and passions. The catharsis of Aristotle finds its full embodiment not only in the work of Eastern thinkers, but also in the work of Abay. Thus, satisfaction with small things not only limits a person in the use of material goods, but at the same time it becomes a spiritual support for a person, keeping him from all vices and base passions. According to Abay Kunanbayev, temperance and moderation bring up a person of hard work, charity, generosity and others. Thus, the ethical thought of Abay Kunanbayev contains a universal morality based on humanism. Most importantly, Abay's work is not confined to the purely national consciousness. As a great thinker, he raises universal problems of morality and humanism.

In addition, many researchers of Abay Kunanbayev's work believe that the Kazakh thinker does not have works specifically dedicated to philosophical science. In fact, his "Words of edification" is purely philosophical, since it describes not only edifying advice, but also his philosophical views. At the same time, its true subject of research is man, his nature, essence and moral actions. He writes about human vices that prevent them from finding their true human nature. This is ignorance, selfishness, laziness, vices that destroy the true essence of man. Thus, all the attention of the scientist is focused on the human soul and its depths. Based on this, we can say with complete conviction that Abay is a representative of philosophical anthropology.

Abay Kunanbayev reflects the nature of human existence in his works. According to Abay, man is the unity of natural and extra-natural principles.

For example, he writes:

Justice will weigh everything in the balance-
Evaluation of human properties is in her hands.
So you know, outweighs smart,
A stupid scatterbrain flies up.

We strive for the truth day by day.
An ignoramus is a man with an eyesore.
All his life he is busy with small things
And, alien to the truth, unfamiliar with it.

Considering the nature of man, Abay gives attention to the higher justice. Condemns those who initially think differently about their place in the world, not understanding the true calling of man in it.

Generally, there is a saying: each man has his own truth. Actually, there is a single justice for all, this is honesty, humanity, beauty, and, of course, the inner command of the soul-conscientiousness. Speculating on justice, Shakarim Kudaiberdiyev correctly decided, evaluating all this from the position of three truths: mind, faith, and conscience. A prominent representative of modern Kazakhstan philosophy S. K Myrzaly writes: "...we should evaluate this sudden idea of Shakarim as the quintessence of the thousand-year development of Kazakh spirituality" [6, 252-253]. This position of the Kazakh scientist is absolutely objective, because much depends on a man's conscience. All that is true, fair, and good comes from conscience. The source of conscience is the heart, according to AbayKunanbayev.

In the work of Abay Kunanbayev, the ideas about the mission of man to nature, society and man are put to the fore. The scientist characterizes that a man's duty consists in his good intentions and actions. Most importantly, a man shall contemplate his spiritual self; wholeheartedly understand the essence of his existence. A human who has acknowledged the essence of his spiritual being will strive to live in harmony with his conscience.

Abay Kunanbayev in his "Words of Edification" wrote: "Does a human have anything more precious than his heart?... If the tongue obeys the heart, then there are no mistakes, and if the tongue lies, then the heart is deceived" [2, 177]. Love, sincerity, morality, compassion, kindness, piety, and charity come from the heart. Thus, all the best qualities in human nature come from heart. However the great Kazakh philosopher considers the heart in close connection with the mind. He calls a right-minded man, in the true sense, a man. Will, heart, and mind are the three key concepts of Abay Kunanbayev's ethics. The 17 words of "Word of Edification" are devoted to the philosophical understanding of these three concepts. The philosopher so accurately and fairly describes the role of each of these ethical concepts that it becomes obvious that without the unity and cohesion of these man qualities, it is impossible to realize the true perfection of human. AbayKunanbayev writes on behalf of the heart: "I am the king of the human being. I drive the blood through my veins, there is no life without me ... I have respect for the elders and mercy for the younger ones. How often they do not keep me clean, how often they humiliate me. But if the heart is honest and unblameable, then there is no resentment between people. I

admire virtue and make people run away from evil like a snake, all that is good – modesty, justice, charity, compassion-all comes from me"[3,180].

Researching AbayKunanbayev's views about the heart, we can conclude that a scientist means morality by the heart.

Abay Kunanbayev's heritage has been deeply studied by M. Auezov. The scientist identified three sources of Abay's creative work. In his opinion, the first source of Abay's creative work was the ancient Kazakh culture, imprinted in oral and written monuments of the past. This is a classic poetic heritage of Kazakh people, which is a rich spiritual Arsenal of the spiritual store of the Kazakh culture, passed on by word of mouth. The great poet Abay Kunanbayev deeply understood the essence of poetry, continued the tradition of his ancestors, and enriched classical poetry with his poems, reflecting the current reality. Due to this precise reason he was called a representative of critical realism. The second source of Abay's creativity is classical Eastern culture: Uzbek, Tajik, Uighur, Kyrgyz and others. Most often, Abay relied on the views of the great poets of the East. His entire life was accompanied by a spiritual Muse inspired by Eastern classics. He thought like Eastern thinkers, was firm in his beliefs about honesty and integrity, and dreamed of equitable society. He paid special attention to the spiritual qualities of human. The scientist adhered to certain moral principles and positions. According to his belief, it is the human noble and lofty qualities that distinguish a man from an animal. Man shall exist by genuine human qualities, otherwise what is his difference from other living beings?

The third source of his heritage is Russian literature, philosophy, and culture. In "Edification" "The twenty-fifth word" is entirely devoted to thinking about the meaning of Russian culture and Russian science for the Kazakh people. "The main thing is to learn Russian science. In order to avoid vices and achieve virtue, you need to know the Russian language and Russian culture. It can't be emphasized the importance of this program for educating the Kazakh people, for their long-standing friendship with the Great Russian people and enculturation. In his works, Abay taught to distinguish the Russian people and their democratic culture from the tsarist colonizers and their policies. Abay encourages Kazakhs to learn the Russian language, Russian science, Russian philosophy and culture in order to do a power of good to native people.

The motto of outstanding Kazakh thinker Abay Kunanbayev is "Be, become a Man!". The scientist does not just call the people to humanity. This formula has a deeply moral, aesthetic essence, as the scientist with his appeal reminds a man of his

destiny in the world. The moral meaning of AbayKunanbayev's formula "Be a Man" is a high assessment of the role and destiny of a man in life. In the understanding of a scientist, a human should be a synthesis of mind and humanity, diligence and education, mutual understanding and trust. As the scientist stated, the Sun and Moon-the decoration of the sky, forests and berries-the decoration of the mountains, and man-the decoration of the earth, he shall match himself. According to the Kazakh thinker, compliance with oneself, living as a "human" in the true sense, and living in accordance with mind are the main requirements for a human.

Herewith, educational ideas that are aimed at the development of education and culture in society are leading in AbayKunanbayev's work. Urging people to enlightenment, he strived to get through with ignorance, misunderstanding. As a true philosopher, he sincerely believed that controlling the mind can lead to the heights of virtuous human existence. He also believed that changing social life would bring about change in morals and customs. Thus, evil gives way to good. These ideas of the great Kazakh thinker can become the theoretical and conceptual basis for overcoming the spiritual crisis. Furthermore, AbayKunanbayev's ideas, edifications, and appeals were educating that they may well serve for cultural and intellectual development in present time.

Many researchers acknowledge the fact that Abay Kunanbayev is a great humanist. In truth, the works "Words of Edification" and "Book of wisdom" deal with the problems of humanism and charity. His thoughts, strength and aspirations were applied towards the welfare of the people, to provide fertile ground for human habitation. He lived with the people, felt fully valid if people did not suffer, tried to influence the minds of the people with his appeals, edifying words, and poems. The main goal of his ethical and aesthetic teaching is the moral and intellectual perfection of man, through which he achieves the beautiful.

The merit of Abay Kunanbayev in the difficult life of the Kazakh people in the second half of XIX century was a consistent explanation of the complex situation of the colonial peoples under Tsarist Russia. He criticized inequality and injustice. In such tough years, the scientist tried to facilitate the life of the people and become their spiritual bonds. However, many of his efforts were in vain. In such difficult political situation, it was impossible to strive against the government system of Tsarist Russia. But nevertheless Abay Kunanbayev reflects his thoughts and edifications, very useful advices in his works. G. Yessim in the monograph "Khakim Abay" mentions the words of Abay in his thirty-seventh word that it is the duty of "a

reasonable man to save the unfortunate crowd". [6,127] It is in this act that the benevolence and virtue of man are reflected.

Exploring the nature of man and his different social status, Abay argues that people are equal by nature. In his thirty-fourth word, he writes: "In this world, birth and growth, satiety and hunger, grief and death, the structure of the body and the place where a human came from and where he should go-all this is the same" [3,218]

Thus, the great humanist considers the relationship between good and evil. In his opinion, how virtuous or vicious a human will be depends on his will. AbayKunanbayev considered in depth the moral actions and natural abilities of a man. In his opinion, morality is the main criterion for developing a human.

In modern philosophy of Kazakhstan, there is an opinion that the ethical teachings of Abay and Shakarim are the quintessence of Kazakh philosophy. The reason for this statement lies in the fact he is indeed one of those public figures whose activities are closely related to the people`s life. Furthermore the moral level of his work is extremely high.

Deep insight into the work of the great Kazakh thinker, studying his philosophical search showed that, despite the dynamic development of our countries under globalization, the heritage of AbayKunanbayev appears relevant. Being the spiritual core of the latest transformations and prospects for the development of our society, Abay Kunanbayev's social and philosophical views are particularly relevant. The works of the Kazakh poet-thinker are of immediate interest because they return us to understanding and rethinking the specifics of the national identity and cultural heritage of the Kazakh people. They have an exceptional originality of form and word usage. In the work of Abay Kunanbayev, it is difficult to highlight any one specific topic, because, whatever he wrote, the first duty was to address himself, his world perception and world outlook. Analysis of philosophical ideas of the Kazakh poet-thinker gives an insight into the internal logic of their development and proposes his worldview as an integral system. Like many representatives of the Kazakh intellectual culture, Abay places the emphasis on the idea of moral self-improvement of a human, his ambition and confidence in thoughts and deeds. "Perfect man" is not only Abay's philosophy principle, but also the background of his intellectual life. Thus, the creative career of AbayKunanbayev as a poet, philosopher and thinker is inextricably connected with the history and culture of the Kazakh people. Such a philosopher's consciousness of himself can be defined from the position of self-conception as a human in the system of relations of society, his interests and ideals.

CONCLUSION

Therefore, having examined the ethical and aesthetic views of AbayKunanbayev, we draw conclusion:

firstly, Abay's ethical concept of "be, become a man" is considered as a methodology of fundamental moral, aesthetic, socio-cultural transformation of a human and society during a period of spiritual crisis;

secondly, from the comparative analysis of the anthropological and existential philosophy of AbayKunanbayev and the great Eastern philosophers, it is drawn a conclusion that the philosopher called man and society to virtue, a beautiful way of life, justice and humanity, which, according to the scientist, constitute the human essence and they are inherent in him by nature. Most significantly is that in the conditions of difficult colonial existence of the Central Asian States, he managed to strive against ignorance, tried to give his people a new moral impulse of "recovery" or "development";

thirdly, the role of the philosophical heritage in the enrichment of national culture has been investigated, and the depth of the poet's understanding of the essence of the social purpose of spiritual culture in the modern world has been revealed. Thus, the concept of "moral personality" is revealed in the views of AbayKunanbayev. The top of his ethical and aesthetic teaching was his "Imani Gul" concept. He tried to develop noble personality traits in younger generation. His philosophy of morality is considered as the most important concept of modern culture.

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