

## THE MEANING OF HUMAN EXISTENCE IN THE WORKS OF ABAY KUNANBAYEV

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Abay's main contribution to Kazakh culture and folklore lies in his poetry, which expresses great nationalism and grew out of Kazakh folk culture. Before him, most of the Kazakh poetry was oral, echoing the nomadic habits of the people from the Kazakh steppes. However, during the life of Abay, a number of important socio-political and socio-economic changes took place. Russian influence in Kazakhstan continued to grow, leading to increased educational opportunities as well as the study of a number of different philosophies, Russian, Western or Asian. Abay Kunanbaevich plunged into the cultural and philosophical history of these recently discovered geographical regions [5].

In this sense, Abay's creative poetry influenced the philosophical thinking of educated Kazakhs. The leaders of the Alash Orda movement saw in him their inspiration and spiritual predecessor. Modern Kazakh images of Abay usually depict him in full traditional dress with a dombra (Kazakh national instrument). Today Kazakhs revere Abay as one of the first folk heroes who entered the national consciousness of their people. Almaty State University named after Abay, therefore, is one of the main avenues of the city of Almaty. There are also public schools with his name.

"... The world of Abay is our guiding star. She will not let us go astray. We use it to determine our main landmarks. For all the hardest; he answered soul-embarrassing questions a long time ago. Listening to Abai, listening to his advice, even then it was possible to direct the great nomad on the right path ..." [2].

Abay is one of the greatest humanists of the past. Influencing the minds and feelings of people, renewing society by means of a poetic word, deep respect for human dignity – this is what is characteristic of Abay the humanist. I am not composing a verse for fun, I am not filling a verse with inventions, for those who are sensitive with hearing, heart and soul for the young, I give birth to my verse, since Abay himself determined the subject of his work [1]. Despite the fact that Abay belonged to the elite of the Kazakh society, he never protected himself from the catastrophe and the needs of outstanding people. On the contrary, as a phi-

losopher, he lived with the fact that his people lived, shared with them their pain and hardships. There was little joy, but how could he live and enjoy? Abay's feat, in fact, his whole life was a real feat and only in the interests of his people, their pain reflected on his big heart, the heart of a philosopher and a person. Wealth and livestock did not concern him. As a thinker and patriot of his homeland, his heart cried with blood, as he knew all the needs and hopes of his people in order to be satisfied with the environment. Communication with exiled Russian Social Democrats like E. P. Mikhoelis, N. Dolgoplov and S. Gross gave an impetus to his potential abilities [6].

He won extraordinary authority and popularity, which were not previously known in the steppe. He was surrounded by akyns (oral improvisers), singers, composers and young talented people, socio-philosophical and literary schools were created. Abay's moral and ethical views were not just the fruit of his fantasy about observing the life and social system of Kazakhs. Abay carefully studied the works of ancient philosophers such as Plato and Aristotle, as well as the works of modern German philosophers such as Kant, Hegel and Feuerbach. Ethical and aesthetic problems, despite their importance, cannot be solved without reference to the solution of more general questions of philosophy. One of these questions was the question of the general foundations of the existence and knowledge of God and man. The wise Abay loved to repeat the words of the Prophet Muhammad: "A good person is one who benefits people" ["Khaliya" – "Words of edification", thirty-eighth word]. The essays "Khaliya" ("Words of edification") or "Kara soz" ("Book of words") occupy a special place in the art of Abai. This name combines forty-five "Words" – small, carefully designed, artistically executed stylistically complete fragments [3].

Philosophical ideas about the meaning of human existence are very diverse. In the most general terms, you can divide them into two branches. Some philosophers are looking for the meaning of life within themselves, in all visible forms and manifestations of life: in love and goodness, in pleasure, in achieving power over the world, in the perfection of the mind, and so on. Abay's philosophical views are closely related to his educational ideas. He acted as the ideologist of the progressive part of the Kazakh peasantry, striving for economic and cultural rapprochement with the great Russian people and understanding the usefulness of studying Russian science and Russian knowledge, the benefits of enlightenment. That is why the philosophical views of Abay Kunanbayev are permeated with the ideas of scientific progress and the enlightenment of the people. Abay elevates the human mind and condemns ignorance and obscurantism [4].

Abay considers human consciousness in close connection with a person's labor activity. In this regard, his "Twenty-seventh Word" deserves attention, showing the essence of the difference between man and animal, Abay argues that people differ from animals in their consciousness, ability to explore and learn the laws of the

world around them. Abay's existence was original and unique, unlike any other experience, not only because of the uniqueness of the steppe – a place where the transcendental spirit is formed, but also because of the unprecedented harshness of national criticism, which may be unprecedented in world literature [7].

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