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ABAI KUNANBAIULY – A GREAT POET, THE FOUNDER OF KAZAKH WRITTEN LITERATURE

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Abstract. *Introduction.* This article examines the diverse work of Abai Kunanbayuly, an outstanding Kazakh poet who made a significant contribution to the development of national literature, philosophical thought, culture, art, and pedagogy. *Goals and objectives* of this study – to explore various aspects of the creative and socio-political activities of Abai Kunanbayuly, drawing on the works of scholars and archival materials. *Results.* Abai Kunanbayuly had a profound influence on the development of Kazakh literature, philosophy, art, culture, and pedagogical thought. His ideas also influenced the development of other members of the Kazakh intelligentsia. Abai's work was influenced by Eastern philosophy and poetry, as well as the ideas of Western and Russian intellectuals. A proponent of progressive ideas, the poet called on people to acquire knowledge, educate themselves, and discover the world. Kunanbayev's philosophical thought, permeated by his work and his ideas on a fully developed individual, deserves special attention. In the absence of ideological control and censorship, the scholarly community was able to study the socio-political activities of Abai's father, Kunanbay Uskenbayev, as well as the poet himself. *Conclusion.* The life and work of Abai Kunanbayuly, a major Kazakh poet and philosopher, has received close attention from researchers both during the Soviet era and after independence. However, in the new historical context, his works often acquire new meanings without losing their relevance and serve as a source for scholars in the fields of literary criticism, philosophy, psychology, and pedagogy.

Keywords: Abai Kunanbayev, life and work, founder of Kazakh literature, national philosophy, pedagogy, psychology

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Аннотация. *Kіріспе.* Мақалада ұлттық әдебиет, философиялық ой, мәдениет пен өнер және педагогиканың дамуына зор үлес қосқан қазақтың ұлы ақыны Абай Құнанбайұлының сан қырлы қызметі қарастырылады. *Зерттеудің мақсаты мен міндеттері* – ғалымдардың еңбектері мен архив материалдары негізінде Абай Құнанбайұлының шығармашылық және қоғамдық-саяси қызметінің түрлі қырларын зерттеу. *Нәтижелер.* Абай Құнанбайұлы қазақ әдебиетінің, философиясының, өнері мен мәдениетінің, педагогикалық ойының дамуында атқарған қызметі орасан зор. Оның идеялары қазақ зиялыларының басқа өкілдерінің қалыптасуына да әсер етті. Абай шығармашылығына шығыс философиясы мен поэзиясы, сондай-ақ батыс пен орыс ойшылдарының идеялары ықпал жасады. Алдыңғы қатарлы озық ойлардың жақтаушысы болған ақын халықты білім алуға, ағартушылыққа және дүниені танып-білуге шақырды. А. Құнанбаевтың философиялық ой-толғамдары, оның шығармашылығын бойлай өтетін «толық адам» туралы идеялары ерекше назар аударуға тұрарлық. Идеологиялық бақылау мен цензура болмаған жағдайда ғылыми қауымдастыққа Абайдың әкесі Құнанбай Өскенбайұлының және ақынның өз қоғамдық-саяси қызметін терең зерттеуге мүмкіндік туды. *Қорытынды.* Қазақтың ұлы ақыны және философы Абай Құнанбайұлының өмірі мен шығармашылығы кеңестік дәуірде де, тәуелсіздік жылдарында да зерттеушілердің айрықша назарына ілінген. Соған қарамастан, жаңа тарихи жағдайда оның еңбектері жаңа мазмұнға ие болып, өзектілігін жоғалтпай, әдебиеттану, философия, психология және педагогика салаларындағы зерттеушілер үшін құндылығы жоғары дереккөз болып қала береді.

Түйін сөздер: Абай Құнанбайұлы, өмірі мен шығармашылығы, қазақ әдебиетінің негізін қалаушы, ұлттық философия, педагогика, психология

Алғыс. Бұл мақала Қазақстан Республикасы Ғылым және жоғары білім министрлігінің BR28713085 – «XX–XXI ғасырдың бірінші ширегіндегі зияткерлік тарихты қазақстандық тарихшылар мен әдебиетшілердің еңбектері негізінде кешенді пәнаралық зерттеу» гранттық қаржыландыру жобасы аясында дайындалды.

Дәйексөз үшін: Қабылдинов З.Е. Абай Құнанбайұлы – ұлы ақын, қазақ жазба әдебиетінің негізін қалаушы // Asian Journal “Steppe Panorama”. 2025. Т. 12. № 5. 1299–1309 бб. (Ағылш.). DOI: 10.51943/2710-3994_2025_12_5_1299-1309

АБАЙ КУНАНБАЙУЛЫ – ВЕЛИКИЙ ПОЭТ, ОСНОВОПОЛОЖНИК КАЗАХСКОЙ ПИСЬМЕННОЙ ЛИТЕРАТУРЫ

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Аннотация. *Введение.* В статье рассмотрена разносторонняя деятельность Абая Кунанбайулы, выдающегося казахского поэта, внесшего значительный вклад в развитие национальной литературы, философской мысли, культуры, искусства, педагогики. *Цели и задачи исследования* – исследовать на основе работ ученых и архивных материалов различные аспекты творческой и общественно-политической деятельности Абая Кунанбайулы. *Результаты.* Абай Кунанбайулы оказал большое влияние на развитие казахской литературы, философии, искусства, культуры, педагогической мысли. Его идеи оказали влияние и на формирование других представителей казахской интеллигенции. На творчество Абая оказали влияние как восточная философия, поэзия, так и идеи западных и российских интеллектуалов. Будучи сторонником передовых идей, поэт призывал народ к приобретению знания, просвещению и открытию для себя мира. Отдельного внимания заслуживает философская мысль А. Кунанбаева, идеи о развитии во всех смыслах человеке, которыми пронизано его творчество. В условиях отсутствия идеологического контроля и цензуры научное сообщество получило возможность изучить общественно-политическую деятельность отца Абая, Кунанбая Ускенбаева, а также самого поэта. *Заключение.* Жизни и деятельности Абая Кунанбайулы, как крупнейшего казахского поэта и философа, уделялось пристальное внимание исследователей, как в советское время, так и в период независимости. Тем не менее, в новых исторических условиях его работы зачастую обретают новые смыслы, не теряя своей актуальности и являясь во многом источником для разработок ученых в области литературоведения, философии, психологии и педагогики.

Ключевые слова: Абай Кунанбаев, жизнь и творчество, основоположник казахской литературы, национальная философия, педагогика, психология

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Introduction

The work of Abai Kunanbayuly was a major achievement in the development of Kazakh national literature, reaching the pinnacle of realism in Kazakh literature under new historical conditions, the goal of which is to truthfully and accurately depict reality in fiction. Having absorbed the richness of his native oral poetry, drawn to the cultural values of the East, and to the works of Russian and European writers, he emerged as an innovative poet, a humanist, and an exponent of the progressive views of his era.

Today, when interdisciplinarity is in demand in research, Abai's multifaceted work and universalism reveal new facets to his admirers, drawing attention to the author's universality. In this respect, his idea of “Tolyk Adam” resonates with the ideas of ancient Greek philosophers about the harmoniously developed individual. As researchers note, in the ancient Greek understanding, a philosopher is someone with knowledge in various fields (Cassidy, 2002: 172–175).

As the proverb goes, “The greater good can be seen from a distance”, at this stage in the development of Kazakhstani society, readers are rediscovering Abai's work, becoming increasingly convinced of the enduring relevance of his works, which help us rethink our current reality. At this stage in the development of scholarship, Abai's diverse interests and knowledge from a wide range of fields, complementing each other, require close scholarly attention. This article is an attempt to understand the uniqueness and universality of Abai Kunanbayev's talent in the modern era.

The development of the poet. The future poet was born in 1845 in the village of Syrt Kaskabulak in the Chingiz intermountain region near the city of Semey (now the Abai district of the Abai region). At birth, he was named Ibrahim, but his grandmother Zere called her beloved grandson Abai, meaning "prudent, cautious". Abai came from a noble and wealthy family of biys. His father, Kunanbay, as a prominent and colorful personality, played a huge role in shaping Abai's character, views, and qualities such as humanity, justice, and determination. Kunanbay Oskenbayuly was a biy, a headman, and a volost governor. In 1849, he was elected senior sultan of the Karkaraly district, being of regular people descent. "The construction of the first wooden mosque in Central Kazakhstan (Karkaraly) at his own expense was one manifestation of his respectful attitude toward Islamic traditions" (Kassymbayev, 1995: 15).

At the end of his life, Kunanbay performed the Hajj to Mecca, where he built a guesthouse for pilgrims from Kazakhstan.

Abai's mother, Ulzhan, was also from a noble family: the great poet's qualities of wit and subtle sarcasm were inherited by the thinker through his mother. His grandmother, Zere, a great connoisseur of folk literature, instilled in her grandson a love of learning. It was thanks to his grandmother and mother that Abai developed an early interest in creativity and poetry. From a young age, he listened rapturously to the steppe akyns and storytellers, absorbing examples of folk poetry and, imitating them, began to compose his first poems. The renowned poet Dulat Babataiuly was a frequent guest, recognizing Abai's poetic gift and blessing the future poet.

Abai received his initial education from the village mullah Gabitkhan. When he was 10 years old, his father brought him to Semipalatinsk and enrolled him first in the Gabduljappar madrasah, then in the Akhmet Riza madrasah, where he studied from 1855 to 1859. While studying at the madrasah, Abai simultaneously attended a secular Russian school. He was fluent in Arabic, Persian, and other Eastern languages. He read the classic works of the East in the original, including Navoi, Ferdowsi, Nizami, Saadi, Jami, Hafiz, and Saykhali. He was familiar with Arabic-Persian, Old Turkic, Russian, and Western European literature.

Without completing his studies in the city, Abai, at his father's insistence, returned to the village, where he began to delve into judicial and administrative matters as the future head of the Tobykty clan. He mastered the techniques of verbal contests, where honed eloquence, wit, and resourcefulness served as weapons. The future poet interacted extensively with biys and poets, musicians, and steppe thinkers. The leader of the Alash movement, A. Bukeikhan, wrote on this subject: "By the age of 20, Abai had earned fame as the foremost orator (sheshen), the foremost expert on folk life and its legal customs, memorizing numerous decisions on various cases by famous biys... he presented a walking collection of folk legends, proverbs, tales, and aphorisms" (Bukeikhan, 1995: 308).

Abai's example illustrates how a genius, a man of progressive views, often finds himself at odds with the established laws of his society.

The established inter-clan relations and the specific nature of traditional society largely prevailed over the pursuit of justice and ran counter to Abai's progressive ideas and innovation. Considering the current crisis in traditional education in Kazakh society, the generally poorly educated population, often far removed from the ideals of enlightenment, and focused primarily on solving everyday, pressing problems within the existing system of relationships in Kazakh society, one can imagine Abai's position as a man with a heightened sense of justice, a broad outlook, and a desire for enlightenment.

This was precisely what caused the poet's rift in relations with his father, Kunanbay, the senior sultan, a remarkable figure, a man of great intelligence, but also a harsh man who did not always understand Abai's humanistic views and saw him as his successor. As senior sultan, Kunanbay sometimes made harsh decisions based on traditional Kazakh law [Oskenbajuly, 2014].

At the same time, Abai treated his father with respect, striving to resolve inter-clan feuds in his own humane way, settling conflicts between Kunanbai and his relatives, and keeping his father from making unfair decisions (Auezov, 2012: 289–391.).

At the same time, drawn into civil strife by his father, Abai could not agree with his actions and often went against Kunanbai's wishes, resolving disputes fairly. As a result, when the poet was 28, his relationship with his father broke down (Auezov, 2018).

Materials and Methods

The primary methods used in this study are description, which provides insight into the historical context in which Abai Kunanbayev lived and worked, and analysis, which allows for a deeper understanding of the author's work and an appreciation of his multifaceted talent.

Discussion

As early as 1945, amidst the surge of national consciousness following victory in the Great Patriotic War, M. Auezov, co-authored with B. Kenjebaev, wrote a work dedicated to Abai, where “Abai studies” was discussed as a scholarly problem (Auezov, 1945: 32). N. Sabitov also made a significant contribution to Abai studies. In the postwar period, a collection of Abai's works, published between 1889 and 1945, was published in Kazakh and Russian, as well as materials about him in Uzbek, Tatar, and Kyrgyz (Sabitov, 1946: 77). Since the Soviet period, the author's works have been analyzed and studied by scholars from various angles, revealing and evaluating the poet's multifaceted legacy. R. Syzdykova draws particular attention to the rich language Abai uses in his works, where, alongside the distinctive Kazakh language, Arabic and Persian words are used (Syzdykova, 1968: 334).

In another work dedicated to Abai, R. Syzdykova examines Abai's use of prehistoric literary tradition in his works, as well as the changes and discoveries he made in poetic syntax. Moreover, the syntactic structure of the author's poems, according to the researcher, changes depending on the verses' expression and compositional composition (Syzdykova, 1970: 175). Scholars note the influence of Abai's work on the works of other classics of Kazakh literature, particularly S. Toraigyrov, drawing attention to the continuity of traditions and worldviews (Kozhakeyev, 1969: 31).

Soviet researchers also noted profound philosophical thought in the poet's pedagogical views (Tazhibayev: 1957, 80).

B.G. Gabdullin draws attention to the philosophical and ethical aspects of Abai's work, his ideas on the purpose and essence of man (Gabdullin, 1970: 102).

Moreover, even in the early stages of Abai's research, Abai scholars rightly recognized the multifaceted nature of his talent, his interest in philosophy, the socio-political aspects of society, pedagogy, and psychology (Abaydyn..., 1954: 269).

Results

Abai's Public Activities. Abai took an active part in the life of the steppe. In 1866, at the age of 21, he became the volost governor of the Kuchuk-Tobykty volost, and in 1875, the Konyr-Kokshe-Tobykty volost. He was known as a generous and wealthy man, owning 1,000 horses and 2,000 sheep. The poet's childhood and youth coincided with the military advance of the tsarist troops into southern Kazakhstan. He witnessed the introduction of administrative reforms from the 1860s to the 1890s. As a volost governor, he strove to conduct business fairly and honestly, earning deep respect from the common people. Abai gradually came to the conclusion that proper education could in much help solving the problems of Kazakh society, so he became an active advocate of enlightenment. In May 1885, Abai Qunanbayuly took an active part in the extraordinary congress of biys, overseen by Governor-General V.S. Tseklinsky, held in the town of Karamola on the banks of the Shar River in the vast Semipalatinsk region. At the congress, the famous “Karamola Statute” (Abai..., 1995: 62–82) was adopted, comprising 93 articles on Kazakh customary law. At this congress, approximately 100 Kazakh biys from five districts of the Semipalatinsk region elected Abai as their supreme biy, further demonstrating his enormous authority and influence among the steppe people. This was one of the first legal documents in the Kazakh language, printed and distributed among the people. “Entire tribes and clans turned to Abai for sound advice... Even Kazakhs from remote districts – Karkaraly, Pavlodar, Ust-Kamenogorsk, Zaysan, and Lepsin –came to him to resolve long-standing disputes over land and other litigious matters” (Auezov, 2008: 155).

He was often subjected to attacks from ill-wishers among local officials and fellow tribesmen. Seeking justice, Abai submitted an appeal to the Governing Senate of Russia in 1900, defending his civic dignity and exposing the lawlessness of local authorities (Abai, 2020: 157–172). His interactions with representatives of the progressive Russian intelligentsia, participants in the Polish and Ukrainian national liberation movements exiled to the Steppe region, had a profound influence on the formation of Abai's views. These included E. Michaelis, S. Gross, N. Konshin, N. Dolgoplov, and others. They frequently visited Abai and had a significant influence on the formation of his views and beliefs. Thanks to them, the poet became acquainted with many works by A.S. Pushkin, M.Yu. Lermontov, and others.

In 1886, at the initiative of E. Michaelis, Abai was elected a member of the Semipalatinsk Regional Statistical Committee. In 1883, a local history museum and library were established under this committee, and Abai became a regular reader. In 1885, through the exiled N. Dolgoplov, he donated approximately 60 exhibits to the local history museum. In the modest Semipalatinsk library and in contact with representatives of progressive democratic thought, the poet found himself and his purpose as a citizen poet fighting ignorance and backwardness. In 1887, the Society for the Care of Primary Education was established in Semey: Abai and his sons Akylbai and Magauiya were members of this society in 1893–1894.

In his 1885 book “Siberia and Exile”, American journalist and writer George Kennan, citing A.A. Leontiev, a close friend of Abai, was one of the first foreigners to describe the remarkable nomad studying Western European philosophers and historians in the Semipalatinsk library: “I know an old Kirghiz – Ibrahim Konobai – who not only visits the library but even reads such authors as Mill, Buckle, and Draper... he seriously studies English philosophers” (Kennan, 1906: 48).

In April 1902, the Semipalatinsk subdivision of the West Siberian Department of the Russian Geographical Society was created on the basis of the Statistical Committee, and Abai Kunanbayuly was an honorary member. In 1900, Abai's article “Note on the Origins of the Clans of the Middle Kirghiz Horde” (Notes, 1927: 8–9) was published in the “Memorial Book of the Semipalatinsk Region”, which generated considerable interest among the scholarly community. His extensive knowledge of the genealogy of the Middle Zhuz clans helped Abai accurately determine the origins of each clan.

The great thinker's authority and his friendship with exiles aroused the envy and suspicion of some ignorant fellow tribesmen and tsarist officials.

There are even known instances of conspiracies and beatings of Abai by his fellow tribesmen.

According to Abai scholars, during Abai's service as a volost governor, more than 100 denunciations were filed against him, and 12 cases were opened based on false facts (180 let: 2025).

Slandorous denunciations of Abai began, and on April 25, 1903, a search was conducted of the poet and his sons' home. The pretext was a postal receipt for a registered letter sent by Shaimerden Kosshegulov found by police in Kokchetav (CSA RK. F. 64. Inv. 1. C. 938. P. 144). Many of his books were confiscated. The police saw this as a threat to the existing authorities and drew up a report, after which constant surveillance of the poet's activities was established.

However, in a character reference compiled by the military governor of the Semipalatinsk region, Galkin, dated August 1, 1903, addressed to the Steppe Governor-General, it was stated: “Kunanbayev is a highly developed and intelligent person. He served two three-year terms as biy, three three-year terms as governor of the Chingiz volost, and then one three-year term as governor of the Mukur volost. Kunanbayev's service was distinguished by prudent management, diligence, energy, loyalty to the government, and an absence of fanaticism. Kunanbayev is very interested in Russian literature, subscribes to books, newspapers and magazines” (CSA RK. F. 15. Inv. 2. C. 399. P. 85–86).

In general, speaking about Abai, it should be noted that in his example one can observe how a genius, on the one hand, being “timeless”, relevant at all times, on the other hand, most likely will not be accepted by people, living in any particular society, in any historical period, will not be understood even by the closest people, and will perhaps be subjected to persecution.

A series of tragic events severely undermined Abai's health: he lost his beloved brother Ospan, his eldest son, the poet Abdrakhman, and in the spring of 1904, his other son, Magauiya, died. Abai never recovered from these blows of fate: he withdrew into himself and avoided social contact. Forty days after Magauiya's death, on June 23, 1904, before reaching his sixtieth birthday, the great poet passed away. He was buried in the area of Zhidebai in what is now the Abai Region.

Abai's Poetry and Views. Abai began writing poetry as a child. His name became widely known in the mid-1880s, with the publication of his poem "Summer". Abai truly came to poetry in his mature years, between the ages of 35 and 40. Abai channeled the full force of his enlightening ideas into poetry. It's no coincidence that every line of his poetry is filled with thought, a multifaceted impact on the mind and heart. Everything Abai left behind that is highly poetic, instructive, and humane begins with his embrace of realism. Abai's poetic life was short, but during this time, he contributed immensely to the work of several generations of poets and linguists. A great educator and reformer of the word, Abai strove to make it a means of education. Abai tirelessly worked to refine poetry, introducing new verse forms, and achieving stability, flexibility, precision, and imagery in the literary language.

He was the bearer of everything new and progressive in Kazakh society. His profound understanding of the demands of the times, the spirit of the people, and his vibrant, multifaceted talent enabled Abai to elevate national culture, literature, and art, as well as the people's socio-aesthetic thought, to a fundamentally new level. He is rightfully considered the founder of modern Kazakh written literature and the modern Kazakh literary language, and the initiator of a new musical art. In his multifaceted work, Abai emerges as a herald of the benefits of knowledge, the enlightenment of the people, and calls for active, positive mutual understanding and brotherhood among peoples. He lived his entire life in an atmosphere of moral quest for goodness and justice, and all his poetry was a search for the ideal and perfection of man. The brilliant Abai believed that those who isolate themselves in their own little worlds become spiritually impoverished, calling for a brotherly love of humanity, while those who rise to the level of universal human interests become highly moral individuals.

Abai's literary legacy includes exceptionally highly artistic lyric poetry, hitherto unrivaled in its philosophical depth and masterful craftsmanship, including works such as "Iskander" (about Alexander the Great), "Masgud" (on an Eastern theme), and the unfinished "Tale of Azim". 45 words of edification ("Gakliya") (Abai, 2003: 240), an essay "A few words about the origin of the Kazakhs" and letters (Abai, 2020: 528.) All facets of the Kazakh soul were embodied in the poems of the great poet: its subtle lyricism, doubts and desperate searches, bitter sarcasm and all-conquering faith in the creative potential of its people.

Moreover, profound philosophical thought permeates all of the poet's work, including seemingly light lyrics, descriptions of natural phenomena, and romantic relationships (Abai, 1980: 88).

It is no coincidence that in later periods, Abai's works began to be published, including with new translations, as hermeneutic works (Abai (Ibrahim) Kunanbayev: 1996, 222).

In fact, in the philosopher's "Words of Edification", one can find references to Socrates (Word 27), his ideas on the universe and the existence of the Creator (Abai: 2020, 178), which allows for a broader view of Abai's works, their philosophical level and universality.

Abai authored approximately 170 poems and 56 translations. He also wrote poems and the prose poem "Qara soz" ("Words of Edification"), consisting of 45 short parables or philosophical treatises that address issues of history, pedagogy, morality, and the rights of the Kazakh people. The great Abai's rich legacy includes more than 20 musical works, including the songs "Cegiz ayaq" ("Eight-Line Poem"), "Qop Boldy Zhanym" ("My Spirit Is Humbled"), "Kozimnin Qarasy" ("The Iris of My Eyes"), and others.

The poet was troubled by the mass impoverishment of his fellow tribesmen, the arbitrary actions of tsarist officials, and the bribery and greed of some volost governors. In his poetry, he shamed the stingy rich who were unwilling to extend a helping hand to their impoverished compatriots. He condemned some biys who had lost the respect of their people, while offering his own solutions: "The

institution of biys among the Kazakhs is a special category, and not every winner of an election is given the power to administer justice... therefore, one should not get carried away with numbers; it would be better to elect three biys from each volost". "Elect the most worthy and for a permanent term, then the replacement of any of them would be an event and a reminder of justice for the rest..." (Abai, 1995: 20–21).

Abai called on society to work; seeing that an idle life led to poverty, he urged his fellow countrymen to work hard and engage in livestock breeding. Since the frequent jute (djute) in the steppe led to the loss of livestock and poverty, Abai supported the transition to agriculture and active engagement in crafts and trade. In this regard, Abai wrote: "Learn how to grow grain properly, how to trade profitably. Think about having material wealth in your home".

In the fight against poverty, he placed great hopes on decent and fair volost governors, who would fulfill their election promises. According to Abai, any wealthy person is obliged to donate a portion of their income to charity. He could not help but see the tragedy of the Steppe, when entire clans clashed in the struggle for the positions of volost governor. This was a time when volost governorships were purchased, and the one with connections among Russian officials and the greatest wealth was chosen.

The poet and thinker called upon the steppe dwellers to pursue knowledge and education. Abai understood that through upbringing and education, youth could be freed from many vices, and he advocated for the opening of schools for Kazakh children. The poet believed it was essential to be aware of each day of one's life. In his poem "Gylym tappai maqtanba" ("Do not brag unless you have acquired knowledge"), he called on young people to abandon five vices: quarrelsomeness, deceit, boasting, laziness, and aimless leisure. At the same time, he believed in striving for five noble qualities: daring, hard work, deep reflection, conscious self-control, and kindness.

In "Words of Edification", Abai addresses the problems and moral character of the people, exposing the vices that plague Kazakh society: bribery, envy, arrogance, deference to rank, social injustice, and idle leisure. At the same time, Abai's works reveal a sincere concern for the future of the Kazakh people: "Oh, my Kazakhs, my poor people! ...Where is the truth? Your mind won't understand!", "Dirty in words and deeds...", Finally I became a volost chief, having squandered all my wealth on bribes.

...It is enough to read the philosopher's lines to see his deep concern for the fate of the people: "...That's what happened to us. And the reason for this is the exclusion from agriculture, trade, and crafts: science... And one day, a black thought was born: let the people become poorer and poorer, for the more poor there are, the cheaper their labor, the more disadvantaged, the more spacious the pastures and the more defenseless the wintering grounds... I see how, in this hustle and bustle, my people are becoming smaller every year and more and more immoral... I'm Kazakh by birth, but I have a strange relationship with my people. I can't figure out if I hate them or love them. The steppe is filled with theft and incitement...

A thief tries to profit by stealing livestock, and a rich man, as the victim, seeks to recover his goods with a "plus". A servant of justice, of course, fleeces both the plaintiff, promising to compensate him for the loss, and the thief, promising him freedom. Those who consider themselves to be self-serving also don't want to miss out on a piece of the action. And they have many options: they can, for example, inform on the thief, help him escape, or buy the stolen goods for next to nothing." (Abai, 2018: 256).

The great steppe thinker asserted that a true human being can only become one when one of his children develops a thirst for science and knowledge. According to the talented poet, a child can be raised to be a worthy individual by taking several factors into account: heredity, a favorable social environment or surroundings, purposeful upbringing, and quality instruction. He set a personal example in education by sending his children to Russian educational institutions. For example, he sent his son Abdrakhman to the Tyumen Real School, then to the Mikhailovskoye Artillery School. Abai himself home-schooled all 20 of his children.

His excellent knowledge of Russian allowed the poet to translate several works by Mikhail Lermontov into Kazakh. Among his translations are "The Demon", "Prayer", "The Dagger",

“I Go Out Alone on the Road”, “Sail”, and “Gifts of the Terek”. Abai also translated excerpts from A.S. Pushkin's poem “Eugene Onegin” and was also fond of translating Krylov's fables into Kazakh. He translated over 50 works by renowned Russian poets, enriching Kazakh literature. Having begun writing poetry in childhood, Abai went through all the stages of poetic development: from rapturous youthful love letters to passionate lyricism, merciless mockery of ignorance and parasitism, to a meteoric rise to the heights of high civic consciousness, expressed in compassion for his people, intolerance of any manifestation of evil, and a desire to introduce the Kazakh steppe to the life and culture of other countries and peoples. Abai's civic consciousness was expressed in the following aspects: 1. Love for his people and a desire to improve the living conditions of ordinary people; 2. An analysis of Kazakh society in the second half of the 19th century in his major ethical and philosophical work, “Words of Edification”; 3. Motivation for self-development and self-education. Abai understood that the logic of the world's development compels people to work on themselves, to become better, stronger, and smarter. His work forms a core worldview based on humanism.

In the power and expressiveness of his realistic images, the multifaceted ideological content, and thematic diversity, Abai's work represents a veritable encyclopedia of the life of the Kazakh people.

Abai is a symbol of the spiritual rebirth of the Kazakh people. He had a profound influence on the emerging Kazakh national intelligentsia of the late 19th and early 20th centuries. Thus, the leaders of the national democratic movement “Alash” perceived Abai as their spiritual forerunner, a symbol of the rebirth of the Kazakh nation. The Alash leader A. Bukeikhan became Abai's first biographer. His obituary article, “Abai (Ibrahim) Kunanbayev”, was published in the newspaper “Semipalatinsky Listok” (Semipalatinsk Leaflet) in 1905, and then reprinted in 1907 with Abai's portrait in the journal “Notes of the Semipalatinsk Subdivision of the West Siberian Department of the Imperial Geographical Society”.

Abai managed to cultivate talented students: his followers included close relatives and students – Shakarim, Kokbai, Akylbai, Kakitai, and others. During his lifetime, the poet did not collect his poems, but rather wrote them down on various scraps of paper and distributed them to young people, who tried to memorize them. His works were passed down orally by steppe akyns (poem singers). In 1909, with the assistance of A. Bukeikhan, and through the efforts of his nephew Kakitai and son Turagul, the first collection of Abai's poems was published in St. Petersburg.

Abai educated his sons, Abdrakhman and Magavya, and his daughter, Gulbadam, at the city's Russian school. The poet also placed great hopes on his son, Akylbay (Abai, 2018: 256).

Conclusion

Abai occupies a prominent place in national history and literature, being the founder of national written literature. The poetry and teachings of this great poet had a profound impact not only on his contemporaries but also on subsequent generations. Abai's work played a significant role in the development of socio-political thought in Kazakhstan in the 19th and 20th centuries, shaping the people's new perspective on reality. The great thinker's creative legacy inspired the Kazakh intelligentsia during the most critical and turbulent period of the nihilistic threat, and was of paramount importance in the development of modern literature, culture, and art in Kazakhstan and neighboring Turkic-speaking states.

Streets and avenues in cities and villages across Kazakhstan are named after the great Abai, and streets in Delhi, Cairo, Berlin, Tashkent, Bishkek, Kyiv, and other cities around the world bear his name. His name has been given to the Kazakh National Pedagogical University and the State Academic Opera and Ballet Theater in Almaty. More than 20 monuments to the poet have been erected in Kazakhstan, China, Russia, Iran, Ukraine, Egypt, and elsewhere. Universities in Kazakhstan hold annual international and national conferences in his honor. In recognition of his talent and contributions to all humanity, UNESCO declared 1995 the Year of Abai. The 150th anniversary of the great poet's birth was widely celebrated worldwide, and in 2020, the world celebrated his 175th anniversary.

In 1940, the House-Museum of the Great Abai opened to visitors in the city of Semey in the Abai region. In 1990, by government decree, it was transformed into the Zhidebai-Borili State Historical, Cultural, and Literary Memorial Museum-Reserve. Abai science and culture centers have been established at several leading foreign universities. In 2020, by a decree of the Government of the Republic of Kazakhstan, August 10 was declared Abai Day and added to the calendar of public holidays. The prominent Kazakh writer Mukhtar Auezov's major work, the multi-volume novel “The Path of Abai”, which won the Lenin Prize and has been translated into many languages, is dedicated to Abai Qunanbayuly.

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