

ABAI'S SOCIAL ANTHOLOGY AND THE MODERN AGE

**NISANBAEV, A./НЫСАНБАЕВ, А.
KAZAKHISTAN/KAZAKHSTAN/КАЗАХСТАН**

The period of Abai's creative work coincided with that historical time, the end of which took the traditional Kazakh society out on the new level of development and the stage of the radical change of the way of social being. We mean the forcible annexation of Kazakhstan to Russia, when the colonial policy of tsarist Russia was embedded all over, it gradually abolished all more or less distinctive signs of political and state independence of Kazakh society. The fundamental revolution occurred not only in the way of life, social and economic structure, state and territorial management, but in psychology, culture and frame of mind of Kazakh society. It specified that atmosphere in which the poet – thinker's world – view took shape.

The systemic crisis that spreaded all over the Kazakh society, the beginning of which started in the second quarter of XVIII century and ended in the 60-ties of the XIX century, was stipulated by the colonization of this land. Consequently, it made possible the meeting of two ethnoses – Kazakh and Russian, two cultures – nomadic and settled, two flows of population – resettlement and indigenous, two ways of economy – agrarian and industrial and so on. The character of meeting of these two contrasts not always, not everywhere and not in all aspects and levels was identical to the meeting of two speeding starts to each other. It was complicated and often dramatical, full of unpredictable events, and consequently, happening unevenly – peacefully and contentiously.

Such meeting of two so contradictory and on the same time somehow close and forced to interact of social community's types had as a consequence a row of the positive and negative results. Undoubtedly, the positive factor of such interaction was the transition of the Kazakh society to more progressive economic system and way of economic activity. It lead at first to semisettled and then to the final settlement of the traditional Kazakh society, development of commodity – money relations, rise of the trade and industrial interconnections and replacement of the primitive

types of cattle – breeding activity with more perfect, and finally, to the creation of the stable base for the rapid development of the productive forces of society. The negative factor of such interaction was the bigger social differentiation, which washed away the patriarchal lifestyle of aul, loss of identificational signs of the former social community, the more consolidated in the society's and individuals' consciousness rupture between psychology and moral values of generations, the rupture of bonds connecting patrimonial community.

The change of former administrative division of Kazakhstan, on the one hand, strengthened the colonial dependence, so far as developed the conditions for the more centralised power, but on the other hand, it created certain conditions for the ceasing of intergeneric struggle and disunity. It seemed to promote of introduction of the progressive forms of management, but in fact, served the colonization. Considerable limitation, in fact, the replacement of the former legal regulators of the traditional society in the form of biy's court, thereby denial of the former social organization, went along with the common colonization, but at the same time, they in certain measure promoted the liquidation of the political disunity.

Thus, the difficulties of the transition to the new social, political, economic and sacral relations experienced by the traditional Kazakh society, created the objective conditions for understanding of such changes, having stipulated the various “modes” of the new social ontology. So far as, social, political and philosophic ideas agitating social consciousness of Russia more and more vigorously penetrated Kazakhstan, they could not but, with the former settled opinions, influenced on the perspective of development of the social ideas in Kazakhstan. They are, first of all, ideas of revolutionary democracy, ideas of narodnik movement, decemrists and so on. It is clear that in such conditions the former social ontology corresponding to traditional society requirements and consolidated by the institute of khans and biys, was in crisis and in the new social – political conditions was losing its positions. The demand in the new ontology, as an external, necessary to Kazakh society and as an internal existential necessary to individuals came into being.

The former social ontology fixed the generic base and structure of Kazakh society, person's attachment to the collectivist trending of the generic community, its dependence on the natural, the whole in this case, where the ethnic definition was predominate. Society was mingled with nature, its structural organization and management, based on the

respecting the seniors of clan, distinguishing the clan's summit, did not let an individual to present himself as a independant social unit. Based on the wholly natural factors of living a social life, Kazakh society consolidated the traditional, vital and production lifestyle in the legal and moral culture, reconstructed it on the various levels and in various shapes of education and in the forming of the individuals' world-view opinions.

Reforms in the Steppe prosecuted by the tsarist Russian administration changed the basis of social being of the traditional Kazakh society and caused fermentation in the social consciousness, rise and activation of national self – consciousness.

Abai thought over the “ontological design”, comprehending the complex and contradictory situation of social crisis, in which the Kazakh society turned out to be. He could not accept the former social ontology, so far as the basis of the traditional Kazakh society's being radically undermined and its development in this direction had no perspectives. But, society like Abai himself needs a strong support, an unshakable basis of being. Its search poignantly difficult for Abai, they accompanied with the melancholy for ideal, penetrated with dramatism and deep sorrow, but in any way they directed to affirmation of such an ideal, which would mean the start of man's elevation and would be directed to happiness achivement by him.

Such a basis, according to the thinker's contemplations is an absolute origin, the chief and sole point of support in a man's life – God. “The spiritual qualities – the most important in a man's life – Abai wrote in the sixth word. – The living soul and responsive heart must lead a man, then his labour and prosperity make sense”¹.

“Existence is in Universe, Universe exists in Allah, and Allah, as Muhammad wrote in the holly book – hadis, is displayed in the eight his manifests and ninety nine qualittites - he continues in his thirty eighthth word”². Omnipotent Allah all knowledgeable, just and mercifull. He is all-powerfull and a man is penetrated by His deep love. Nothing among that deliver good to a man, serves Allah, because He needs nothing. For a man He is hidden secret but He is cognized by His manifestation, a man is able to learn about Him by the created world, because God is single and He is in everything, asserts Abai.

¹ Abai. Words of edification. S. Sanbayeva. Edition – 2. Alma – Ata: Zhalyn, 1982. – C.21. (Абай. Слова назидания. Пер. с казахского С.Санбаева. Изд.2. – Алма-Ата: Жалын, 1982. – С.21)

² Ibid. C.110.

In his creative work Abai reflected a man's condition standing on the break – a man who has no past, because those values and lifestyles in which a man existed sank into oblivion, and there is no present time, cause the present unsteady and unstable. And finally, it is a man's condition who tries to build up the contours of the hopeful future from unsteady and unclear and often tragic being. The last is very necessary, because by the deep view of the thinker “the people which has no a great goal or common truth is spiritually dead. And where there is no life, there is no perfectness”³

The Abai's position, by our opinion contradicts with the pre – Abai's social ontology on the point, where the initial spot of the society's system becomes a man, an individual with all richness of his soul, a man who primordially is richer than a society, and a man who creates his relations with other people. If the former ontology insisted on the priority of the clan's commonality, elevating to the principle of necessity the basis of clan, but for Abai the principle of necessity degenerated into the rule of crowd, therewith often ignorant, into the rule of stranger's opinion and clan's prejudices. That is why a man's being as well as society's being is inconceivable without enlightenment for Abai, that is why Abai's appeal to the Kazakh people to gain knowledge and science sounds so insistently. This appeal of the Kazakh thinker is actual nowadays as well.

That is why the place of an individual in Abay's social ontology that is taken in the social hierarchy or the social organization, his role in it – repeated and derivated phenomenon. Moreover, they are examined by Abay as a negative result of social interactions development, where the ruler is not a man, but a bureaucrat, not an inspired by God's light personality, but a follower of cult and so on. Abai distinctly comprehends and fixes the vicious influence, which makes as a result of alienation spiritually deprived and featureless outward force, which makes a human being change his veritable face, become an adulator or calumniator, betray friendship and be a servant.

He realized with the heartfelt depth meaningfulness of the human personality, he elevated a man, erected on the level of philosophic principle the thesis “Adam bol!” – “Be a human being!”, that on our opinion, expresses the very essence of his social ontology. In this ontology society do not suppress a man and does not make him a specialized screw of social system or a mechanical appendix of production, but every man, spiritually and morally developing, keeping deep in heart devotion and fidelity to the

³ Ibid.C.121.

Lord, following the voice of conscience and act by conscience, creates the community's whole. It is exactly that is why, in our view, Abai pays so much attention to men's friendship. This main leitmotif of social interactions and social relations successively sounds in poetry and in philosophical contemplations of the thinker.

The principle "Adam bol!" let understand the meaning of the intellect embodiment in the sphere of the moral relations, cause he fixes and characterizes the human's communication not only from the position of outer direction from one man to another, but from the position of the internal orientation to himself, the voice of conscience inside of every individual. Moral behaviour, according to Abai, always suppose to act not only conformable to the external circumstance, norms, traditions, but conformable to the internal will consciously subordinated to his own mind. Reasonable behaviour that is why is the truly human behaviour, moral behaviour is the reasonable behaviour.

Abai's views are characterized by the assert that mind is able to control feelings, emotions and will of a man, thereby a man, according to Abai, can not and must not be captured by his "nature", he must go beyond it and rise above his nature. Thanks to breeding, culture, enrichment with knowledge a man should improve his bents. This is the main idea of the enlightening conception of Abai.

It is necessary to underline one more important aspect, related to Abai's personality, characterizing that his thoughts about morality do not separate from his life practical position, were his belief. The voice of his conscience required truthful comprehension of his own Kazakh people's fate, required saying let in be impartial, but truth to his people about itself, because according to Abai, the people which has no a great goal or a common truth is spiritually dead. And where there is no life, there is no perfectness. This is a life credo of Abai, who embodied into life the moral requirement of his philosophy "Adam bol!", having become an inexhaustible source of Kazakh people's spiritual force, its rise on the great way of the spiritual perfectness. We need to form the skills to think by heart.

The peculiarity of Abai's social ontology, except the differences mentioned above, concluded, in our view, that he does not stands on the position of the clan centralism, break off with it, but he does not hurry to stand on the position of individualism, all the more so capitalistic selfishness. Remarkably and strongly the thinker expressed it in the following words: "Empty egoism as well as any manifestation of selfishness, slayed in this

world not a sole person. That is why to become a mulla is not sufficient, a man must become a human being ". Abai issues from that that a man included in the system of social relations and connections, - is the alpha and omega of the social system and guaranty of its development. But seeing the same differences and negative facts, which occurred in Kazakh society, he is not able to accept the reasonable egoist, because such an ideal deforms a man, deprives him of that humanity, which grew from the subsoil of social ontology, in which the main form of communication was "aralasu".

This is the form of spontaneous connections of individuals, where there was a meeting occurred of "I" and "Other" face to face, where there in the song contests the joint creativity of individuals came into life, where the basis roused, fastening the men's relations, in the form of hospitality, the good attitude to a traveller, which founded the "basis of the human's essence". It is also, according to Abai presented by itself "liveliness of perception", "magnetic force of homogeneous" and "sensitiveness of heart".

What means for Abai being a human? Being a human means, first of all, to merge with God in his heart and speed for knowledge, justice and mercy. It means to correspond to the predestination which was defined to a man by the Lord, it means to do good to people, to bring the light of knowledge to them, to be compassionate and honest. Gaining and improvement of these moral qualities can be achieved, according to Abai, by the diligence and devotion to science, faith and life. Humaneness is that form of generality, in which a society should realize itself. That is why in society the definitive must be human relations, and not the political, economic or any other relations.

"The essence of human being, - asserts the thinker, - consists of love, justice and spiritualness. People can not do without these origins. There can not be a occurrence in life without them. Heaven created our world in a such manner"⁴.

The creative work of Abai – is the concentrated expression of Kazakh people spiritualness, Abai is the conscience of Kazakh people. Who else, except him wrote with such pain about the imperfections and misfortune of people in the Kazakh culture? And who else so furiously craved for its enlightenment and deliverance from ignorance? Abai showed that in spite of disillusionment and tiredness of misfortunes and hardships, lack of comprehension and discord inside the Kazakh society, this society has

⁴ Ibid.C.157-158.

a possibility to transform its imperfect world and to achieve the heights of perfectness. Abai's philosophy expresses the points of various cultures concentration, it opens a dialogue of cultures to one another, and the author's dialogue with himself. Abai expressing the universal aspirations to the heights of perfection, – is beyond time and beyond the territorial borders, that is why through him and his creative work the Kazakh culture becomes understandable to many world cultures. Kazakh people and its spiritual heritage is echoed in the hearts of other peoples' representatives and this process is the beginning of creation of the new human community, its humanistic values and ideals.

This circumstance confirms the known truth about that the past is the key for the comprehension of the present. Our present time is the more globalizing world, a world in which peoples and cultures become the more interdependable. To preserve a spiritual potential, produced by the ontological ideas of Abai, to develop it in the new historical conditions – the task of our critical time and our contemporaries. It appears that godsent seeds of historical past, drawing us nearer to the understanding of how real is our being, make it invaluable, and make us crave for perfection. That is why Abai – the nerve, heart and mind of Kazakh people – becomes a source of the spiritual enrichment and enlightenment in the epoch of global socio – cultural changes of XXI century.

