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Historical – social and spiritual character of Abai's worldview

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Existential character of Abai's worldview was dealt within historical-social and spiritual character in a presented work. The current work is devoted to Master's degree students and PhD students, academic teaching staff and scholars on the history of philosophy, and well suited to general readers.

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Introduction

"Existence" is an alternative to the concepts of life, survival, and residence. Why does Man come to life? What is the meaning of human existence? What kind of ideals should a man pursue in his human life? What values should one follow to achieve one's goals? What qualities do not fit human nature? Such questions have incited existential researchers and made them look for clues. A famous philosopher like Abdumalik Nysanbayev and Garifolla Yessim said that since early years of spiritual freedom, "Kazakh philosophy has been a humanistic philosophy, a philosophy of living, a philosophy of existentialism" [1]. The philosophical works of the last decade have only validated this point.

"Existentialism as a philosophical trend of Western European philosophy originated in the twentieth century. As for Kazakh philosophy, it is worth noting that it existed from the very beginning of mankind. The eternal questions such as the essence and content of life, the issue of life and death have preoccupied especially Korkyt Ata, Abai, Shakarim, Magzhan Zhumabayev who became founders of philosophical systems, who supported the ideas of life essence, meaning of life and death, human eternal problems as well" [2, p. 66].

The Kazakh worldview tackles concepts such as world, life, death, honor, conscience, love, goodness, loyalty, wisdom, fate, obedience, repentance, thankfulness, patience, satisfaction, grace, knowledge, morality that defines meaning, as well as existentialism. They are not merely seen as a guiding star or precious support, but have become an intrinsic part of the history from the period of Korkyt to Abai leaving an unforgettable trace penetrating deep into the ethnic consciousness of Kazakh people, and it is valued as golden heritage.

The 20th century European existentialism may be regarded as another crisis in Western civilization. Some

scholars who are tributary to a Europe-centered view consider that only Kierkegaard, Heidegger, Jaspers, Sartre, Kamyu, and Abbagnano can be seen as representatives of existential philosophy. In fact, since the basic beginnings of human history the existential questions have preoccupied all important thinkers, including Confucius, Gautama, Socrates, Plato, Aristotle, Farabi, Kant, Tolstoy, and Abai. This type of philosophical approach resembles the pessimism and attitude of the spider, whose main characteristics are: alertness, fear, depression, death, life, faith, grief, sufferance, blame, rivalry, injustice, cruelty, unhappiness. The only way out of these senseless experiences is death. The true nature of a human being is determined only when death is near. All that was before was a life of immorality, and obedience to false imperatives. That is why this type of existentialism is a pessimistic and agitated outlook, which makes the human being look absurd.

Kazakh existential philosophy is totally different. During the peak of his career, a prominent writer Abish Kekilbayev assumed that although the Kazakhs were ruled under sword-rattling and obliged to survive on the purgatory line, they had never lost their religiosity, responsibility, affection, nobility, hospitality, on the contrary they had excessive enthusiasm to live.

National Philosophy has thus become an object of thought and analysis, taking over elements from Anarys and Farabi, from the ancient Far East, from the Oriental and Greek world outlooks, consciously choosing to tackle “eternal” questions of human, social and ethical character.

Anarys wanted to bring the Greek education system to his fellow countrymen, to instill in them the desire of the Scythians to become one of the most civilized nations. Farabi thought the goal of human life was to achieve happiness, and the good city was, in his view, a community of people who had a clear knowledge of true happiness and a clear

understanding of how to achieve it. Balasagun's idea that the goal of man's life is to get elevated reflects the optimism of the Kazakh thinkers, who had an infinite faith in human nature.

Another genius, Hoja Ahmed Yassaviy, believed that the ultimate goal of a human being was to become "A Complete Man" (Al Nasr al-Kamil). A well-known professor A. Abouov in his work on Yassaviy's worldview says: "The characteristic of Yassaviy is that the person sets himself extremely complicated question, the purpose of which is to become closer to Allah, and the more he loves the true Allah in these ways, the closer he will be to him [3, p.93]. In order to preserve man's perfection and self-perfection, it is necessary to abstain from such desires as sexuality, ignorance, sinfulness, and fall into the path of Allah. In the history of religion, the name of Yassaviy, the prophet, and Mansur al-Khalajad, proves that such Muslims existed in Islamic history. Yassaviy himself is one of those excellent people.

The following term as "A gifted man" which was widely used in Yassaviy's "Book of Wisdom", continued with the idea of "A Complete man", was thoroughly analyzed in Abai's work. Most of the two geniuses' thoughts are interconnected and intertwined. However, Abai's existential issues were related to more sensitive person, who was thinking of the future of his people, which he tackled in his poetry. His self-esteem, his loneliness, his lack of disciplines which was expressed by his words, eventually turned his deep-seated worldview into a different direction.

Abai's "Book of Edification" opens up with the following sentence: "Have we had a good life or a bad life? Even when we have only spent a part of our life, we are able to see distant, arcane, articulation and controversy. Now we are in the midst of the earth, in agony, and having seen everything, we have to continue with the rest of our lives" [4, p. 89]. Such existential questions show that Abai strives to understand the world in a new type of thought.

Abai is sometimes anxious, but he is always devout, and never tired of his own nationality. It would be a mistake to say that the poet did not believe in the future, that he slammed the future: "hope is broken", "thick spring, thick spring water".

Hakim is needed today. As the Ex-President of Kazakhstan, Nursultan Nazarbayev, said in his speech at Abai's anniversary "Abai's careful reader would have realized that his views were directly aligned with today's economy: Abai's world is like a metal or iron that cannot be misled for seven nights, so we can analyze the correctness of our life, because Abai has already given us a lot of answers. Anyone who claims that when he reads Abai he would be able to change his mind, should know that they would not have enough time to listen to Abai's plans" [5].

Getting familiar and reading Abai's works, we find the best existential ideas, both in prose and in poetry.

The good people of the nation were those who tried to make the situation better and saddened when it worsened, who were victorious, merciful and courageous. In Abai's words such people are characterized by: love, form, mahram, pure intention, magrifat, cheerfulness, vitality, spirituality, diligence, honesty, humbleness, brotherhood, kindness, sensitivity, intelligence. Humanity, which is in harmony with human nature, is born out of three loves. The first is the love of Allah, the Creator of the world. As science is all-embracing, it is a matter of science. Since Allah's path is the path of truth, it is love for truth and justice. But if the animal is proud of its value, honor, respect, and goodness, it does not break it, but rather it affects a person.

There are many negative traits that can become overwhelming weaknesses. Abai called that kind of people half a human being, half a Muslim. They have bad sides such as: ignorance, licentiousness, wickedness, deceit, shamelessness, disrespect, pride, arrogance, vanity, haughtiness, insolence, unwillingness, greed, discernment,

elegance, anger, destitution, unkindness. But Abai does not put all of these unloving qualities at the same level. Many of them cause people to humiliate one another. Not just Kazakhs, but also other common people, as all are the same. "There are three things that you have to save a person from, and then you should flee, first is ignorance, second is laziness, and third is cunningness" [6, p. 212]. The others are not only the property of the Kazakhs. "There is nothing to be ashamed of in the history of the Kazakhs" [7], - announces Nursultan Nazarbayev. Indeed, that is a right point to mention.

However, Abai's era was a period of transition, just as the one we now experience. At that time, Kazakhs were deprived of self-determination, self-awareness, divorce, and aggression. Abai cannot be separated from the rest of the people, he was a man of his time. He saw, learned, felt, and wrote all that. Moreover, he did not simply write, he wrote in a humorous, vigilant, trampled, semi-deserted and desirable way. But his writings also display bitterness, and dissatisfaction in the face of his country. That is why it is difficult to stay away from Abai when it comes to studying the mentality religion and language of our people. Today, the Kazakh people understand their nature through Abai.

Thus Abai's philosophy questions the ways and features of life, religion, mentality, knowledge, behavior, purpose, and other issues. The quest for the existential character of such a worldview is a reflection of our spiritual independence.

There are few philosophers in Kazakhstan who have not been attracted to the path of Abai. The first reason for this is that "Abai is like a prophet, and the mystery of such a phenomenon can be traced back to all aspects of life" [8]. The second reason is that while studying any of the great personalities of national philosophy, it is difficult to overlook Abai's worldview and creativity. Abai is a model of the modern thinking process developing on the Kazakh soil, the

methodological key to a real understanding of the Kazakh nature and essence.

Thus, thousands of works have been published since gaining our independence. There are also salient, programmatic and conceptual works written specifically for the jubilee.

Among the most sophisticated conceptual studies of Abai's spiritual treasure is A. Nysanbayev, M. Orynbekov, Zh. Moldabekov, Garifolla Yessim, G. Barlybayeva, T. Aitkazin's "Abai's worldview and philosophy" [9], Garifolla Yessim's "Hakim Abai" [10], and M. Orynbekov's "Philosophical perceptions of Abai" [11].

Among the works that provide a methodological basis for the scientific analysis of human problems, we should recall those of our well-known scholars Zh. Altaev, G. Akmambetov, A. Abov, A. Kasabek, S. Bulekbaev, N. Baitenova, B. Nurzhanov, T. Gabitov, K. Gabdullina, J. Bekbosynova, N. Shakhanova, K. Begalinova, B. Kazyhanova, D. Kisayibov, Z. Mukashev, S. Kenzhebeyev, A. Nauryzbayeva, A. Kasymzhanova, S. Tarkaev, M. Sabit, R. Absattarov, T. Abzhanov, G. Telebayev, K. Rakhmatullin.

In recent years, Seitakhmetov, G. Solovyova, S. Colchigin, A. Kapyshev, A. Kamalidenova, A. Artemyev's works on human life, life and death, social responsibility were also published.

Significant and profound dissertation studies in the national language were produced as well, due to the need to consider many issues of national philosophy. Among them worth mentioning are the works of K. Beisenov, A. Taizhanov, T. Ryskaliyev, T. Aitkazin, N. Musaeva, S. Nurmuratov, Sh. Rysbekova.

In all these works, we have come across the notion of existentialism three times, when talking about the generations of great people in the history of Kazakhstan. One is an article published on the 150th anniversary of the Hakim under the

title "Abai, an existential thinker", authored by the French philosophers Jospelin Perar and Marivinne Perro [12, 139-141]. The other two came out of G. Nurysheva's work: "Poet Makhambet's existentialism", and "Goal and freedom: Poet Magzhan's existentialism".

It is worth noting sophisticated ideas expressed by the following prominent scholars who focused on Abai's work M. Auezov, S. Mukanov, G. Musirepov, A. Margulan, A. Konyratbayev, M. Gabdullin, Kh. Suinshaliev, Zh.Ysmailov, M. Myrzakhmetov, M. Silchenko, K. Zhumaliev, S. Kaskabasob, S. Kirabaev, Z. Akhmetov, K. Mukhamedkhanov.

Of course, such issues as the existential anxiety and grief, the uncertainty of life, the insecurity of the individual, and the fear of being overthrown were also tackled in the works of famous western thinkers. However, Abai was not familiar with their works, because they lived after his time, and western pessimism were alien to him. That is why there are only grounds for researching Abai in a comparative way. Today, the existential character of Abai's worldview as a specific theme of Kazakh philosophy does not make the subject of scientific research.

The thoughts which occur in existential character of Abai's worldview and in his poetry, and also his analysis of the mystery of the human being were reflected in his "Book of Edification". Abai's poetry, his poetries written before his "Book of Edification" possess philosophical deep meaning. Abai's worldview carries existential harmony with the legacy of prominent representatives of Traditional Kazakh culture such as: Korkyt, Asan Kaigy, Shalkiiz, Shal akyn, Zhirenshe Sheshen, Bukhar zhyrau, Tole bi, Kazybek bi and Aiteke bi.

The issues that are at the core of all Kazakh philosophy - man and humanity, mankind and personality, individuality and morality, the ways to happiness and prosperity which are characteristic of Farabi, Balasaguni, Yassaviy, Kashgari and

Abai. However, Abai's world view is a reflection of an all-sovereign equity that gives all issues of universal significance and implicitly continuity, inclination and harmony. Thus, he had existential approach for the following notions as the character of a man in Abai's "Book of Edification", man and nature, man and society, man and Allah.

Abai's philosophy is considered as a reflection of contradictions of society. Such an approach is familiar to scholars like I. Kabylov, G. Tokzhanov, and later K. Beisenbiev. However, so far Abai has been unilaterally assessed on this regard from an ideological point of view only. Now, in the circumstances of a sovereign Kazakhstan, Abai's worldview can be reviewed from the point of view a comprehensive and historical reality.

The Kazakh sage Abai could not stay away from the social contradictions of society and the important issues that influenced the shaping of the historical period in which he lived. The existential questions of his world originated in the deep changes affecting the life of the traditional Kazakh society in the second half of the nineteenth century and the particularities of the future of the study of the human philosophy. Abai Kunanbayev's worldview was influenced by representatives of traditional Kazakh culture like Korkyt, Asan Kaigy, Shalkiiz, by the poetry of philosophical significance of eastern culture of Tole bi, and as well as by Western and Russian philosophy. Abai shaped his way of thinking through a critical assessment of everything he read. He analyzed human nature and the nature of the nation in meaningful perceptions and created a unique worldview.

Abai's poetry has a special place in defining his worldview. The harmony between the human emotions and the natural environment makes it possible to connect the world with inner person. Abai discovered significant aspects of his society, nature of Kazakh people and the nature and mentality of the nation. The existential feature of Abai's humanism and

thought consists in the acceptance of individual's life as a priceless, duplicable value.

Abai's creative work in the "Book of Edification" is a unique testimony of the thinker's self-consciousness. This work has been written as an edification which is a rarity in the history of the world philosophy. The main issue here is how to bring up "a complete man". According to Abai "a complete man" is a person of high spirituality, a man with a duty to the world and a duty to humanity, a person who loves mankind, appreciates righteousness and is on the path of truth. This is the main reason for the recognition for the book "Book of Edification" as the work of an existential thinker.

The history of world philosophy is a constant exchange of ideas. There are philosophical systems that resemble and vary at the same time. Abai's philosophy is unique existential exploration of the purpose of life. This exploration is undertaken under the form of a spiritual, comparative dialogue with Western existentialist philosopher such as Socrates.

It is obviously valuable to discover Abai's imagination and creed, the secrets of his inner world, his charm and love, which seem to have been forgotten, because each generation finds in them its own meaning. Abai's rediscovery will open new perspectives. During harsh and transitional period Abai is close to us with his existential impulse. Ultimately, to explore this aspect and present it to society is a philosophical task.

The concepts of national pride and identity, mentality, unity, social cognition, historical consciousness, memory, humanity and society, humanity and religion, traditional culture should be regarded as the heritage presented by Abai.

1. HISTORICAL-SOCIAL AND SPIRITUAL MOTIVES IN ABAI'S EXISTENTIAL WORLDVIEW

1.1. Historical and social motives of existential character of Abai's worldview

When the existential feature of Abai's worldview is discussed, it is impossible not to make analysis on tough life conditions of Kazakh people which was established during Abai's period. Abai is a son of his era, moreover he had been working for three years as a bolys¹. The false view of the colonial policy in the royal government is the action of "all sorts of scurvy, and petty scum" making people enemies to each other and ruined unity of people, "Russians ruled Kazakh land and turned colonial bis² into enemies for each other and their violence towards ordinary people. Abai had to take part in meetings of rich figures who competed to be in authority and witnessed the complaints of ordinary people who suffered from this battle with "bitter tongue, sharp words and fierce pen" tried to expose the country's "anxious, graceless, lazy, crafty, foxy"

"I would like to fix the era, If it's even hard for me ..." [13, p. 132]. He stated that his existential worldview counteracted the darkness and ignorance "fighting alone against dozens" the state of his soul, heartbeat, secret of his soul

"My heart is hurt", he mourned. He wrote a lot of work on debates about existentialism. He was a person who always shared with his future generation. That is why Abai's worldview, his mood, society, the mood of society members is an image of his inner life. There is an effort to recognize the era through Abai, and vice versa Abai through the era.

"To understand Abai's worldview, first of all it is not enough to emphasize his ideas, it is necessary to grasp

thoroughly the realities of life and living conditions from that historical period, which is illustrated in Abai's worldview" [14, p.322-323].

Abai is a unique man who has mastered priceless wisdom of the steppe at that time, spreading the worldview of all nomadic people, their realities, and intelligence and made a great contribution to the development of world consciousness. Abai's creative work is a great contribution to the world spiritual treasure of nomadic culture. Since then, Abai's life and career is an image of life between settled and nomadic lifestyle, and also the life of a great thinker is a reflection of cognition, culture, law and tradition, authority and social contradiction.

The history of his life was full of large-scale spiritual and daily tragedies which were reflected in his works.

Due to Abai's life aspirations, he witnessed loss of the land of his independent nation that the ancient traditional nomadic lifestyle suffered from the pressure of authority in his life. He was particularly impressed by the chaos of soul freedom of his nation.

Consequently, a professor Zh. Moldabekov gives another reason for Abai's wisdom. He means that Abai's inner world always struggles for renewal trend, as Abai disappointed and witnessed lots of tough events "during troubled years" he became an adult very fast. He achieved maturity so fast because of vigorous life during his period. Abai's greatness is his specific individuality, his spiritual and social responsibility for life and ability to make great breakthroughs in human world. It is known that greatness is the achievement of renewal. However, it is important to remember that renewal begins with aspiration. Otherwise, it is quite hard to comprehend the role of history and individuality" [15, p.108].

Abai is the first great person of a new Nezam during nomadic era. That is why the tragedy of his work became an image of spiritual and worldly troubles of Kazakh people. The

great catharsis of nomadic society became the basis of the existential worldview of the poet.

The radical changes that affected Abai's life began in 1822. "It was necessary for the royal administration to conquer Kazakhstan by colonial aim implementing a unified system of governance and realizing other measures to gain the country's colonial conquests" [16, p.26]

In 1822, the Russian Empire issued a law "Temporary rules for the administration of Siberian Kazakhs" (Uaqytsha erezhe). Under this law, the khanate tradition was destroyed in the Kazakh steppes, and the supreme Sultanate replaced it. Senior sultans should be identified only from the khan's tribe. At that time the scale of Tobyk was expanded and Karkaralinsk district was also submitted. Finally, Kunanbay was elected as the eldest Sultan. In fact, there were many controversies during the election. However, Kunanbay's election as the eldest Sultan was due to his prestige, personality, and his eloquence. People honored the glory of Kunanbay, as a "a khan elected from society".

Mukhtar Auezov in his work "The Path of Abai" mentioned that Kunanbay does not aim to describe thoroughly all stages of his life.

During a vulnerable period when we revealed lifestyle of Tobykty, his father Kunanbay played great role in formation of Abai's thoughts and his behavioral stereotype.

Conceptualizing within a historical period, life and activity of Kunanbay in the epic basically includes the period between 1822 field reform and 1867 until new Nezam time. In fact, M. Auezov considers Kunanbay's life as a tragedy of the Kazakh epoch and also regards Abai as a victim of the newest, the hardest and the latest time of the Russian colonization. Actually, Kunanbay related that period to a corrupted system of authority, radical disintegration of the nation's essence. Unfortunately, at that time during the cult of personality when it was impossible to share with their troubles

as it was a violent period, when Mukhtar who wrote his work with big fear it was waste of time to analyze his ideas thoroughly which he intended to tell through his novel.

A well-known mufti Mekemtas Myrzakhmetov, who deeply studied creative laboratory of a great novelist, said: "When a biographer (Mukhtar Auezov) wrote the first version of Abai's life, materials about his ancestors Yrgyzbai, Uskenbai, Kunanbay were compiled, a great deal of data about his ancestors was made and in general more research was made on Kunanbay rather than Abai. Unless we get to know Kunanbay, it will be hard to recognize Abai" [17, p.20].

Regarding the 1913th Fund of the Central Scientific Library at National Scientific Academy of the Republic of Kazakhstan in the earliest version of Abai's manuscript about his biography, Mukhtar Auezov wrote straightforward the following idea concerning this matter: "Abai's father is Kunanbay whose father is Uskenbai, and his great-grandfather is Irgizbai, and all of them were in charge among their tribes. Abai's roles in society, his life sustaining activities were established according to their traditions. That is why to determine Abai's life, it is important to know living conditions of previous generations. Thus, sage Abai considers that Abai's wisdom is the continuation of ancestor's wisdom. It is also confirmed by the words that he is from: "Noble kin" (Assyl Tuyaqtan).

It should be noted here that Kazakh nature in the ethno-biological integrity and aspiration for solidarity became one of the reality, stable conditions of national unity. "The great steppe, wild nature, nomadic life is the sole guarantee of obedience for this destiny," it is natural that people must support each other, rather than ignore.

Those immigrants who have felt the need to be supportive referred to the principle "human's day is with the human being". Therefore, every nomadic Kazakh person should set communicative system with relatives and it must be

as a standard of living, a moral and ethical criterion. There are seven regulations that will make nation follow this tradition carefully” [18, p. 37].

Interrelation between fatherhood and childhood is a common goal-oriented approach and unity of action. A. Bokeikhanov and S. Gabbasov's works which were published before the October Revolution proved his thoughts and ideas.

"Abai's grandfather Uskembai urged the authority for fair battle, a lot of Kirghiz from remote tribes suggested to deal with their arguments. Abai had a great deal of impact on Kirghiz for unknown tribe and elected Kunanbay as the Eldest Sultanate of the Karkaralinsk district. Lately then Kunanbay went to Mecca and after the arrival he ignored routine lifestyle, which made the name Kunanbay more popular [19]. As for Gabbasov, in his extensive article, he reported the following in Tatar language: "Mr. Kunanbay was a very clever, calm-hearted man, a scientist who has a passion for knowledge, a great and wise figure from Karkara region. Abai was able to make Kunanbay popular for his nation. There is nobody who does not recognize Abai at present. He was a very wise, extremely brilliant philosopher, and according to Lutin, Abai was not appreciated during his life and after the death everyone is eager to get closer to him by reading his works.

A few years had already passed since Kunanbay and Abai passed away, but they are still in the memory of people including Shakarim Kudaiberdiuly [20].

In January 1895, Abai devoted his life to the dearest son Abdrakhman, who passed away in his youth, after which Abai devoted dozens of poems which began with a phrase "Hero Abysh's past days" Yesterday passed with Abysh". And in one of the poems, Abai propagandized his father Kunanbay who is Abish's grandfather with a nickname "Eskendir, Temir, Shyngystai, as they are famous Muslims". The final conclusion is that "he was a good Kazakh, no one came from

the world, leaving no immortal glory" [13, p. 162]. Thus, the relation between Kunanbay's father and child Abai was based on the interrelation of harmony, life aims and destiny, and was not so different to threaten or irritate the future generation. While working for Kazakh people to reform the Russian Empire in the period 1822-1868, Kunanbay attempted to strengthen the system of public administration with the national reality, and until the "great storm" came to an end, after the Nezam in 1868, Abai struggled with two faced representatives of settled policy by administrative way and humanistic way in sense of philosophical arguments. Most Abai's creativity is looking for clues to these questions. The famous national figure Gabit Musrepov belived that: "It is necessary to become a fan of Kunanbay", it is essential to define Kunanbay Hadj in Kazakh history. Kunanbay should be studied not only through Abai, but also separately as a well-known Kazakh governor.

There were no people to write letters at that time, therefore Kunanbay's many words, deep thoughts, and resolutions were not preserved until present. Obviously, there are many sage words, such as Kunanbay persuaded "My soul matters more than shame, wealth acts more than my soul," "Bad news always follow a poor one," "No one is perfect, anyway fault is found", "Four steps border lie and justice", "Better to witness rather than to hear".

Kunanbay Hadj expected the good habits and qualities from his own children. Kunanbay hoped to educate both his children and other young people equally. Here is information below that gives above said: "In the report, written on January 3rd of this year, the elder ruler Uskenbayev asked for a good teacher of Russian language to educate children Russian and Asian languages for the benefit of Kyrgyz people [21, p. 331]. Certainly, it was difficult to sacrifice wise actions of father and son while fighting against ignorant of Tobykty.

But from the history it is clear that the policy of colonization whose complex purpose is to break the system of authority, completely damage law regulations of subalternity victims. Then whoever is submitted to lead administrative and social system, he will use managing method and slave for empire. The khanate of the Kazakh history, the system of authority was first demolished and divided into several parts. After all, Russia's ignorant colonial policy, which completely weakens the mutual interest of the country, is the real historical reality that has been proven throughout life. The faults of those negative intentions took place when the country had gained sovereignty at the end of the twentieth century, the works of spiritualists such as Solzhenitsyn and Zhirinovskiy were full of those intentions and nowadays this policy is still an issue of importance.

In 1822 Russian Royalty published "Character of Siberian Kirghizia", Temporary Provision on Management of Zhetysay and Syrdarya Oblasts in 1867, Temporary Provision on Management of Field Oblasts in Orenburg and West Siberia General-Governorates in 1868, Regulation on Turkestan Territory Management in 1886. These regulations which Kunanbay and Abai thoroughly researched completely damaged the country. Therefore, Kunanbay's many actions, his arguments intended to call colonial policy, which was nearly at the edge of Constitution, for humanity and honesty. So, when Kunanbay became a stable defender of Russia's colonial policy, Abai always found himself in the real era of colonization with his father's qualities. That means, Abai is a legitimate successor of his father's inheritance.

Of course, Abai's critical thinking did not fail to notice some of the flaws in his father's character. "His Hadj father always criticized his tough character. The fear and the love like the fire and the water does not go together, a person should obey advice of a loving person, advice given through threat and shout will not work" he recalled [22, p. 16].

This time, Abai was a bolshevik, a governor, and a fighter who did not hesitate to confront revolutionary battles in conscious and never avoided state of helplessness peaceful people.

Therefore, the relationship between Kunanbay and Abai is a classical approach, not a fight between the old and the new, the day and the night, but the uncompromising struggle of the father and the child with the common goal of colonialism.

It is necessary to consider that because of the hopeless situation during totalitarian society Mukhtar Auezov had to distort facts, moreover we need to value high estimation of a Polish researcher Adolf Yanuschkevich who honored M. Auezov for his brave actions. When Mr. Yanushkevich was teaching Khaliolla Russian language and Abai the language of Muslims, he was listening to a poet such as Allayer. At that time, he would say, "Is Yskak better than Abai?" He replied: "You'd better rely on Him." This means the father is critic to his own child. The life of Abai's relative Khaliolla's (Khalel) is very similar with Shokan Ualikhanov's. Initially he graduated from Semey and then he studied at Omsk Cadet Corps, where Shokan also studied and took the title of a cornet. Later, he graduated from the military school named after The Emperor Paul in Moscow and took part in the Russian-Turkish war in 1877-78. While he was working in Omsk and he died of disease. Shokan's friend G.N. Potanin gave the following information about Halilullah: "One from the Kyrgyz tribes was curious about the works of cornet Uskenbayev who translated Turgenev, Lermontov and Tolstoy's works and explained the substance of the work for his nation" [23].

Undoubtedly, Abai and Khalel had a lot of discussions about science, education and the world, especially literature and culture. It shows that Abai had an impact from his relatives on the spiritual perspective in future.

Nevertheless, young Abai in his battle with Karatai Sheshen, Zhankutty Sheshen, his father Kunanbay bi, showed that he had a genetic basis for future wisdom, and he mastered folk wisdom since his childhood.

In his research, Professor Abdildin points out that"... Kunanbay takes his 12-years-old son, Abai, to the meeting of Bozhe, Suindik, Baisai and Karatai. His father identified Abai's intelligence, sensibleness a long time before, that meant his ability to recognize a man" [24, P. 79]

Once, Karatai came to the place where Abai was gathering with young guys and began to praise their time and found lots of faults in their past time. After that Abai answered to every his questions and at the end he said, "If there was a hand in your neighborhood, there was not a single person in your life, no one could intercede, because of theft, robbery, abusive" "The poor, and the young boy could not rest securely. Is that good then? "Karatai says," My time is close to the prophet. "And then Abai said, "Alatau's head is nearer to the Sun, but on the top there is eternal snow, and there are different kinds of plants and varieties of fruit on the foot". Rahim is far from good and there is no time far enough, you are not nearer to the Prophet than his father, because he was a kafir.

One day, when Zhankut was sitting in the house of Kunanbay as a guest, Abai came and greeted him. He knows Abai's talent and ability to write poetries, and then unexpectedly asked him, "What's the world based on?" Abai said, "The world is based on hope."

- What can your eyes see? – The eyes cannot see the eyebrows.

- Does a light have a shadow? - The candle does not light its bottom.

- Does a steel knife have a sharp cut? - Steel knife does not cut its own handle.

- Is there a person who does want to eat?

- There is not one who does not want to eat his or her own meal.

Kunanbay was glad with these answers and asked to make them in the form of poem.

Abai continued without any hesitation.

After a while Abai says: Bi aga, may I ask you something? What is valueless and valuable? Zhankutty Botantaiuly replies: Valueless is false, valuable is truth, incorrigible is an old age, your eyes are full of flash which probably means your poetry, your forehead is wide which means your thoughtfulness, and he wished him to be a respectable person of his nation.

Abai's special gift is easily seen in the dialogue from the epopee by Auezov. One day Kunanbay says to his son. I was intending to say to you one thing I was just waiting for appropriate time, I noticed three negative features about you. Listen to this!:

Abai: - Tell me, dad! - He looked at Kunanbay directly and was looking forward to hear:

- First and foremost, you cannot vary the difference between valueless and valuable. You do not value what you have. You waste your preciousness in the sake of laughter, and you are too modest. We must taste the bitter before we can appreciate the sweet.

Secondly, you do not differentiate friends and enemies. Do not be a friend for everyone. You do not have anything to hide. That's not the case with the leader. You will not be able to manage people.

Thirdly, so you think like a Russian. So you go over it. You do not consider that a Muslim is an unrevealed person!

"He discovered and found other faults in his child. And then Abai answers:

"I'm telling you three evidences for three things, Father. I assure I'm right.

First and foremost, you are comparing with typical water. With only one tool one is able to help only one, it would be better to be typical water and be useful for everyone from youth to elderly ones.

You said the second is the way of managing the country. You described the character of the dictators. As far as I know, the country used to be as modest as a sheep at that time and later on it became more sophisticated like a camel. And now, the nation is trying to avoid just richness and shines but trying to focus on education. Now the country is related like a horse, which means very rapid and speedy. Only the shepherd is valued who experiences frost, storm, rain who was covered with snow, slept on ice and used his sleeves as pillows.

Thirdly, you mentioned my resemblance with Russians. For the whole people and me, the world's most beautiful things are art and education. That art is in Russia. If I get all precious things from Russian culture which I cannot get from anywhere else, will they be a stranger for me?" [25, p. 381].

If we analyze these answers, it seems that his exhortation, his edification, became a core for his work. He worried about life conditions of his nation since his early life – being useful for his nation, understanding his nation's world outlook, identifying work of scholars, making propaganda that the most precious is education, learn good things from other nations and avoid bad ones. Taking into account the transience signs of Abai's era, his words were stated in accordance with his time, but his contemporaries could not value and use for their lives. Surprisingly, Abai's work is a meaningful creation which gained its fame only after a century when it was estimated highly by new generation. The peculiarity of Abai's

creation is that his work is immortal which is totally relevant to people's worldview, lifestyle and mentality.

So, studying Abai's way of wisdom, kinship, social heritage, the peculiarity of upbringing, father's heritage influenced on him greatly and here are the features that Abai gained from it:

First of all, Kazakh people have a unique characteristic from other people, which is the power of words and worship. Kazakh folklore, continuing from generation to generation in the absence of writing, is a vivid example of a wise idea.

The translation of folklore is nation's wisdom. "As the art of that time was fully accepted by all people, the education, the upbringing, the worldview and realizing past life of the following generation has also the same way" [26, p.21]

A professor H. Dosmukhametuly makes an analysis for all spheres of Kazakh folklore and outlines 46 varieties of oral traditions. Abai is a great individual who completely gained all this creativity [27, p. 34-35].

Secondly, Kazakh thinkers and writers did not classify people by tribes and they addressed the whole people like "Oh, my Kazakh, my lovely nation", as Abai devoted his essential ideas "not to an individual, but to the whole nation" naturally he expressed his thoughts not by somebody's requirements, but by his desire.

Before Abai's era, there were figures such as Bukhar zhyrau, Makhambet who told plain truth without any hesitation. They expressed their thoughts, complaints, feeling freely with no fear and shared with their nation. This feature is relevant for great Abai as well.

Thirdly, since his early age, Abai was conscious about traditions of ancestors, ancient tradition, old bis' eloquence, productivity of language, authenticity of art, cultural heritage, he was mature about various concepts thanks to upbringing of his grandmother Zere, his mother Ulzhan and stories told by Aigy.

Fourth, he was under the influence of his father Kunanbay until he was forty years old, when his father Kunanbay died; Abai's poems left an indelible imprint on his personality, religion and culture, ideas concerning politics. Moreover, his father's moral capacity, conscience, indications, and the need to guard against impeccability, all of these are complete description of Abai's heritage.

Fifthly, when his father accepted Islam with his soul, consciousness, and compassion, Abai also admitted Islamic culture and philosophy with his heart and will. But Abai's Muslimity is a world of philosophical sense, universal spiritual freedom, as well as universal Kazakh philanthropy. Therefore, the profound meaning of his statement, "Truth emerges from Allah and his words" is not for the sake of religion but for the worship of Kunanbay, as it is written to show his father's spirit for his nation.

The influence of the Islamic religion on Kazakh steppe made a great impetus to the colonial policy of the Russian Empire. With the intention to conquer Kazakh steppe the royal government influenced on rapid spread of Islamic religion among Kazakh nation. In 1771-1772, Ekaterina II published a book of Quran and distributed them free of charge among the Kazakhs. Within this purpose, the eastern publishing house in St. Petersburg was resettled to Kazan. In October, simplified religious books such as "Iman-Shar", "Baduam" and "Tanigajap" were published. In 1802, the royal government published 170,000 copies of Quran book and distributed them among the nation again. Moreover, religious schools, mosques were built in villages, cities, and requests were immediately realized to meet the needs of the population. Authorities, wealthy Kazakhs were interested in the spread of Islam. Because, firstly, zakah, as well as religious tax, has gone for their benefit. According to historical data, Zhangir Khan received 18 thousand sheep, 800 bulls, 1000 horses, 700 camels and 800-1000 horses per year. Certainly, many of them

used them to build a mosque, open a school, and pay the Mullahs. Abai's father, great Sultan Kunanbay, was also among them too. In his seventieth he gained authority and as well as he was religious, he started his trip to Mecca. There he built a guest house called "Takiiya" from his own funds so that the Kazakhs could go to Mecca. The Kazakh Muslims who travelled to Mecca were satisfied with blessed Arab lands in such a remote place. By his father's decision, Abai took first education from hired Mullah in his own house. When he was ten years old, his father sent Abai to a madrasa near a mosque in Semipalatinsk. There Abai studied for three years. According to a researcher Zhurtbayev, it was Kunanbay who had built the mosque.

The prevalence of Islamic religion in Kazakhstan was due to the proximity of religious centers such as Tashkent, Bukhara and Khiva. In his letter to one of the representatives of Akmola uezd it was written there that the proximity of Turkestan, in particular, the continuous contact with this place, is the main source of rapid spread of Islam throughout the country. Bukhara, Khiva, Turkestan mullahs, accompanied by trade caravans, regularly preached their religion in the steppes.

One of the researchers of Kazakh history, Georgie, also welcomes this idea. "Thanks to Turkestan religious preachers the Kazakhs started to move from shamanism to the law of Mohameddan in the beginning of the XIX century" [28, p. 245].

However, the Islamic religion was not fully developed in Kazakh land until the 18th-19th centuries. The Kazakhs did not obey Mullah's propaganda. "Following Muslim regulations and repeating basic principles and worshiping rituals after Mullah was not popular among the Kazakhs" [29, p. 136]. The Kazakhs, who were accustomed to the freedom of thought, did not want to compromise the principles that they did not want to be under pressure of certain principles. They accepted Mullah's critically and said: "Do not act what Mullah

does, do what he holds" said, although you accept Prophet's words but do not follow his actions. This approach has its role in Abai's worldview too.

Even when the Islamic religion was adopted, people did not lose their faith in the etiology of ancient ethno cultural life as shamanism.

An American professor M.B. Olcott states in his book "The Kazakhs", "as the majority of Turkic people, Kazakhs do not regard Islam as their religion, since they accepted this religion late, they have preserved many principles of Shamanism" [30, p. 306].

The Kazakh religion and the worldview of the nation is syncretized. For this reason, well-known scholars and professors Zh. Moldabekov and O. Alkharov stated: "However, during certain historical period, the role of Shamanism is still vital in the ethno-cultural level"[31, p.14].

In our opinion, vitality of shamanism is that it is neatly connected with Kazakh traditional music. No doubt, it is extremely essential scientific issue that is why it requires special research.

There are features when ancient religion, especially Tengrianism made it easier accept Islam. So, we would support opinions of Garifolla Yessim and N. Ayupov. "The Tengrianism influenced on relation of mythological religion to the world, Tengrianism led to worship Allah, to the absolute initiative. Tengrianism made an impact on establishing false religious notions. It gave a way to recognize Allah and the world of creation. "To create and be created" - statute analyzed through the consciousness of the human mind and the consciousness of the nation" [32, p. 108-110].

Respectively, one of the investigators of the 19th century Shokan Ualikhanov claimed that: "The spread of Muslim religion in Kazakh steppes" shows that there are Kazakhs who still do not even know the Prophet's name, which indicates that Islam has not reached the conscious of Kazakh people yet.

From his nature, he understood that talented and notorious Kazakhs could not benefit from the ideas and feelings of the religious preachers of the Uzbeks, the Bashkirs, and the Tatars. But, similarly to Abai who studied The Book of Quran with his heart and soul, it would be precious for the Kazakhs to keep its original version. Because it's really hard to make a propaganda of something that you do not understand yourself. And religion was seen as a barrier to progress. So it was as if the royal government criticized role of spreading Islam. Shokan Ualikhanov states that before living under regulations of the Russian Empire, the Kazakhs were just named Muslims, in the world of Mohammed they were only in the part called Sunna. The Kazakhs had never acknowledged principles of Muslim, these principles were established by the Government. Shokan followed two types of policy as he knew the weakness of the Kazakhs Islamism during colonial governmental period.

Originally from Catherine II until 1828, there was a great deal of opportunity for spreading the Islamic religion. Later, in the second half of the 19th century, a lot of work was done to spread baptism. From 1887 to 1888 the general-governor of steppe P.A. Kolpakovsky wrote in his report: "At present, Kazakh's old tradition and consciousness weakened, and new ones have not been established yet. In this case vulnerable nation looks for support in religion. The Kazakhs call themselves Muslims but most of them have no idea about that religion. Among them there are traders, Tatars and mass characters who make a propaganda of Magomed Islam religion. So, preventing them and using weakness of this period, it is necessary to accept the Christianity for the Kazakhs" [33]. The colonialists and missionaries of the Russian Empire gradually began to establish missionary committees and institutions, societies for the purpose of Russification and realize baptizing aims.

The formation of "The missionary society" in Moscow in 1869, the opening of such organization in Kazan in October 1887, and the beginning of the work of "The Resettlement Committee" in 1888 - became a means of activating the policy of baptism. In 1881, by the request of "The missionary community" there was opened a community in the Kazakh steppe "The Kyrgyz Spiritual Mission", which was against The Muslim religion, and also 14 missionary centers were established in the region, and 17 schools were opened in the country, which were signs of establishing a policy of baptism. Moreover, Russia wanted to build a monastery for men and women in Zhetysu region. In 1883 a monastery was built with the support of Kolpakovski in the northern shore of the Issyk-Kul Lake.

The following action of the Royal Russia and its religious leaders were the lectures of missionaries and scholars working in missionary organizations. In this respect, the role of the Kazan Spiritual Academy is special. Missionaries, such as Ilminski, Ostroumov, Elektrov, Malov, Eliseev, Yakovlev, and others had been working hard for many years and they were brought up by their diverse training.

The Ministry of Education of the Russian Empire assumed that the key factor of Russification for the colonized people is presence of mixed schools or specialized institutions. The king's local mayors led a missionary educational mission for all the mixed schools, teaching seminars were functioning and also there were the Russian-correcting schools. The missionary scientist E.A. Alektrov points out that "I strive to preserve the policy of Russification through teaching at Russian schools in Turkestan region" by this statement it was noticed that they did not hide the political meaning of the problem [34, p. 86]. Furthermore, the royal administration started opening boarding schools for Kazakh children. The main purpose of this school is to promote Christianity by educating children in farming and gardening. The Shortandy

missionary school was opened in 1887 as one of the first school. A year later, the school principal in his report to the governor of Akmola explained the purpose of boarding schools. Surely, on one hand specialized schools were very useful for Kazakh children, on the other hand by learning special skills, they highlighted benefits of Russia and referred only to religion studies. The local mayors assembled and gathered boys and girls in the boarding schools, attracted them by good food, clothing and stable learning. Abai's words "A great deal of Kazakh children are studying in a boarding school" reminds the horror of that period. One of the policies in the Russification of Kazakh people in 1870, due to the release of the law on education for Russian people, N.I. Ilminsky introduced the missionary pedagogy system in Mosques in the Kazakh land, in 1876 the Russian King signed the decree on the transferring the Arabic writing which had been used for centuries into the Russian one. In the Ministry of Education, at the special meeting about the education of Eastern people, all people over the world, except the Tatars, they made a decision that their first two years should be in their native language, the rest years should be taught in Russian and the textbooks would be in Russian alphabet.

One of the methods of baptism is the spread of missionary's ideas by means of press, special scientific booklets, and propaganda books of Orthodoxy principles translated into Kazakh language. In 1847, an organization of translators headed by Ilminsky at The Spiritual Academy of Kazan was established. One of the most disastrous ways of a missionary was for a baptized citizen to change the name called by Azan given by parents into a Russian one.

It would be wrong to say that the Russian language made only negative impact on Kazakh people. Owing to Russian language, culture and education many Kazakh intellectuals have become known in Russia and Europe.

Except Abai, almost all Alashorda's prominent figures had Russian education. At that time there was not another way except intervening in politics, defending the interests of people and protecting their civil rights. Therefore, knowledge of the Russian language and Russian doctrine is a historical necessity. The aim is that the royal colonizers used the Russian language and culture to pursue their goals, to preserve the sovereignty forever and to deprive Kazakh people from their language, religion and mentality.

Another method of the colonization of the Russian Empire is the policy of locating Russian people with the local population and increasing their number every year. Using a variety of tricks, referring to the peculiarity of history of locals, mentality, weak features, and the Russian metropolis took actions for Russification and a policy of baptism. Whether there is an action and there is a result. What were the results of these crafty methods?

"Many researchers say that in the late 19th and early 20th centuries, Islam began to play a big role among the Kazakhs. The number of religious schools and madrassas was increasing in Almaty. The number of schools in Zhetysu province between 1891 and 1897 ranged from 64 to 88, and the number of pupils increased 10 times from 1251 to 12835. The number of schools had grown from 10 to 17, and the number of pupils increased from 615 to 900 in 1884-1885 in Semipalatinsk oblast, in Abai region" [35, p. 238].

Pilgrimage to Mecca became a habitual for the Kazakhs. By the end of 1901, the number of pilgrims was 188 in Shymkent. This was a sign of unprecedented momentum. 126 of them were people of different ethnic groups. That meant, the preaching the Muslim religion and the fulfillment of all its principles and conditions reached the villages. Later in Turkestan region, the number of pilgrims reached 50,000. At the moment, in the countries where Islamic religion is considered to be state religion, the number of pilgrims is not

so high as it used to be at that time. Madrassa was opened in many places without permission from the administration. In Turgay region, according to some sources, there were occasions where the mosques were crowded and even there was no room inside to pray.

The peculiarity of Abai's religion is that he adopted religion in terms of humanism, if we research humanistic, educational basis, firstly we need to pay attention to the historical moments and the psychology of the nation.

The Kazakh people did not have any rivals before and after Abai's era. History is a testimony of the fact that although there were various gifted speakers but Abai's poetic strength was competitive. But above all, from other talents Abai is different by his sound education and sophisticated knowledge.

Abai lived during the formation of the colonial policy of the Russian Empire. One of the oldest methods of colonial policy is use of internal power of the colonial country, deprive ethnical integrity and create conflict between tribes and races. For this purpose, the administrative staff of the royal government made an impact on springing up the bribery among innocent, peaceful Kazakh nation. All of these were fulfilled by colonial policies, preserving the traditions of old Kazakhs such as land dispute, widow dispute, hostage dispute. Tribe's conflict increased, they made Kazakh nation live in ancient style and in ignorance.

So, Abai was involved in lifestyle of his nation and consequently, he became a social figure. The situation in the whole Kazakh land made great Abai fight alone against dozens.

The entrance of the army of royal government into the Kazakh land, introduction of new rules made ancestors take weapons and fight against them was a sign of past heroic era. The aim was to fight and deprive the independence of the Kazakh nation. Abai was the first who realized this challenge.

Meanwhile, it is worth noting the response to the letter, which was devoted to Saduakas's father's commemoration. Here is the excerpt: "Musa used to be skillful and eloquent person among the race argyn. He clearly realized the rough sides of the new era. I will go to the tomb and read Quran". The only phrase "clearly realized the tough sides of the new era" proves the genuineness of Abai. Firstly, if the person has no idea of the tough sides of the time he will not be able to realize if the others perceive. Secondly, if Abai does not understand himself he will not value Musa and highlight him from other Kazakhs. It is fact that Abai's aspiration is "new era" is division of the Kazakh land into different regions, division of its geographical integrity. Thus, Abai's "new era" was the "new era" of the Kazakh land, which divided the land of Kazakhstan into geographical integrity, and then separated the village from the ethnic unity. That is why, Abai who was concerned about the future of his nation, wrote a letter to Saduakas:

All sorts of scurvy, and pretty scum

Have crippled your soul for years to come.

No hope for improvement have ou until

Master of your own fate you become [13, p. 49].

He wrote it in despair. He searched the way how to escape from colonialism. The only way was teaching. At that time there was not another way. That is why, his duty was to serve people, bring up and rebuild society, educate his "Oh, my Kazakh, my lovely nation". He clearly realized necessity of teaching to enlighten his nation. That is why, his opposition to the policy of royal government was easily seen in Abai's poetry. He started a war against ignorance! "No for amusement do I write my verse", "Do not boast without

getting knowledge", at the same level as other countries of advanced culture, "Do not perk without getting intention" it was the testimony for his generation, escaped from ignorance, urged everyone to get knowledge. "Teaching , educating child is never tiring" as he recited, he urged Kazakh youth to work hard, to have aspiration for science and education, he never got tired of sharing with his experience.

The main tool for fighting against ignorance is knowledge. Naturally, ignorant one has fewer opportunities. Abai, who was aware of this, as a young learner he began to get knowledge in spite of being grown up. He searched and read a lot.

According to the research of Abai studies, there are many famous poets of West that he read such as Firdowsi, Nezami, Khafiz, Balasaguni, Nauai, Fuzuli, Sagadi, Russian poets and writers - Zhukovsky, Pushkin, Lermontov, Krylov, Nekrasov, Saltykov-Shedrin, Tolstoy, thinkers - Democrats, Belinski, Dobrolyubov, Chernyshevsky, Herzen, European poets as Byron, Goethe, philosophers - Socrates, Spencer, Spinoza, Bayle, Millie, Draper, and other scholars - Abulgazy Bahadur, Binai, Babur, Bichurin and Aristov. Of course, it is impossible to limit the readings of a wise poet. Because these are materials which Abai could discover. There are so many works which had not been translated and also works which were written by literate writers written in Arabic, Persian and Turkish languages. Moreover, there are periodicals which made a great impact on the growth of his fame.

Abai read with interest and enthusiasm. He learnt and gained experience. However, he never imitated anyone, he was astonished by great representatives of culture, their

wisdom and sophisticated mind. He critically dealt with the knowledge that he acquired, analyzed its changes, he conscientiously expressed his ideas through Kazakh spirit for his nation. This is the peculiarity of Abai's work.

This distinction helped him develop his worldview. Due to this distinction, he differentiated that knowledge is only phenomenon or existence, referring to the social issues that his nation experienced, by making conclusion for the facts that the whole human being experienced, and all of these led to historic consciousness. Having lost historic consciousness of the nation, wasting precious treasure which they had gained throughout centuries, and our nation realized that they were spiritual victims. The person needs to think of "the past, future and the present". It exactly depends on the historic consciousness. There is a way to build historical consciousness is to know the history of your country, your surroundings, the whole nation, thus understanding the roots of differences and similarities of the nation and human being, to urge them for friendship and harmony, instead of thinking of the past, it is necessary to dream about the future. The great philosopher's target was to teach his nation and obtain knowledge.

Within Abai's poetry with philosophical orientation, his article called "A few words about the origin of the Kazaks" and notion about Allah, later he made a scientific system, that was his aim in his "Thirty-eighth" word of edification. Abai made a lot of research on religion issue, as religion plays great role since it led people to humanity, morality, brotherhood. As a result, he has his own attitude and view towards religion.

Abai who grew up in such an environment, his Muslimism cannot be limited today. Especially, these are evidences of well-known scholars Garifolla Yessim, Koishygara Salgarin and Mekemtas Myrzakhmet. Supporting this idea, only positive attitude towards Muslimism were basic for his poetries and for Islamism and it had humanity and

existential meaning, we can say that Muslims have a positive attitude towards Islam "Book of Edification", and universal humanity and existential value.

Heroes who are often exposed in the works of Abai are heads of a county, old men, biis, undoubtedly Abai writes about any of them criticizing. To answer the question who these people are, we need to talk about the new order in the Kazakh land after the New Nezam rules of 1868 and it is necessary to mention the new royal administration system. In addition to being divided into several regions, the Kazakh region is divided into counties. The county is subdivided into volost chiefs, and volost chiefs are classified into foremen.

Abai's native place is Semipalatinsk, neighboring Akmola, Turgay, and later the entire Urals and Turkestan regions, after Zhetysu and Syrdaria oblasts were founded. The Semipalatinsk region consisted of five counties. In the beginning of the region the governor (gendarme) headed the county - the Kazakhs called it "a head of a county". Each county consisted of about twenty volost chiefs. Semipalatinsk, namely Abai's county is divided into twenty-one volosts. The word "bolys" in Russian means the word "volost, smuggler". Governors were elected for three years, and also bis were also chosen. Conflicts inside the country, scandals, crime and dictatorships were solved by county governors, conflicts such as tensions, and hostilities had been investigated at congresses that were deliberately separated from each of the colonial counties. Conflicts among counties were discussed at meetings which was called "sherbeshnai shiyaz" (an extraordinary congress).

Thus, the officers of the royal government were: heads of counties, biis, governor for each 50 houses, a head for each village, "a translator" at county's advisor's office. Mostly, translators were Tatars who knew Russian language. The rest of them were the Kazakhs. The ordinary people could not be apply for higher posts than a head of a county.

For the purpose of realizing the content of Abai's creativity, these governors, bis, foreman, elder, gendarmes were impact on solving spiritual and social conflicts thanks to their personality. Abai was furious about endless number of governors oppressing ordinary nation. Those which were called "Head taxation", "Transport tax", "Black expenditure", "slaughter" and "portions" were horrors of their lives.

Thus, the government took the land, deprived of livestock, made people pay taxes and did not take any measures to raise the living, education, culture and cure people. In October, the intention among poor nation became stronger. During Abai's period, such kind of horrors stealing each other's cattle because of poverty, conquering the land, sentencing into prison with false prosecution, departing, taking brides back, kidnapping wives and daughters took place. This was the political, economic, social and spiritual situation of that time.

Studying the existential quest of Abai, the following issues needed to be discussed: Abai's view towards religion, the attitude of the Kazakh sage to classification of that time, his inner world, his nature, his consciousness, and those whom he disapproved or whom he approved. First of all, it is necessary to mention the historical situation in the Kazakh steppes.

The major novelty of Russia's reform of 1861 in Kazakh region is the main occupation of the population - the beginning of livestock farming, money and cattle intervention. Before the reform, Kazakhs were engaged in cattle breeding.

Earlier money was vague for Kazakh rich people. In the era of nomadic life, the Kazakhs moved in winter and summer, when the rain was scarce, in freezing winter, or the cattle was good, winter was raining and glaciers and the livestock that was alive by eating food under snow with their legs were destroyed. In those years, rich people with ten thousand livestock became poor in spring. The following

proverb might be a reflection of that time: "Wealth - till the first jute, Hero - till the first shot". In the nineteenth century cruel starvation: "White rabbit", "Pig", "Snail" were popular among the whole steppes. (These animal names stand for names of each year according to the Chinese calendar).

At last, when money was introduced and the cattle did not become commodities, the Kazakhs did not feed their cattle in winter except the Kazakhs of the southern region because of mild weather, cows and camels were bred only for milking and moving. The development of trading capital in Kazakh steppes was also due to the multiplication of cows. As long as, there were two kinds of livestock suitable for sale to the Russian markets - cows and sheep at fairs in Kazakh land. Kazakh horses were not considered valuable to Russians, and camels and goats were absolutely worthless.

During the Abai era except trade capital, the industrial capital began to enter the Kazakh land. Initially, due to the economic direction, the city started to produce leather goods, animal slaughtering, wool-washing, flour milling and ice production. Later on, Ridder, Karaganda industrial centers were purchased by a French rich man.

"By the end of the 1860s, Kazakh land became the most extensive regions of Russia, with lots of animals, leather, and wool. In 1867, approximately 91.8 per cent of the animals were sent to Russia, and 66.9 per cent of the leather, about 94.1 per cent of wool, as a result the turnover of the trade reached nearly 6 million" [36, p. 6].

The Russian administration started trade fairs in Kyzylzhar, Semipalatinsk, Ust-Kamenogorsk, Orenburg, Aktobe, Irgiz, Atbasar, Taiynsha, Koyandy, and Shu cities.

Around the exchange bureaus, there were money traders from Kazakhstan. There were even 20-25 thousand sheep from the rich, who tried to teach their children, started to purchase real estate in towns and get involved in production.

Kazakh wealthy people - Alti Kakenov, Mynayar, Simaiyl Zhamanshalov, Ilayik Derbisalin, and Berkimbayev are found at that time. The article "Money does not know its host" probably came out at this time. The Kazakhs were among those who got wealth by trading their livestock, in the past they were called "noble" and as for experienced traders "humble". Wealthy ones who were especially from the «humble" adapted to social and political conditions easily and began to execute their supremacy. The quotation from Shortanbai: "People who were poor became rich, and vice versa rich became poor". These changes were also relevant to Abai's time. For many years Zhirenshe and Orazbai, who became Abai's friends, later on the interrelation became more and more aggressive to Abai. They were so violent that managed to use tricky policy against Abai. "This antagonism indicates that ancient, ignorant feudal is an enemy for Abai in terms of social conflict. By his each poem Abai always intended to enlighten views of his nation. When tricky environment among wealthy ones left a noticeable trace which hurts pride, they showed their valueless side "[36, p. 71].

This incident of 1897, the death of his younger brother Ospan, the death of his dearest son Abdrakhman in winter of 1895, in Almaty (Vernyi), hurt Abai's heart and he had a painful exogenous stress. During this period Abai said, "We have become old, sad, we have a dream". Probably his meaningful statement: "That is not a person, who is obsessed with wealth and career" appeared at that period.

Abai did not esteem humanity depending on one's "background". He had seen a rich one with poor and noble heart throughout his life. His estimation is not because of human kindness, but because of goodness.

In fact, Abai was against wealth. He was a person who lived in the category of "small wealth" and "short wealth".

Abai was aware of the nature of wealth; it was based on theft, selfishness, exploitation and injustice.

“Feeling pride by gaining wealth,
Pointing out the amount of wealth.
Being a pig , accepting the rest as a dog,
Making you closer with a meal” [37, p. 141].

Here is a clear indication of Abai's position as "a pig". There is no point in developing this issue further.

However, according to our present reality, Abai was not against wealth, but he was against wealth which was obtained by violence and deception, but Abai and his descendants knew well that it was impossible to be wealthy without injustice and bribery.

In the subsequent history there were a great deal of changes to assess Abai's worldview in accordance with requirements of time and ideology. Abai sometimes was the enemy who supported ancient way of life, another time he was nationalist who protected the rights of his nation, and once he was revolutionary-democrat who was for governors and sometimes he was only poet-educator. We are just beginning to discover the true nature of Abai. One of Abai's feature was that he had never been a well-behaved apologist for ideologist class. Certainly, he criticized endless number of arguments of his time, he did not regret any social class. Abai's social system consists of seven classes. Meanwhile, in accordance with habitual scheme, we can criticize Abai's system. But it is not Abai's fault, it is a fault of our stable conscience.

According to the barricade thinking scheme of the great people in Kazakh history, one sided estimation has led to a distortion of reality. For example, we learnt Makhambet's sharp, hot poetry devoted to Zhangir Khan, as an insignificant sign of the struggle in the Kazakh land.

"You are not a khan, but you seem to be a wolf

May your friend judge you, may your enemy attack you!

You are not a khan, but a black spotted snake.

You are not a khan, but a real scorpion!" [38, p. 181].

According to the recent data, although Zhangir was a khan, he worked hard in prosperity of his country, by requirements of new era he made contribution in science, education and led his nation for civilization. For this reason, in the national anniversary of Pantheon, there are enough places for both Zhangir and Makhambet, Isatai, Abulkhair, Kunanbay, Kenesary, and definitely, Hakim Abai.

Abai divided society into seven social groups, depending on the peculiarities of the Kazakh identity. In his twenty-second words, he noted: "I wonder whom amongst the Kazakhs of today I could possibly love or respect. I would have respected a bi, but there are no true biis anymore; even if there is one, he is not the master of his will and his wealth. At bitter enmity with some, he will, as a precaution, give away his livestock to others and eventually finds himself beholden to a good hundred people. He believes, in his stupidity, that he has shown generosity by responding to their humble requests, but in fact he becomes dependent on them. You would call him neither generous nor merciful. In his native land he struggles against his own people, squandering his wealth and currying favor with unworthy men. When the biis are at loggerheads, rogues of every kind appear, and they intimidate the biis and live at their expense. I would have respected a myrza, but now you cannot find a truly generous one; as to those who give out their livestock right and left, they are as many of these as stray dogs. Some part with livestock of their own free will in a bid to gain some advantage, while others do it reluctantly — these often do so just to make a show to gain the reputation of a myrza, running around as if he had salt on his backside; yet, more often than not, they become the prey of wicked people. I would have respected a volost chief and a bi, but on our

steppe there is neither divine nor human justice. Power bought by servility or with money is not worth much. I could have respected a strong man, but I see that everyone among us has the strength to do evil deeds one cannot find anybody prepared to do well.

I wish I could find a clever man to honor. Yet there is none ready to use his intelligence to serve the cause of conscience and justice, while one and all will be quick to guile and perfidy.

I might have respected a feeble beggar, but he is not without sin either. It does not matter that he can't even climb on the back of a prostrate camel. If he had the strength, he would find the dexterity to pilfer a thing or two. Who is there left? The cunning and grasping! There is no stopping these until they ruin others completely... Whom, then, shall we love and pray for? The stinking volost chiefs and biis cannot be considered. There remains only the peaceable bi who, by virtue of his meekness, lives by the saying: «If you want to prosper, avoid discord! » Such a man incurs the displeasure of all and sundry, even though he may give away half of his wealth and tries, to no avail, to protect the other half from thieves and ruffians. There is nothing to be done: him shall we pity and pray for. As it is, I have found no one else" [6, 170-171].

Certainly, Abai means the obedience among both the wealthy and the poor.

Abai devotes his teachings and poems to the upbringing of the younger generation, honesty, blessing and hard work is a way to get rid of poverty.

The proverbial saying "If you work hard you will be full" - clearly shows that Abai's closest man is a laborer and a worker.

At one of his meetings, he heard the words of a rich person who criticized a poor one and said, "If a wealthy consumes too much, he is used to. If he has a little, means he

is full. If a poor consumes too much, it means he is still starving. If he has a little, it seems as if he has never eaten before. Are there any ways of getting out of sin for poor ones?" he wondered.

Abai never refused from help when a modest and honest poor asks for. In everyday life, he showed friendship, humility to both the child and the elder. That means Hakim's word and work, his advice and commandment is in harmony.

In short, existential discussions in Abai's worldview arose from the sharp political, social, economic changes in the history of the Kazakh society in the second half of the XIX century. At that time, he was looking for a way to find out life conditions of his nation and understand their necessities. As a gifted man of the Kazakhs, this search led Abai to find solutions for issues like human problems, the meaning, aim, target of human life. He came to the philosophical conclusion that the basic value is not wealth and career but humanity, it is extremely vital to come to life as a human being and leave the world as a human being.

Having seen the unpleasant and violent actions of people, sometimes he was anxious, furious but he never lost hope. He considered that the life without aim and target was a false lifestyle. The death was more precious when one had spiritual depression and harsh time. But he was optimistic and encouraged himself. "How can you think of someone's died, if he left immortal words behind?" this saying is valuable for existentialist Abai, and for young generation, for his contemporaries and above mentioned saying likely stands for "There is grief in my heart, I have a lot to tell".

1.2. The impact of Kazakh spiritual culture on Abai's worldview

The nomadic phenomenon, which has formed a culture of heredity for three thousand years has a great role in the whole

civilization. In the beginning Allah worship, later syncretic beliefs, the latest distinction in the 20th century was nomadic way of life of Kazakh nation. Nomadic life is not only the lifestyle of Kazakh people, but also a phenomenon that identifies the national identity, which indicates national consciousness and mentality. J. Draper asserts, "... it is not logical to think that a person of the national type is indefinitely defined, and the reason why it looks stable is that the result of adapting to the environment. If you change the condition, the national type also begins to change [39, p. 8].

Nomad city is not unique with the way of life, but it is also characterized by the culture of that lifestyle. At the same time, nomad's primarily vocal, musical art and crafts are considered as cultural-spiritual phenomena. Indeed, it seems that our people are equally split into these three channels of spiritual demand. For nomads, art was not only a spiritual-aesthetic pleasure, but also a means of solving political and social issues, as well as taking care of the country's affairs and people's destiny of the existential significance. There are thousands of Kazakh figures from Anarys to Abai, from Korkyt to Kurmangazy who inspired to create pure art. Many life issues were decided with the language of art. Art was a regulator of nomadic life. That is why the people of the steppe, as Abai said, "Oratory is inferior to art" the issues were solved by eloquence of wise people. The great figures of different nationalities such as Yanushkevich, Potanin, Zataevich and the Europeans, education and science figures had an impression as if they were performing while making a speech.

The formation of Kazakh music, its way of development, the peculiarities of representing the realities of life, the syncretistic view which is connected with eloquence is a key to understand the music of Kazakh, namely kuyi which is a music supported by special Kazakh instrument Dombra.

The saying "Music is common, music is international art, good music is equally understandable for any nation" is a

wrong idea. The original language of music is closer to the national identity than the language of speech. Initially, the national lifestyle changes when the nation becomes a victim of historical collapse and is under pressure from external forces. This situation is proven by the history of our people. The influence of Islamic culture, the result of the policy Russification and the present westerns process completely changes our way of life. Then, life, clothing, aesthetic character, and ethical values begin to empower. The ultimate change among national values is music. It was proven thousand times in history of nation. It is a spiritual phenomenon that absorbs national identity and national language, inner heart, and soul. The language of music is totally different from the spoken language. The reason is that the language of music is characterized by the symbolic, healing properties of the bio-psychological nature of a particular population.

To perceive the role of music is possible if you listen to music with the national cognition and understand national sense. Thus, such demands require the recognition of the historical background of any musical composition and the reasons of release. If the history of any piece of art is unclear, its artistic feature remains partly mysterious, and the future of this art is vague. Therefore, it is important to study the historical, social and cultural heritage, including musical folklore. Confucius, the Chinese genius, who lived two and a half thousand years ago, said: "If you want to know how to govern a particular country, listen to its music if you want to know the country's discipline" [40, p. 33]. The essence of this idea, which does not neutralize the researchers of any national musical culture, is that music is also took its origin in the historical fate of people.

In tradition of nomadic way of life, it is impossible to preserve the origin of material heritage (except gold, jewelry made of gold). Without mentioning the disappearance of

material evidence, cities covered with sand, crumpled archaeological materials, time-stained pavilions, mazars were saved till our life. And our infinite wealth- diverse folklore including our musical heritage was saved till our life without failing into the periphery of the time. It was brought to our life with the emotions of our people, with the love of such figures as Abai, with exquisite sadness, intelligence, and artistic excellence.

Nomads were forced to keep their spiritual heritage only in their memory. First of all, the spiritual heritage was filtered through national taste and secondly, this spiritual heritage was preserved in the memory of people, ensuring the spiritual and cultural literacy of all ethnicities and compatriots. In short, in spite of the social divergence mentioned in the first paragraph above, all the representatives of the public were informed of their cultural and spiritual heritage. For example, the eighteenth-century Korkyt music had its own aesthetic and historic heritage that was understandable for both the shepherd and the governor, and also generations of today were familiar with it, if only they did not imitate the western music with its unclear language and music. When the people of the nation intend to save their treasure, they can be stronger than the Egyptian pharaohs' secret warehouses and the Otyrar library. The people's pride is not only a storehouse of these spiritual treasure, but also a living creature that is uplifted and refreshed. Here, special attention is paid to the fact that the spiritual heritage kept in the nomads is a proof of the past. It is a powerful phenomenon that the spiritual heritage is equally kept in the whole region of the great Kazakh steppe which covers four-five thousand kilometers from one end to another.

Our scholars should not forget about this peculiarity while trying to raise our people's three thousand years history, art, language, culture, philosophy. Otherwise, if we search from the European point of view by general scientific method, we would continue thinking that until XVth century we did

not have culture, nation, did not have anybody to contribute to the world heritage. Chokan Ualikhanov describes this phenomenon in his work as following: "It is not surprising that the story of the epic poem, which is told in one part of our endless steppe, later it is recited in another one without any changes and mistakes.

This ancient epic heritage was told orally by someone or accompanied by dombyra, another one sang the epic poem playing flute and kobyz, reminding the name of a musician created that poem, thus the names of talented musicians will be in the memories of the nation forever" [41, p. 115].

In particular, the Kazakh kuys do not attract attention with its artistic, plurality, mastery, but also because it can be a source of evidence of the ancient history.

It is not just a mere evidence, but an existential testimony that expresses feelings and desires, beliefs and threats, goals and hopes, care and need, fear and love.

Today there are about twenty works of Korkyt, and then Kurmangazy, Dauletkerei, Ykhlas, Dina, Tattimbet and Kazangap have thousands of them too. Of course, they did not come out of nothing; each of them had a fertile tradition, and a demand of time. Kuys were reflected by nature and society, by harsh moments of human life, changeable time, touch the heart and reach the conscious. Your fantasies will shatter; you will be drowned in the depths of the centuries. Sometimes, you have a feeling as if breathtaking news is given; sometimes you have the impression that there is a gentle love song in the middle of a fierce battle. The name of a notable composer, academician A. Zhubanov describes this phenomenon in a professional way: "The shepherd, who was breeding cattle in the steppes, made a flute from stem and started playing. He was riding a cow wearing white clothes and playing his music. They had a conversation with Khans through music as they did not understand normal speech. They sang a sad music called "synsu" for the girl who was sold to a man for

livestock, he sang for a woman whose husband died, she sang a song called zhoktau for three years covering her head with black fabric, when the village youth sang in the evening, he also joined them. Even the Mullah who was reading Quran singing in order to be appreciated by his surrounding "[42, p. 8-9].

Ilyas Zhansugurov runs that even if kuyis have "no word" it "carries a message to the mind": "It is a state of mood, even if it does not say a word, it is cheering" [43, p. 151 -152]. Abai is a person who exactly described a man who comes to life with the help of song and leaves the world with song, and he expressed Kazakh mentality and human purpose by music.

There is no doubt that the Kazakh worldview is based on the Turkish worldview. Thus, it is legitimate for the Turkish worldview to reflect the Kazakh views. George, Pallas, Falk, Konrad, Bartold and Levshinter, who have tried to study the Turkish and Kazakh realities, emphasize the traditional and symbolic peculiarities of their worldview.

Contemporary Kazakh philosophers consider that the moral-ethical orientation of the Turkish-Kazakh worldview is its main feature. "The main and crucial essence of the Turkish world is its ethical content, and all actions are aimed at one purpose – well-being of human and society" [44, p. 115].

Indeed, this distinction is preserved and developed in the worldview of the Kazakhs, and we have reached them through the eternal heritage. The philosopher, who has long been engaged in the worldview of Kazakh biis Akan's thoughts are: "A set of views of the Kazakh biis on the natural environment, the society, and the individuals which were formed in the verbal (without writing) era but it did not follow a certain system at the same time, in fact it is the basis of the worldview on philosophy that we intend to say" [45, p. 22].

These peculiarities led to the formation of many existences in the system of national thinking.

Korkyt must be mentioned while speaking about the existential specifics of the Kazakh worldview. Korkyt is known as a founder of kuyis who left twenty of them and sometimes he is known to be a guardian who is seeking a measure against the death. These two images, which are relevant for the great figure, also have clear motive. It is a transition period. This period was when the Turkic unity began to decompose, and individual ethnic groups began to emerge. The legitimacy of such separation is not derived from the internal processes of the social environment and the influence of the external forces, the great personalities who lived in that era would fall within the scope of suffering, sadness, need, and spiritual envy.

Korkyt is looking for a place where people are frustrated with short life, riding a fishing boat, and searching a place where death does not occur. The answer for those ones who are digging the ground is: "We are digging a tomb for Korkyt".

This, of course, is a common legend among people, an abstract idea about Korkyt. And from a philosophical point of view, it is a very deep meaningful legend. Death and life struggle, ways to avoid the moral values of lifestyle are inferior to people within features of each nation, mentality, etc.

Death and life is very broad syncretic concepts. According to Korkyt's philosophy he focused on differences of life period, and secondly, in order to understand Abai, we must try to understand the spiritual culture of the entire nation, including the unique Korkyt worldview. After all, "Korkyt is a person who laid the foundations of the steppe ideology and left a notional definition of the first Kazakh society of freedom and continuity, which is distinguished by vitality and optimism" [46, 117 pages].

Certainly, the discovery of the Turkish spirit was followed by a great person like Korkyt, who made a thorough

research with his heart and mind. He was forced to pay attention to the issues as death and life. Death is not only a personal tragedy, but also a social-cultural unity, a decline in a particular society, a moment of loss.

However, the phenomenon of Korkyt's consciousness was that Islam began to dominate the Turkish world. The lifestyle of the nomadic society was adapted to the faith of Allah. As for Korkyt, in accordance with Shokan's views, is the first shaman, the main ideologue of divine religion. He is confident that the religion of Islam is "destiny", and "command of Allah". So, because of the fear from death Korkyt does not mean to save his life, but resistance of entering Islamic religion into the Kazakh consciousness.

Professor S. Kaskabasov in his study illustrates the legend about Korkyt, which is interpreted on the basis of life and death expectations at the present stage, and the religious influence. "In the Kazakh legends, Korkyt is like shaman and neophyte in myth, travels all over the world and ends up in his hometown Syr Darya shore, the policy is to escape from death, which is based on the concept of life and death of people from later era. If early Christians regarded the death as a mortal human being in another world and considered it as a continuation of this life, later people began to perceive that death was not a continuation of human life and later this concept was introduced into folklore. At the same time, the search for the means of immortality and the crucifixion of the universe is taken in the form of resistance from Allah "[47, p. 82].

Nowadays, the notions like *Tanir*, *Allah*, and *Creator* are used as synonyms. But the root of the problem is that Korkyt's use of the notion as Tanir and Allah is not as an alternative but contradictory notion.

Among the representatives of national philosophy, Shokan Ualikhanov was the first to discover the unresolved conflict in the legend of the Korkyt. He writes: "Escaping

death is something that is not permissible in Islam, but it is one of the motives in the stories of people who are shamans, and there is a story about the first Shaman Hohshud, who teaches a musical instrument "kobyz" and shaman's song "saryn" among the Kazakh shamans. Turkish Koregyluly who accepted Muslimism managed to escape death for a while. Allah sends death as punishment. However, people tried to avoid punishment instead of obedience" [48, p. 65]. Korkyt's research in the Turkish world today is over thousand. It was either a legend or a question, whether it was true or not, whether Korkyt succeeded in overcoming the death or not. For example, Azerbaijani researcher Anar Korkyt thinks that he has overcome death. He recalls: "When Korkyt Ata starts playing kobyz, life revives, and he begins to perceive death, the grave, and the eternal loss of the world" [49, p. 19] The Kazakh art critics give their opinion on philosophical criticism that Korkyt is not immortal. "In Nomadic culture, the kobyz tradition is not only a ritual phenomenon, but a world that is directly related to the epic creativity of zhyrau and poets" [41, p. 181]. Therefore, it does not lose as a legal piece of national culture. And where there is a kobyz, there is Korkyt too.

The problem of life and death for both professional philosophers and Abai is invaluable. According to Garifolla Yessim, "Korkyt's idea is true and useful for science, and sometimes formation of idea of myth (legendary) is much larger than the historical event, since we are beginning to understand that the truth is not developed from certain data but it is developed from myth" [50, 183].

In addition, the punishment for ancient Korkyt came in the form of a snake. Here we understand the attitude of people to the fact that "death is not foreseen," it comes to the natural final of a transitional life, and must be accepted with philosophical patience.

It is not typical for Kazakh people to wait for the "boundary moment" between life and death, since there is

death, to deny the existence of life like the Western existentialism.

One thing that is inherent to the mentality of a nation is possibility to overcome death, it is just necessary to lead a meaningful life. This is the final of Korkyt's legend.

Among Abai and Korkyt there are Shal akyn (Tleuke Kulekeuly), Zhirenshe Sheshen. The poet Shal says: "Where is the death? There is no shining moon, no thunderous day, and there is no benefit from past sorrow" [38, p. 119]. This is not a deathly, vulnerable feeling, but a serious challenge.

In the second circle, Shal is telling that there is death, worship since your youth, be grateful, appreciate your life, do not waste your time and work for your country. The base for all lyrics and poems is in Korkyt's manner.

Ignoring you will not avoid death,
Even if you are powerful,
If Allah requires,
The star will also fall.
Guys, if you worship me
Read Namaz if you think of Allah,
After Forty years ignorance later, Korkyt also died,
The final word is yours if you do not die,
When an old man dies, storm is still
When a young dies, your wing is broken,
Worship Allah since your youth,
Death is sudden". [38, p. 148]

Zhanibek Khan had sixty biis. The wittiest of them is Zhirenshe bi. One day, he asked, "What will never die in the world?" he asks. Zhirenshe replies, "The death is like a bullet, it is Allah's tramp. What is immortal in the world, the name of the good one and the writing of a scientist" [51, p. 47]

Abai's words: "Is it right to say a person dead if he left immortal words" continued Zhirenshe's words.

"Human being was created with love,
Love Him, Love Allah.

Love everyone,
And the right path is justice" [4, p. 57].

In order to be found in this right path, humans must have the following features: love, desire, charm, sound mind". Abai followed exactly this way.

Another great treasure of great Abai's influence on the worldview, social science, and especially on the humanist system is oratorical, profound words, authorities' solutions.

Numerous Kazakh thinkers draw attention to the fact that oral speech is closely connected with the philosophy of speech, cultural manner in which the listener is closely linked to the consciousness, feelings, will, social interests, behavior, cultural level of the audience. From Farabi to Abai it is enough that there is a lot of thought that has not developed this idea and in practice oratorical art has been developed. For example, it is clear that Abunasir Al-Farabi has dictated logic into a single scientific system and cognitive methods. He emphasizes that dialectics is not a simple discussion, but a clever way of thinking. Dialectics are the basis of this ornamental art. But Farabi should distinguish dialectics, rhetoric, and sophistication. From Abai's works, we can see that he separated these three approaches freely, and this is probably a feature from Farabi.

Calming down people and bringing them to truth is a common problem for dialectics and rhetoric. Farabi also defines the roots of dialectics and rhetoric, as well as their distinction. If dialectic is a way of thinking, which is only formulated by logical arguments based on true knowledge, rhetoric is based on the articulation of logic, thought, and sequence of concepts. This is what the proverb suggests in Kazakhstan that "sensible saying is inferior to senseless one". At the same time, rhetoric and feudalism is close to each other. Both of these are ways to analyze the flexibility and fluency of thinking. However, the essence of sophistication is a mere imitation of dialectics. The sophists are often proud of their

logic and pride themselves to the listener's tendency to appeal to their traditions, customs, and to make most of them laugh, "to tell a lie as it is true". Such speakers are more likely to engage with the exquisite excellence of the word, rather than reveal true meaning of the case. Abai's words, that "sitting as an old bi" are probably about some Kazakh biis.

But the vast majority of decisions made by authorities kept in the memory of public are strict judges' rules. The Kazakh people did not respect those biis who made false verdicts because of being relatives or friends. This phenomenon can be regarded as a rational phenomenon of genuine steppe democracy, as it is a part of the population's recognition of true bi. "Sound speaker and eloquent one" biis could dominate Khans. There is a proverb in Kazakh language "Straightforward bi has no relatives, relative biis have no iman" There were a lot of straightforward biis in the Kazakh land. In fact, pride of people, which attracted attention with justice, independence, even though they did not use the dialectical thinking system consciously. Biis were even higher than some professional philosophers. However, biis' verdicts, ideas and thoughts are directly related to the level of legal awareness of nation, cultural knowledge, and living peculiarities of the population, it would be a mistake for them to remain fair all the time. Since each period has its own system, legal measures, statutory articles. The most fair-minded bi makes a verdict basing on systems of his time and otherwise it will not work. But a fair bi should not be blamed for this regulation. Genuine bi knows this law.

Tole bi said in a farewell with people:

"Leaving alone and analyzing verdicts given by me, it is easily noticed that there are some faults in my solutions too. The verdicts "The man's cost is two hundred horses" seems to be faulty one. It means when a man becomes grown up we would not differ good and bad ones. There are different men. There is one who works hard and fairly for his country, and

there is another one who has bad relatives. Without mentioning protection of his country from an enemy, sometimes there are men who are unable to sit on lying camel. It also costs two hundred heads. There is one more who just wanders around, steals someone's livestock, finally ends up thirsty and dies because of drought. His cost is also two hundred cattle. So I feel a bit frustrated that the cost for these two different men is the same. I tend to say it is not right. And it is your will if you change and reevaluate it again.

Secondly, the girl's value was forty-seven black horses. There are also various girls. The value of Laila, Kyz-Zhibek, who are a legend in Kazakh steppe, girls who have beauty in their speech, eyes and face, the feelings and mind are in harmony. There is a second girl with threatening glance, and unable to have a conversation, always ready to cause conflict. The girl, who does not obey her mother and father. I regret that I equally valued these types of girls [52 p, 6-7].

“That is not a chief who sees a lot, that is not a speaker who speaks a lot”, this saying states that not each chief or a speaker can be a governor. But governors must be both a chief and a speaker. Shokan notes the following on this: “ Respected rank “Bi” is not given by national election or governmental approval, but the rank is given for a person who knows trial procedure and possesses oratory skill. To be called bi , firstly he had numerous competition on oratory skill and proved his knowledge on law issues. The name of the winner is spread among the whole country” [53 p, 135].

Abai also mentioned the same idea like Shokan. But he adds one more skill to be a bi, he must have the ability to analyze historical intelligence “This authority is not possible for each elected man among the Kazakhs. He also should know the former “Kassym khan's old path”, “the old way of Essim Khan”, Tauke khan's "Seven Strata”. He must give true verdicts, if it is necessary to change old rules into new ones"[54, p. 157]. Here are the conclusions drawn from the

following two opinions. Biis are people who are well aware of his personality, particularly his language skills, with sophisticated ideas, clearly knows customs and traditions of his nation, acquired knowledge on law issues and historical data. In fact, such kind of people are chief of race or old men. To get the rank bi, neither aristocratism nor wealth does not work, they are elected on the bases of natural, democratic, non-written laws of nomads.

Olzhas said, "Let's raise the steppes without raising the mountains", except Tole bi, each of them has their own role, Kazybek, Aiteke, Zhanibek, Edige, Tilenshi, Eset, Syrym, Dosbol, Zhankutty, Oskembay, Kunanbay, Aksuat, Baidaly and more than a hundred other famous biis. The first of the great biis was "Maiky bi," who is known as the "father of the whole word". Abai told about this man, "he is one of the twelve biis who have raised Shyngys Khan" [54, p. 25]. Abai, who at one time ruled and in Tobykty race he solved many conflicts, opposed new lifestyle for old one, he obtained experience and knowledge from former biis and used in his work and life. Moreover, the poet Abai learnt a collection of book "Works of five centuries" which is a heritage of all Kazakh zyraus. The proof for this is often seen in his lyrics and poems.

Jyrau's works begins with so called Shokan's "Nomads' philosophy" from Asan Kaygy, Shokan wrote in his "". The definition of Shokan is also accepted by Academician Garifolla Yessim. Asan Kaygy is a pioneer of national philosophy. He is founder of historical forms of national idea. The worldview of Asan Kaygy is based on the ideas and definitions of existential content, which gives his thoughts in the grief genre. His philosophical view is determined by the categories of life and the living. In this regard, Asan Kaygy can be considered as a continuation of well-known tradition of famous Kazakh thinker Korkyt [55, p.4]. The legend that Asan was riding on Zhelmaya and looking for a land on the

sheepfold with gray-haired meadows and dripping water on the sheep was a fantasy all over the Kazakh people for centuries. Who can distinguish between the philosophical thoughts of the pearl, "A perfectly pure stone, which lies at the bottom of the water, lies at the bottom of a purely priceless noble word: the stone that is beneath the water, the wind blows [56, p. 25-26]. Supporting khans was started with Asan Kaigy. At one of the meetings, khan was furious when he said, "If you make a troop from shadoof, you will not escape hoot, if you elect a leader not from noble background, you will never get the aim" [57, p. 93].

According to Asan Kaygy's poetry and proverb, it is easily seen that he opposed the idea of the Kazakh tribes from the coast of the Volga and the Ural, which is homeland of Deshti Kipchak. The reason for Asan Kaygy's search for the Earth is to find a place where people can unite, and set up a peaceful time. Some researchers describe Asan Kaygy's place as the Paradise place. In fact, Asan enjoys the Irtysh, the Tundi, the Chu, the Sarysu, the Shiderty, the Olenty, the Selendi, the Esil, the Torgai, the Syry, the Bayanaul, the Kyzyltau, and the Zhalany. But the value given to two places is unusual. One of them said, "Two Keles, one Talas, the place where friendly country is." "I would go and take it, and I'll take it away" [51, p. 63]. Secondly, he was interested in Zhidelibaibasyn land and said, "Oh, Zhidelibaibasy, I would take you with me on my back if only my horse could take, it is such a peaceful and magnificent place. There is a Kazakh saying: Really profitable, insecure and peaceful country".

In terms of these words, "Promising Land" is not only a geographical, economic notion, but also a social, political, philosophical concept. There is a peaceful life, a peaceful country, where there is no citizenship, no nation, no descendant of land, no widow.

Of course, in the time of Asan Kaigy, there was no such earthly paradise; therefore, every step of the steppe, the

country where the tragedy, who had not been able to find Promising Land, was asked: "In what way will accuracy of the earth be settled?" The answer to this question is not simply a utopian, but according to a prominent representative of the Kazakh philosopher Asan, it is as a spiritual father in education. The answer is as following: "The sign of justice does not spoil deliberately, the sign of cleverness does not follow the past, the sign of badness is against enemies, the sign of insidious steals livestock of peaceful nation, ignorant' sign is disobedience of smart. Enjoy life until you die. What you can leave after death, if you did not contribute in your lifetime" [51, p. 58-59].

Regarding Asan Kaigy as a founder of the Kazakh folk utopia belongs to philosophy. However, Asan Sabituly is a thinker who studied people's dream of the century, the sadness of past moral life, the fantasy of the faraway land, the hope of a fair, wise, caring khan.

As well as we consider Asan Kaigy's treasury on the bases of Abai's worldview, utopian ideas are not necessary. Abai was not a utopian. The colonial administration of his time did not say that it would bring great social benefits. He is a realistic, optimistic thinker. Existential recklessness in his consciousness arose from the indifference of life, the uncertainty of the future, the indifference and inactivity of the future, and the futility of the future generations who wanted to succeed. From this point of view, the continuity of Asan and Abai, harmony is clear.

The followers of a well-known Kaztugan Zhyrau, who lived with Asan Kaigy, had a special place among the Dospambet, Shalkiiz, Zhiembet, Margaska and Bukhara. Shalkiiz was one of the famous. He was poet that made his poetry on scene. According to a scientist and a writer Magauin, Shalkiiz's works are among the most widely published works in the press before the October Revolution. Shalkiiz also highly appreciated himself: "Shalkiiz was an

innovator that was the founder of the philosophical direction in Kazakh poetry, and Shalkiiz was the father of all the Kazakh poetry, and his philosophical aphoristic poetry appeared in the peaks of Shalkiiz thought, art. Complacency, gambling, and depth are the peculiarities of Shalkiiz's poetry, so that none of the Kazakh zhyrau can compete with him" [58, p.48]. Shalkii's lyrics begins with "High, high, high mountains", is characterized by the abundance of proverbs in Kazakh language.

"No matter how beautiful falcon is, it cannot fly until its wings get stronger". "There is not a stronger bird than an eagle, unprepared cannot get his aim". "Many bad ones always envy one good one». «The bullet can penetrate the skin; the words can hurt the bone ". If your sheep is attacked by wolf, duck is attacked by eagle, selfish one also has one tramp". "It is impossible to fill the poor one's bag".

Another example of Kazakh Zhyrau art after Shalkiiz, is Abai, the process of dialectical thinking in Shakarim. Here we have the argument that Abai learned more from Kunanbay than Maiky-bi, Ayaz bi, Korkyt, Asan Kaygy, Zhirenshe, Kazytugan, Shalkiiz and Shal poets.

For example, it is difficult to say that Shalkiiz, who witnessed the process of dialectical thinking, was not accepted by Abai.

"Sick camel also has high-bred one

Doesn't allow to carry luggage,

Pedigreed horse has half-breed

Able to fight with wind,

There is good born from bad

Impossible to be believed,

There is bad born from good

One day may happen

Who is not worth of noting" [59, p. 217].

Abai was aware since his childhood that some biis skillfully used sophisticated methods while giving verdicts. Mukhtar Auezov mentioned it in the book "The way of Abai": "He has been speaking for long time by himself, he has a great deal of anger and gossip, and sometimes Abai's proverbs and sayings are interesting, and when some dubious judgments are taken, he does not understand his father's line. Some of his proverbs are solely out of the ordinary, and the image of the elder is that of his father, and his father is nervous, reaping and speaking "[60, p.15]. There is no Kazakh who has not read the novel "The way of Abai". The other side is known as well. Forty men from the forty tribes are throwing stones at Kodar and Kamka. In the majority of power solutions of Kunanbay, the child Abai is very displeased, his heart is broken, fight between the old and the new, it leads to existential arguments.

For the sake of truth, it is necessary to mention that nowadays many Abai researchers give different definition for the tragedy Kodar and Kamka, which protects Abai. The real truth might be discovered by future researchers.

If we go back to Shalkiiz, his philosophical analyses are still awaiting and it is high time to research his work.

His commandments to boys and girls agree with Zhusip Balasaguni, which connected with Abai's "Book of Edification". In general, Shalkiiz's contribution is remarkable for the cultural and spiritual development, for improving art of words, for prospering poetic tradition.

A group of *zhyraus*, who were advisors for Abylai khan, after Bukhar, deprived of their teaching skill, gave the throne to Baitok, Zhanuzak who got approval by appraisal words. There was no difference between the poets and *zhyrau*. Although the origin of *tolgau* and song is based on a common, improvising approach, they are distinguished by the scale of

the theme, the ability to visualize. During historical changes, lyrical *tolgau* is dominated by poetic creativity and it is characteristic of the philosophical tendency of artistic imagery, in the period of different social changes. The poet recognizes the phenomenon of life, the historical phenomenon as his thoughts, the feelings of the poet, the rapid adoption of his feelings, his ability to see and feel quickly, to keep in mind the effect that is strong and stable, - writes E. Ismailov [61, p. 22-23].

Mukhtar Auezov also notes the distinction between poet and *zhyrau* that "*Zhyrau* is not a poet, but *Zhyrau* is a person who has a different genre unlike a poet. The purpose and task of *zhyraus* are not to say anything, just for fun, they talk about huge social topics, and the content of the historical event, the value of it, and most often they are both *zhyrau* and *biis*" [62, p.17].

Moreover, "... the poet's word is called poetry, each of which has four lines, which is called *rubai* (the four-line black poem)". The word "poetry" is derived from the word from Arabic "*shiir*", and Uzbek "*sher*" there are only three lines ... One more difference is that the prose is often dominated by the proverb, the word of command is predominantly. Third, the previous two lines in the verse are reckoned to have no purpose, but to say only for rhyme, and in each song, each path has a meaning. And the poet asserts, "Poetry and memorization are the poems." And the poem is often told by the *Sheshens*" says Khalid Kurbangali [57, p. 107].

Among Kazakhs there are also *akyn*, *zhyrau* and poets. They are artists who can read and write stories, *qissa* and *dastans* that cannot produce poems. Among them there were poets, such as Kyrgyz Manasy who knew how to read poems. Sometimes people called them *zhyrau*. Famous Muryndyk *zhyrau* is such a person of art.

Bukhar *Zhyrau* and poets such as Shortanbai, Dulat, who lived in the transitional period, so *Zhyraus* were relevant to be

criticized by the founder of new poetry, who brought a new breath to the Kazakh folk poetry.

Abai says:

"With Shortanbai, Dulat and Bukhar zhyrau,
Their songs with some faults,
If you know art of words,
The faults seem to be everywhere" [63, p. 94].

In the Soviet era, many researchers called the poet of that era "Troubled years" and humiliated Abai. But it was not humiliation; it was just regret as they were not found at the top of poetic level. Firstly, they were poets who did not go to a single poetic pattern, but mostly focused on improvising art. Secondly, they did not edit their work as poets of a book. *Zhyr* was always kept in the memory of people. However, it is difficult to say that Kazakh poetry will be complete without Bukhar, Shortanbai, Dulat, Murat and Aubakir. Removing a certain period, epoch is a mistake in Kazakh psychology.

Similarly, our traditional culture could suffer without *aitys*. *Aitys* is one of the most prominent branches of the aesthetic significance that is vital for Kazakh literature and culture. It is mainly the result of an improvising poetry. The improvised poem was kept in the minds of the people at once. *Aitys* is a contemporary genre in the Kazakh folklore, but if you look at the examples, such as "*zhar-zhar*" or "*badik*", they seem to have appeared in ancient time, but it is difficult to pinpoint the date and time of the *aitys* and it has become a treasure of people.

... Any Kazakh poetry before the XIXth century, though, was not printed on paper. That is why the names of a few poets as Sypyra zhyrau and Asan Kaigy were preserved in history [64, p. 161].

Aitys genre was perfect as a complete genre in the XIXth century. That is the period when Abai lived. At this stage there were many talents on the stage and became pride of Kazakh people. They are Shozhe, Togzhan, Balta, Kempirbay, Tubek,

Aset, Kulmambet, Suyunbay, Ybyray, Zhambyl, Maily kozha, Kulunshak, Akan Seri, Birzhan, Ulbike, Urkiya, Kadisha, Akbala, Sarah, Sharipzhamal, Tadiya. Some of them were both composers and singers. As they came from wide Kazakh steppe they were not lack of poetic, composing skills. The poetic *aitys* among nomads is unique to Arabs and Turks.

It is also important for us to consider Mukhtar Auezov, who studied Abai's personality for twenty-thirty years, taking into account general Kazakh mentality, and treasure of Kazakh nation influenced on him. He asserts: "It seems that Kazakh language is a poetic sea, because of the abundance of *Aitys*'s words, if there are similarities of songs with other countries it comes, the fragment of the *aitys* song is either very small or it is very rare, even though the other old-fashioned Kazakh *Aitys* is a new kind of poetry, a new type ... It is unique only for the Kazakhs... All public is interested in *aitys*, both youth and elderly ones. *Aitys* is like a theater, which is interesting for many people, it is as the party or meeting [65, p. 173].

The *aitys* poets' gatherings were like leisure. If they hear that there is one *aitys* contest somewhere; they have a rule to find it to compete. Wherever there is a party or fair, either a poet, or a composer was found there. This demand created Akan like Birzhan sal. Wherever they were, there were legends, some legendary stories spread over the steppe all the time. While the King's Administration repeatedly renewed its laws, regulations, the traditional culture continued to live by its own laws, and it continued to extend over generations from one to another.

Abai was born during this boiling boom of art. Abai's time was not ordinary time. Kazakhs' original culture, spirituality, and other spiritual realities coincided with the material world, culture and politics. Without taking into consideration the new reality, it was impossible to move forward without considering it. The smartest Abai was one of the first to realize the extensive changes in Kazakh steppes.

There was no one to make a route for him, and he was forced to "go on rough path" and had to fight with thousands alone. The great poet had to be a teacher of one nation, and to show ways to overcome this problem. We understand the poems of Abai, and his "Book of Edification", as the spiritual alphabet for people that we give new upbringing.

In conclusion, one more argument is that President's remarks on the anniversary of Abai are: "Abai's mind is focused not only on the outside world, but also focused on the heritage of the national reality. The grief and enthusiasm in the poems of Korkyt, Asan Kaygy, Atalyk, Sypyra Zhyrau, Kodantayshy, Kaztugan, Dospambet, Shalkiiz, Margaska, Zhiyenbet and Zhiembet poets, and love for life in Bukhar, Tole, Kazybek, Aiteke works is Abai's most meaningful part of his worldview [5].

So, firstly, a great poet analyzed all treasures of art of word, critically judged and absorbed it. According to the result of researching the song, Shortanbai mentioned Dulat, Bukhar zhyrau, and he grew up with their proverbs, testimonies. Abai's intuition is special emotionally sensual tool - he has taken a new look and analyzed it in a contemporary way from an existential perspective. But, like the contemporary poets, he was not in despair.

Secondly, in the works of Abai there is a harmonious character with his predecessors, but he accepts the essence of the art differently. In Abai's opinion, artistic expression is not a means of making profit, but a powerful spirit of Allah, which is characterized by a new soul. This art should focus on honesty and morality, charity, beauty and love, and eliminate evil and misery, mistrust and ignorance.

Thirdly, in Kazakh literature "Nobody was against Book of Edification", moreover great philosophy and folklore utilized the noble spirit and wisdom. Especially the method of using proverbs and sayings is the best way. Many words and phrases in "Words of Wisdom" make the impression that the

thoughts are said in proverbs and sayings. But Abai's thoughts were directed to the unprecedented goal: to create a system of moral philosophy, a system of national principality, a system of education and science that would begin to occupy a place of civilizations.

Fourth, one of the external factor that influenced Abai's creative abilities is Kazakh musical culture. Nomadic music culture is a common phenomenon. Nomads were humble to music and were ready to sing and sing. This aspect of the national spiritual, traditional culture of Abai's epoch was well developed. The poet, since his youth, performed songs of Madi, Yestay, Zhayau-Musa, Birzhan-sal, Akan-sere, and made his special aesthetic style, choosing Kurmangazy, Dauletkerei, Tattimbet and Kazangap. The way of worship and respect for music has led to the illustration of the power of the song and the state of the Kazakh ethnos in philosophical terms, the world's harmony and beauty. Finding, understanding, and perceiving the power of nature in man, it is only a characteristic of "prophet".

1.3. Existential relations between the world philosophy and Abai's worldview

Abai preserved and continued the ancient way of development of Kazakh people over centuries. In addition to Kazakh folklore, there exist the other written manuscripts on this case.

Among them we can find "A Great Book" of Muhammed ibn Kaisar, the works of Husan ad-Din Barchynlik, Kadyrgali Zhalair's "Jami at-Tauharih" and "Tarihi Rashidi" by Mohammed Haidar Dulati. Al-Farabi is among them, who has a great impact on Abai's Kazakh worldview, about society and man, about the system of science and social intelligence, how

to achieve happiness, Zh. Balasagun's book, "Kutty Bilik" ("The Gift of Knowledge"), about well-known power and wealth of life, the book "Diواني Lugat At-Turk", the father of the Sufism philosopher Hoja Ahmet Yassaviy, who had greatly influenced on Abai's religious beliefs, regarding the book, "Diواني Khikmet", we want to talk about philosophical harmony.

Certainly, when Abai's creative worldview was expressed in three sources, we remember Mukhtar Auezov made meaningful comments in 1930s. Abai Kunanbayev - a great poet of Kazakh people discusses sophisticated classic: "Three different national and all-around humanity cultures was a spiritual food for the creative work of a wise poet." Abai was inspired by his poetry, social and poetic work. One of the channels is the rich heritage of the people's culture in modern times, which has been preserved by the people themselves, published by the people ... The second channel, inspired by its spirituality, is the wonderful heritage of oriental culture, Arabic-Iranian and Turkish classical poetry, the third channel - Russian culture, European culture" [66, p. 159-160].

Essential essay of G.K. Belger "Goethe and Abai" – opens the philosophical qualities of Abai's poetry, and assumes that the topics like «Goethe and East", "Abai and West" are waiting for their researchers. Abai is a great genius. Until now, about four thousand of his works have been published, we hope that in the future more works will arise, and the flames around Abai's creativity will be eliminated. Getting started Mekemtas Myrzakhmetov's "Abai and the East". It has been discovered by Mashanov's works "Al-Farabi and Abai". Our theme was influenced by Kazakh philosophy on Abai's worldview and we did not want to leave this circle.

Otherwise, it is true that the poetry of poets such as Ferdowsi, Nezami, Khafiz, Jami, Sagadi, Nauai, and Saihali, is mentioned in Abai's work. And in some works, works of

Socrates, Plato, Aristotle, Spencer, Pushkin, Lermontov, Goethe, and Tolstoy are also noticed.

Nevertheless, given the national nature, considering the peculiarities of life and mentality of nomads, there is no world where Abai is impressed by the Kazakhs and their writers, as long as Kazakh spiritual life and culture has been in inextricable, immutable unity and continuity. When analyzing this issue, we should not forget about the two points mentioned by Mukhtar Auezov.

"Abai has no specially written philosophical works, no social and economic commentary; Abai has philosophical views on his poetry and political-social identity" [66, p. 272].

It is possible to study Abai's worldview with reference to the times of the great writer. In the era of Auezov's life, Abai's philosophy was, in essence, the idea that the Kazakh philosophy was nationalist. And later, as philosophical standards, Western philosophy systems, especially the Hegelian system, were not considered philosophically the concept of wisdom without which the laws and categories, concepts and notions of that system were adopted. Academician A.A. Nyssanbayev notes: "For some reason on this issue in Kazakh philosophy. Why was it so hard to make it philosophy? [67, p. 264].

If we look for a solution to any problem in the Kazakh philosophy that has such a distinctive feature, we cannot ignore Abai's worldview. One of the most prominent Kazakh philosophers Garifolla Yessim commented: "The content of the Kazakh philosophy will be determined by its origins, because the difference of each national philosophy is its origin. I am absolutely determined that I cannot overcome Abai's worldview as Kazakh philosophy did not imitate other culture but kept its uniqueness. So, the great Kazakh philosophy ends up by Abai" [68, p. 85].

Of course, we should start with the first professional philosophers in the history of Kazakhstan. A. Kasymzhanov,

A., Mashanov, MS Burabayev, A. Kobesov, S. Satybekova and others, Al-Farabi who returned to his native land thanks to our well-known scholars is the most powerful of them.

For many years, a researcher Akzhan Mashanov who has work on “Al-Farabi and Abai”, came to the conclusion that Shakhbuddin Marjani, a sculptor of philosophy, music and natural sciences, who contemplated Al-Farabi's continuing succession between the two thinkers. Marzhani's direct students taught Abai at the madrasa of Ahmed Riza. In this regard, there is information that Abai had read more about Marjani. Making this information, Mashanov says: "Abai will again raise his human flag in the new era, and we can say strongly that Abai, who discovered Al-Farabi by Sh. Marzhani, learned from his great ancestor in formulating his philosophical scientific principle" [69, p.92].

In fact, there are some dominations even though some ideas and thoughts in the worldview of Al-Farabi and Abai were dealt in comparative harmony .

While dealing with Al-Farabi and Abai's works, first of all two philosophers are thought as soul power, or Abai means self-consciousness. The idea of self-consciousness emerged at the time when the philosophy began to be a separate system. None of the great scholars could overcome this problem. The reason is that in the history of humanity, there were given a lot of definitions on philosophy, the main subject of its research was the human being, the human life, his peculiarities of nature, and so forth. "Knowledge of man depends on understanding, and we say that we must first recognize one's self in order to get to know another one, but that is not an immediate matter." Self-awareness is much more difficult than recognizing others. It is the first thing to aspire to know, to seek self-knowledge, the person who is on this path is on the scientific way and only a minority of people will come to that path" [70, p. 301].

This is a path that leads directly to existentialism. Of course, Al-Farabi also paid particular attention to it.

The views on human self-knowledge show that Farabi was in the ancient era of Kazakh land, Abai in the latest era could research this issue deeply. There is a special reason in Abai's note that when studying "soul needs", "soul power," "soul food," and similar existentialist thoughts, "the power of the soul is plentiful, everything is not subservient to writing." In this view, it is not surprising that except Abai's knowledge of self-consciousness, he had a great deal of regret that he was not been able to analyze freely and completely for his students.

It is not accidental that the philosophical notions about the soul power of Farabi are presented in Abai's seventh, seventeenth, twenty seventh, thirty-eighth, twenty-third, thirty-eighth, forty-third words in the same original way or given equivalent in Kazakh language. In general, Abai's ability translate the ideas and thoughts of his contemporaries freely and easily into his own native language, without the use of concepts used by other philosophers.

In the works of Abai (the fourteenth, the seventeenth Book of Edification) the source of existential ideas like mind, strength, and heart we noticed in Al-Farabi's work.

When Abai, in the seventeenth verse, expressed an opinion on will, reason and heart, saying, "If all three of you live in peace within a man, the dust of his feet will open the eyes of the blind if you two cannot reach accord, I shall give preference to Heart. Prize humanity above all! The Most High will judge us by this. So, it is set down in the Holy Scriptures", said Knowledge [6, p. 167].

Here is the question: What science he was talking about and what knowledge Abai pointed out here? In our opinion, that science is philosophical science, and it is a book of Farabi "The treatise of people's views from the city". In this work, the concept of soul is divided into plants soul, animal soul, and

human soul. When you analyze a person, the heart is constantly focused on and distinctive. This kind of cognition of the genuine consciousness is typical of the Peripatetic School, which begins from Aristotle.

We need Farabi and Abai's ideas. Al-Farabi claims, "The heart is a main part of the body, any parts do not dominate it, and then the brain, and this is also main part, but it is not the first" [71, p. 289]. Abai said, "Then the science listened to three of them. ... Then the dominant is heart. Mind has different features, but heart does not obey your features"[6, p. 166-167]. We can see that the ideas of both thinkers are the same, but they have different ways. Both of them recognize the heart as crucial in their cognition, and recognize it as the source of all goodness, mercy, grace, and permanent residence.

The human philosophy, which Abai focused on is based on this knowledge. This philosophy is appropriate for Farabi's social treatise based on the most successful experience of the person. The noble idea that he dreamed – the principle "if you want to be a human being" also depends on your heart. In Abai's words, justice is the source of heart: "Justice, shame, mercy and kindness, struggle for good, ignorance of bad – all these things depend on me, what they can do without me?" tells the heart. So, according to Abai's view, both mind and strength are obliged to serve heart. When Abai supports the heart and focuses on it deeply, he is based on its humanistic sense. The basic of Abai's view is also seen in Farabi's work. Farabi thought that the mind should only serve the heart's good intentions, and reminded again: "Realizing good intentions of the heart is peculiar only to brain" [71, p. 290]. Such harmony in two philosophical philosophies is not accidental; it is the basis of the worldview unity.

In addition to these direct notions, there are a number of side-by-side differences between Farabi and Abai, which are most often seen in society and human issues. According to

Farabi's philosophy, political science (science and culture) has two types of state governance: one leads to real happiness, the other leads to a false happiness. The head of government must be wise, modest, and fair. Only such a person can lead to a happy life. Other ways to find happiness are science and upbringing. Abai was a man who was tired of tricky policy of royal government and he worked hard to inspire his nation for education, science and upbringing.

Human happiness can only be found while living, there is no a second chance in another world. But good deeds do not die, the name and legacy of a good man lives forever. The words of Maiky Bi, Al-Farabi, Balasagun, Yassaviy, Zhirenshe, Abai about the wisdom is "A Good one leaves his name, a scientist leaves his writings".

As a person needs a lot of things, so he can find his needs only in the united community. The personality is formed only through the union of people and realization of their abilities. Hence, their social significance is formed, "Farabi noted. His political ideology which shows that he divides states into "good and evil". The latter is lack of qualifications and culture, so they need education; their understanding of happiness is at their level. Happiness is a characteristic of Beauty, wealth, career, aspiration for power, and sexual passion for them.

Unhappiness can be sickness, epidemics, poverty, and immortality. People of a good city understand happiness differently. It is not a personal good, but a blessing of goodness, kindness, justice, and mutual help. The leaders of such city and state must be philosophical scholars, who address the truth, with sincerity of deception, shame, obedience and morality. Because philosophy can only lead to happiness as well as ways to achieve harmony and beauty. Top stories in some of Abai's words are in the range of Farabi's legacy too. The Arabic-Muslim spiritual world, Farabi and Abai, is the same as the beginning, the continuing

interconnectedness, harmony, and interconnectedness of some of them.

"The main problem, which is the beginning of the development of ethical ideas of Al-Farabi, is the beauty and happiness ..." [72, p. 152]. The words of famous philosopher Kassymzhanov about Farabi are brought to an academician Alkei Margulan about Abai. The legacy of Abai "is reflected in the creativity of the great poet, in the aspect of beauty that is in his head" - said the great scientist [73, p. 68].

Farabi and Abai are in line with the concept of the creation of the Earth. In his mathematical treatise, Farabi paid attention to eight numbers, some of its features, and Abai wrote the famous "Octaves". Farabi says, "Everyone has his place in the world," Abai revives it and replies, "You are both a brick-born person that has importance in this world" [69, p. 7].

It is doubtless that Abai was aware of Farabi's work, and that the thoughts of both of them were often in harmony with each other.

In Ancient Turkish philosophical work and from Al-Farabi to Abai in Kazakh spiritual space, there is great philosophical work - Balasagun's "The Gift of Knowledge". The key line of "The Gift of Knowledge" is the intelligence, justice, happiness, satisfaction, science, education, which are constantly discussed in Kazakh philosophy. The pursuit of justice and freedom is the source of human knowledge. Justice develops in the sense of law, freedom, self-awareness, and human consciousness. The four main characters of the "The Gift of Knowledge" who follow majesty and compliance like Socrat's dialogues, were on the basis of quiz. So, Kuntudy is a ruler, Aitoldy is khan's assistant, Ogdulmish is khan's assistant's son, Ogdurmish is his uncle.

By philosophical alternatives, Kuntu is justice, Aitoldy is wealth, Ogdulmish is mind, and Ogdurmish is satisfaction. Kuntudy is a key person because the eternal power of fair

society is justice. It is a feature which is absorbed through mother's milk. But people are not born with such features as wisdom, wealth and satisfaction, throughout life they obtain them. Moreover, life is not stable. Wealth is disharmony, sound mind is given to both clever one and devious one, and satisfaction might be bounded with greed. Each of them cannot lead a person to happiness. If they are concentrated on justice, the situation is different. People are able to get happiness if only happiness, justice, mind and satisfaction are in harmony. Happiness is not something different. It is a community-level concept. The ruler who leads his nation to happiness is happy. In briefly, this is what the "The Gift of Knowledge" intended to say. In this regard, we have a feeling that we read Al-Farabi's treatise on "The views of the good citizens" is legal continuation illustrated literally.

By analyzing all the social classes in society, Zhusip honors the judges with a special appreciation. In the chapter entitled "How to Communicate With Scholars", the judges portray the people as good starters. "If there is not a scientist in the world, planted crop will not be fruitful," he tells them to learn their knowledge and respect them.

Here we can use a famous thirty-eighth word of Abai, and we easily see Farabi and Balasagun, and Abai's views are in harmony with each other. Abai says, "Not every learnt person is a sage, but every sage is a savant. Only those who seek to know Allah according to their lights and who look for the first cause of all phenomena and objects are worthy of the savant's name. They seek truth, justice and good in the interests of humankind, for them there is no other joy or satisfaction in life but their work. Had there been no such thinkers pursuing the right path, the whole world would have gone to rack and ruin. These true savants are the backbone of all that is wrought by human hand; their minds set in order everything that is on earth. Their activities are

directed towards well-being in this life; for, as it is said, earthly life is a field tilled for the life hereafter” [6, p. 208].

Certainly, some of the modern *akims* (*mayors*) are likely to alter the words of great Abai and Balasagun's versions and say I have the same worldview. But there is no justification for it, because every savant must be a scientist and his actions should lead to happiness. So far, those who are the happiest are a few *akims* who cannot compete with science, education, intelligence, and intellect.

It is also important the nobility, the inheritance of the moral qualities and the formation of the person. Balasagun considers the need for separation of charity and evil, which has been born as a result of youth, born in the upbringing and life as well as charity and evil that are inherent for each person. It should be a congenial property of charity judgments; otherwise the world would be overthrown and grievous to all its parts. He thinks that people who have been born of sexually immoral, fuselage, and materialism are mistakes of nature. That's why it is necessary to get them out of society; malignance is a great disaster for people and for the whole world. However, most people are neither good nor bad in the world, and they have the opportunity to become good people by means of proper education.

A person needs to be properly disciplined so that he can achieve in life. The parent must correctly explain his son that he is host of the house, follower of ancestor's deeds. Proper education and upbringing of children is primarily the responsibility of parents. Zhusip states in his work “Gift of Knowledge”: “Learn from master, give knowledge and upbringing to your son and daughter, and they will be happy” [74, p. 175]. The parent's main duty is to train the child with a sense of intuition, a sense of deep respect, respect for the dignity of the ancestors, respect for the sacred tradition, the sense of family and the complex system of public ceremonies.

Good qualities like justice and charity are brought up together with parents. As the child cares for the child, he says, "From the educator to the good streets, boys and girls grow up in good cleanness, teach your daughters tradition, and smile even as you do," says Zhusip [74, p. 421].

Thus, childcare is a common duty of parent and educator. Therefore, the upbringing should not be given elsewhere. "Let your children grow up in your home, and do not leave them in a stranger's place." Balasagun's approach to teaching the child contributes greatly to the unity of education and learning. These principles of the great teacher are accepted by Abai, but there are no people who are thinking of adopting and applying for education and teaching.

The world that has been in the centuries-long, unstoppable world, the world that has not been shaken by the troubles of the Soviet era, has come to liberty today, and it is as if it is desolate in the midst of the thrill of reverent sovereignty. Educational institutions that are poorly educated and non-educated are increasingly frustrated, they are trafficked, smuggled into the Kazakh nature, and trampling down the minds of young people, their image and their feelings.

Exemplary upbringing helps a young person find the way to art. Life is precious, its every hour is countable: "Life is going on and it's unknown how much else is left." Within the upbringing in Zhusip's work how to choose a bride, issues about marriage are discussed and he shares with his experience. For example, in the section "Tell Me What to Explain", you will also highlight the youth's most responsible choice of marriage. Zhusip warns that there are four things that young people can do, but if you take the daughter of a wealthy, you will be a slave, if you choose royalty you will be a victim, if you choose a beauty you will be laughed at, if you take a bride from a well-known family you will become a puppet. These four attributes suggest choosing a bride who has

all characteristics as intelligence, sound behavior, and parents should be aware of morality. For many centuries Zhusip has been analyzing public opinion. Such an opinion will also be seen in Abai's poem "The Guys, the game is cheap, the laugh is expensive". Both poet's public taste is dominant.

Zhusip Balasagun also paid special attention to his beloved soul, acknowledged Sufism cognition, such as Yassaviy, who was regarded as a woman representing Allah. Love is the supreme ideal of a peaceful, long-lasting way of a harmonious life. Woman should always be honored. "If her character is wonderful, her face will be bright, and that is the basis of a long and sweet marriage". Love is an extraordinary gift of love, a unique gift of the soul, a respectful attitude by one of the spiritually mature poets [74,p. 420].

By dividing the sphere of education in the narrowest sense, the thinker considers the most important knowledge. In each of his knowledge, competence and intelligence combine with goodness. Goodness is a manifestation of wisdom. The expertise of the mind is that it can determine what is good and what is wrong. Removes unwanted ones and adds what you need. An ignorant person cannot predict what is good and what is bad. The value of education is estimated only by a literate person. The saying "What is precious for an educated, that is valueless for an ignorant" coincides with Zhusip's idea. Balasagun points out that "an educated one is always indulgent". "If you are good, then be indulgent," sounds as one of the Kazakh wise word. A plenty of issues are discussed in Abai's "Book of Edification". However, Abai, in his everyday life, attaches great importance to his moral philosophy. At the end of his life, his father Kunanbay, his dearest son Abish, Magauia, passed away one by one and he was thinking of life and death philosophy. Some of their thoughts are like Zhusip's creations. In this issue, both have questions on existence.

Abai wish that he would not go into life without any incapacity. More about life is transplant. As the poet states: "Nothing in the world is clear." Life is also transient.

Zhusip Balasagun also repeats, "Do not forget yourself, keep your humanity," he often tells about the transient life and death. He thinks that human beings should not only forget about their surnames, their qualities, their future, and their death. The most painful and sorrowful thing in life is the fact that in the transient world, the world is filled with the desire to keep its purity clean. Talking about the dissatisfaction with life is a concern for preventing this misery. Life-saving and death-dealing manages to save a person from a great deal of errors and make life more sophisticated.

With thoughtful words of mind and heart, "worried about disability of leading his nation to a true path" Abai was forced to tell about horrifying death.

Public opinion about the fear and fear of death in Balasagun's work is also noteworthy. The thinker comes to the conclusion that the knowledge of the death that he will reach at the top will be in accordance with the consciousness of the majority. The fear and the fear of death are the two stingiest levels of perception. It is natural that death is a cause of great sorrow and terrible fears. Both scholars say that natural, legal, normal situation. Unless there are those who have a deep understanding of the mystery of death, many ordinary people have not been afraid of death. Zhusip Balasagun and Abai talked about this truth about death.

The fear of death, which philosophers often say, teaches a person to maintain their traits. Especially Abai's death is an instrument of forced extirpation of the Kazakh people. Zhusip Balasagun also said, "Whoever lives in the state of death knows how to die," is a compassionate person who is aware of fear of death and its iniquity, and teaches his thoughts and ideas to the next death. The fact that the two psalms are constantly referring to death is a reflection of this country.

Obedience to death is a very legitimate, natural, and almost unbreakable endeavor. Because death was not a weakness of obedience, but recognition of the greatness of life. As a rule, the dignity of the rest of the day and the highest esteem of your quality begin with the death. Every time, knowing and conceiving the death will save you from a great deal of errors, such as overpowering and overtaking.

They gradually absorbed the most painful grief in life - the listener's mortal and afflictions - and thus adapted it to death.

The man, who knew beforehand about his life, was prepared to die for his death. Preparation for death is essentially a range of meaning and content.

The first is that if you have an abusive man, you will have to return from it and spend the rest the next day.

The second is that the mortal hill is not surprising, but it is impossible to know for sure.

Thirdly, the greatest tribulation in life is to grasp the legality of death and to overcome it.

The fourth is to ignore the violence of death, to demonstrate their personality. The point is that the readiness for death is human perfection.

Abai is opposed to the fact that human nature is dependent on the body, and his body's death and its self-defeating knowledge of "death". When he says, "Man is not dead", his spiritual world is eternal. Preparing for the death of the poet's works is acknowledged by the secrets of immortality. Few people, rarely known for their lives, and hundreds of thousands of geniuses, have been forced to abandon a full-fledged life of mind, soul, and character, and ultimately considerate immortality and truth as goodness and knowledge. So Zhusip Balasagun and Abai were looking for support from the story, they found that the immortality of the deceased was good knowledge and good reputation. The wise man, who was well aware of everything in the world, found

relief from these three and prepared for their end of life or death.

The highest peak of the dying knowledge of the duplicate is the death of the mortal man. Both of them have the slightest conception of death - the most common sense of the world, which is the most serious expression of fear in life. The principle of Death is a great success not only of two philosophers, but also of all humanity. Death is also manifested in the work of the cognition of humanity, when man has seen himself as inexperienced, and immortal, until death is known. The deceased person is required to maintain self-control. There would be no trace of death in the face of death.

So Zhusip Balasagun and Abai's many death could be as means of making humanity more attractive. Both poets have been able to prevent the death of a person from poverty, triviality, free life, and accelerate his human perfection.

Zhusip Balasagun and Abai are thoroughly exploring and enriching the mind-gill and science-education that makes people more attractive to other creatures. There are many different sides and secrets in the minds and knowledge of two hakims. The mind of Zhusip Balasagun is "the dearest of the dearest, the dignity of the innocent body". Mind is often the gift of Allah with the side of a father. Zhusip Balasagun says that when he is clever, he is able to see the qualities he possesses, and his knowledge of the accumulation of his soul. The essence of the mind is that it is not a human being but a quality that a person can come into the world. The breathing of the person and the circulation of the blood is the icon of a brain-functioning organ, a member of the heart, and knowledge of the heart. It is delightful to see a clever and divine character that is seen through the activities of a body member, such as the absence of kindness.

Abai, also known as Balasagun, grew up in a state of intellectual disloyalty when he saw the beauty of the baby and

called it his intelligence, science, and education: "... the name of the one who conquered the soul was the mind and the science." Abai is a symbol of the mind and the first man to be recognized by will and mind. Although the Balasagun is like a cypress, the spiritual foundation he found when he became a real person with sound mind: "Intelligence and knowledge - these are higher levels of consciousness."

At the beginning of his thirty-eighth word Abai states: "A child does not aspire to learning of his own free will ". The competency of mind begins at this very moment. Previously, "It's all right, whether I know it or not, that's what I want to see, and that's what's happening." It is not the wish, the desire is still unreasonable. That's why Abai's mind is purely professional. Still, the intellect is "very small at the beginning", assumes Abai and accepts Balasagun's knowledge.

Abai's intelligence can be seen in his seventeenth word about the will. The only disadvantage of the will is to find bad one's favorite and support it. According to Abai the will which serves for bad intention is called faded mind. But the will which serves for justice and love is called shining will. It is also said about the possibility of making love and justice of shining will in the forty-fifth word. Even though Abai has the power of his mind, he is the most beloved of all - his heart, his love, his submissiveness. When the mind is over-burdened, it becomes more and lighter when it comes to the heart.

The bright spirit of Abai proves his noble character by being a servant of justice and goodness in Zhusip Balasagun. Recognizing the world and its world opens the door to earthly goods. And the sanctity of the mind is recognized only if it does not end up in earthly goods. Good will is full of wisdom and perfection, but wisdom is a servant of kindness. The intellect can and will justify, then preserve its traits and things in the path of kindness.

Both thinkers have acknowledged the superiority of the mind for the human being, and even worship, both of which embody the spirit of goodness and kindness.

The concept of post-mentality is the knowledge, and the science. The essence of education is evident from the answer to the question of Elik by Ogdulmish. The most important sign of knowledge is that it is the result of the search. Abai mentions science, labor, demand and ignorance in his poem "Studying at a boarding school". In his nineteenth verse, Abai considers that a man succeeds in pursuit of knowledge within labor.

Without knowledge, one can acquire uneducated soul and gets hungry and thirsty. Abai supposes that he is "an intelligent soul". In accordance with Abai "need to be young - demanding" would not be sufficient, knowing that the uneducated person would not have a full-fledged care. If the will is not full of knowledge, it will be spoilt, Balasagun also supports this point. Being enlightened is the intelligence. Even if there is a reason to find a job, the mind does not keep the track of the search, otherwise it will be damaged.

Abai included the child into the number of people since the day he starts studying science and education. Zhusip Balasagun also correlates education to a human being.

One of the two thinkers' knowledge about education is the respectable, dignified character of the man; that is, a person who is knowledgeable, and dignified.

Even the worship of Allah can be traced back to the knowledge. It is also the achievement of science and enlightenment. Abai also knows much about science and enlightenment not just for the world, for the sake of The Other World. We understand from the works of the two instances that worship is accepted by science and knowledge.

When talking about Abai's education, it is important to recognize the nature of education and science. He chooses to

take care of the science and education of the majority, and to teach earthly goods and to learn the wellness.

Regarding to Balasagun's, whatever he discusses he finds a way to connect it to the ultimate object - the abundance and luck. Abai also accepts knowledge and science as one of the greatest blessings in human life, eternal dream and treasure.

The concept of "the world is fake" is still preserved among the Kazakhs. Life is like winking that is too short to think about eternity. "If they ones corrupted, the riches would never die" said Zhusip Balasagun with a sharp groan. That's why there is no point in gaining luxury and feel pride. Do your best, sacrifice if you are able to make, the end of joy is grief, the end of life is death. The wanderer always moves ahead and the Creator still remains. Short life of all living creatures assert that the Creator is eternal. In this respect, Zhusip Balasagun explains that greediness is a feature that humiliates human beings and he reminds us that human will be satisfied with fake life only after the death.

In this case Abai's poem "Eskandir Nama" is reminded here. In his work, a wise poet made an image of Eskendir who was not noticed before and pointed out that competing against the power of Allah tends to be useless.

Farabi's notion on honor which became the heritage of Kazakh people and indicator of domestic philosophy is also mentioned in Zhusip's work. Whether the person is bad or good is not the deal of Allah, inner spiritual wealth, skill, ignorance matters. In terms of contentment or dissatisfaction with life, in other words meaningful living depends on the degree of personality of the person" Balasagun considers, and also horizontally, opposing paradise and hell, keeping out from the habit of controlling people's behavior.

Zhusup's intentions, to meet patience persistence, are in line with the fundamental principle of existentialist philosophy, which today it has a dominant position in the notorious European countries. The essence of the principle is

that life is only a preparation for death. One can prove the moment when, a dead end is called to be between life and death. At a time, one can think of his passed life with full of happiness before leaving the blessed life. Living for such a moment is the obligatory to every human being. Many people who enjoy this happiness are those who have come to grips with sadness, sorrow, and pain in their lives. This view is also very close to Dostoyevsky, who thinks that "happiness is spiritual cleansing through suffering".

Zhusip replied, "There is no mercy for death, get ready for a long trip throughout your life" [74, p. 174]. The views of the thinker are in harmony with quests of existentialists who are representatives of life philosophy of Russian writers in the XIX-XXth centuries. But even though the issues were discussed ten centuries ago, it still has a distinctive feature. He does not consider suffering as a means of happiness.

In order not to suffer throughout his life, he gives a lot of obligations to a man, thus serving for the sake of people, encouraging them to humanity, and preaching to complete life goals in current life and leave honorable deeds. It is desirable for a person to be grateful for things he has accomplished in his life, and then with a sense of fulfilling his obligation fairly with stable patience travel to death.

There is no need to fear from death. The reason for that is the law of nature like sunrise and sunset. Socrates answers a man "Nature sacrificed them for death" who told the notification like "you were sacrificed to death for thirty tyrants". The reason is that it is unpleasant for us to be offended in terms of resentment, sorrow, and disappointment. His view of life and death is purely philosophical. A birth of a person is like giving the whole world as a gift and his exhaustion is the destruction of the environment.

Michelle Montaigne says: "The death of someone coincides with the beginning of another person's life, and as it happens only once so it cannot be so painful". "Is there a point

to fear from the thing when falling is nothing in comparison with rising” There is no short- or long-term perspective for something that ends” [75, p. 66]. Life philosophy of Balasagun and Greek philosophers Epicurus "Why is there fear from death? When there is a man, there is no death; however, there is death while there is a man". Thus, with ideas of philosophers who lived ten centuries ago, the effect of events in a world of abundance can easily be noticed in wise words of Kazakh biis and in the songs of praise of poets especially in Abai's poems and his book "Book of Edification". Zhusip Balasagun's "Merciful knowledge" also left notable trace of life and death concepts.

Zhusip Balasagun's contemporary, Makhmud Kashgari is one of the most powerful thinkers who greatly influenced on Abai. His unique work called "Diواني lugat at-Turk" ("Collection of Turkic Words"), which is a unique in Turkish culture and as a linguistic image and which of infinite treasure of national consciousness. Kashgari's work is a combination of concepts like social philosophy and syncretism and at the time mixture of traditional Kazakh culture with Islamic civilization.

Here again, one should pay special attention to the artistic artifacts known as classical philosophy, people who do not have written monuments in cultural science, so they create a single, comprehensive history of national narrative. After all, the best examples of fiction can give a concept of philosophical worldview. As Kashgari's work is a legacy of encyclopedic importance, it is obvious that the traditions of the worldview are obvious. A famous researcher A.N. Kononov says: "Facts related to Turks' life which back grounded in the XIth century: items of their material culture, about their living circumstances, the ethnonyms and the toponymics, about their race and tribes, kinship terms, titles and names of the Turkic people, administrative terminology, about the names of Turkic historical and legendary heroes, about religious and ethical terminology "[76, p.42].

The particular similarity between works of Abai and Kashgari is impact of religion. Kashgari also refers to Allah as well as Farabi and Balasagun. "Let's respect and honor creative and skillful Allah. He ordered Muhammad through Death to define the essence of lie and truth in Quran. Let's support and respect Muhammad and other saint glories".

Kashgari expresses his opinion concerning Abai's the thirty-eighth word. "First, those who are in the path of Islam religion should know veracity of Iman. Iman is not only ethics, it is essential to become convinced of Allah's knowledge that Quran is its words, and Muhammad is the Messenger of Allah" [6, p.195-196].

Both notions do not limit essence of Allah. The only difference is that the concept of Allah in Kashgari's work is replaced by the notion Tanir. Kashgari is image of people's conscious of his time. In the eleventh century, Muslim worldview was not completely spread all over the country. There are conflicts in Kashgari's worldview and religion as Islamic, Zoroastrian, and Shamanistic forms of cognoscibility is in confrontational posture with Islamic concepts. Although syncretic beliefs existed in Abai's time, the poet's worldview was in Muslim character.

Throughout their lives Zhusip Balasagun, Makhmud Kashgari and Abai Kunanbayev were engaged with seeking the ways for formation of real nature of a person focusing on ethics, morality targets of humanity. According to their view, the basic principles of morality include such qualities as diligence, knowledge, justice, kindness, peace, goodness, openness, and compassion. These qualities are relevant to Kazakh nature but they are necessary to be counseled, praised in spirit world. According to the first President of Kazakhstan: "The openheartedness and holiness of people who support helpless man is a genetic characteristic of Kazakh people, and they have never had a feeling of hatred or superiority towards others and also never involved in stimulating interethnic

conflict". Of course, these are historical concepts. It is fact that during one era human feature is in lower level and in another one human feature is the most essential source in solving nation's future.

Kashgari highly appraises the role of labor in the life of man and society. Al-Farabi and Zhusip Balasagun understand that happiness is the consequence of hard work. As the most negative feature unemployment and laziness is strictly criticized in the proverbs and in the Book of Edification. There are a great deal of proverbs related to labor: "Hard work is never dead labor", "Work hard and enjoy your brainchild", "For a laziness even a door (threshold) is like a barrier", "A lazy is a beggar's brother", "The wealthier never aging fast" [77, p. 33-41].

Abai promotes the dignity of labor to the level of humanity and love for Allah. In his twenty-ninth word he says: "An upright man should earn his bread honestly, not live on alms or sit back in indolence", and in the thirty eighth word: "If you work hard only for yourself, you will be one of the beasts ", " If you work for the debt of humanity, you will become a beloved slave of Allah".

Having discussed issues on Allah and human being, Kashgari's emphasis on the subject nature which he debated with extreme inspiration. And it is a clear fact. In nomadic culture such notions as universe and man, and for ancient Greek philosophy space and microcosm (human) is unique concepts. Man is an alternative notion to the world and nature. Then Kashgari's "winter and summer *aitys*" is given as nation's *aitys*. A beautiful, magnificent description causes sense of passion for the earth, the nature and the world. Essence is primarily characterized as life on the Earth. Human's will, feeling and purpose is directed to life. Sincere life is distinguished with love, pleasure and beauty. Certainly, Kashgari does not deny that life goes along with sorrow. He

also follows optimistic rule as Epicure that while there is life, there is no death.

Abai skillfully presents the harmony of nature and human life in his "Book of Edification" and his poems. In the poems "Summer", "Autumn", "November and December and those two months", particularly in the latter poem, a new method, a trend was introduced in the scope of national worldview. Inanimate nature is described in the form of a living person. Nature and man is viewed as alternative notions. Harmony of nature, harmony of human and his life is combined with traditional culture and regular philosophical categories through beauty and elegance.

In this respect, an academician Abdildin's opinion coincides with ours. He asserts: "The poet is not attracted by the beauty of the nature and by beauty of a person separately, but he is attracted by the harmony of nature and human, by the harmony of mind and body. Moreover he does not mean beauty on the whole, he deals with beauty in the context of national identity. When he means the beauty of a girl, a horse, a wide fly of an eagle, the beauty of seasons he relates to these facts from the point of Kazakh perspective and our nation's ability perceiving sense of the world" [78].

"The religious Sufi philosophy has greatly influenced on Abai, namely Hoja Ahmet Yassaviy's worldview" [79]. According to his thoughts, he was opposed to brutality, cruelty, immodesty, fraud and arrogance, and called for cleanness and morality. Abai obtained a lot of ideas from Yassaviy's book "Diواني Khikmet" – "Book of Wisdom". Especially, he appreciated such notions as justice, kindness, and morality that Ahmet set and naturally stated them in his poems, in the book "Words of Treatise" expressing many vivid ideas about Allah, Islam and he skillfully reported that humanity is in harmony with spiritual Kazakh nature.

The main philosophical principles of Yassaviy take the root from the content of the "Book of Wisdom" and "*Risala*".

The most important thing is to find out ways to get Allah, veracity, spiritual renewal. In order to identify these ways we need to study the nature of human being. One of the main principles of Sufism is that "the signs and results of creations by Allah should be found in a man. If Allah's qualities are found in soul and conscious of human being, man is trying to unite with Allah, then there will be a chance to find them" [80, p. 12]. In order to achieve this goal, every Muslim must pass the following four steps. They are: sheriat, tarikhat, magrifat, khaqiqat. Sheriat is the way to obey laws and customs of Islam. Tarikhat is the path which led to Sufism, spiritual ways of Sufism. Magrifat is the third step of religious recognition, you should study religion and be spiritually conscious. Khaqiqat means to be coming closer to Allah and uniting with him which is the highest step in religion.

According to Ahmet Yassaviy, it is impossible to achieve khaqiqat without fulfilling sheriat, tarikhat, and magrifat. Each of them has ten conditions, and all of them must be kept and fulfilled completely.

Ten Conditions of Kalima sheriat include: faith, namaz, sawm (or fasting), zakah (or zakat), hajj, gossip, education, and knowledge of 444 Sunnah of the Messenger (prophet), preservation of tradition.

Ten Conditions of Tarikhat: make an intention, and to be ministerial to counsellor, being fearless against agony, affection, serve the prophet and scholars, follow Allah's path, propagandize Allah's name, be judicial, and to be forbearing, and tolerant.

Ten conditions of magrifat are: love, care, humanity, mercy, accepting dervish, keeping faith, interconnection of sheriat with tarikhat, loss of faith, not to be tempted, not to forget the Last Day, awareness of Paradise and Hell.

Ten khaqiqat conditions are: believe veracity, be righteous, be satisfied, be patient, regretless about the past, accepting poverty, be forbearing, have sound awareness on

sheriat, knowledge in tarikhat enigma, respect prophets and thaumaturgies.

If only Sufis fulfill all conditions of these four principles and reach khaqiqat, he will be able to get mercy of Allah. According to Yassaviy's essence, above four principles is really complicated path, without saying a man's chance to reach the khaqiqat even Sufis cannot succeed in getting the top principle and it is shown in the following verse. It sounds as:

"My life is gone, unable to reach sheriat,

Unable to reach tariqhat with no sheriat.

Daren't to magrifat with no sheriat.

How dare I would survive my Last Day?" [81, p. 12].

Sophistic school is based on two conclusions. The first one is for the sake of absolution from human's sins, it is inevitably essential to denounce merry of the world and moreover it is not easy to achieve the state of glory by tribulation of oneself, by torments and by incantation and deprecate all day and night, and certainly awaken love for Allah and finally it will be possible to achieve a unity with Allah.

The second is to criticize men of wealth and *bek* (representative of ruling echelon of feudal society) who are obsessed with materialism and also owners of luxury and *isans* (spiritual supervisors). Moreover, it was vital to teach a man to be satisfied with what you have and not to protest tyranny and finally invoke on kindness and goodness.

Abai was not able to support all Sufism principles. Instead of protesting unlimited righteous complexity of life, such principles as escaping from merry of real life, release oneself from family routine, accepting current life just as preparation for eternity is not coincided with Abai's life principles.

Certainly, Abai really welcomed Sufis and Yassaviy's points which invoke for science, education, and self-knowledge. These concepts corresponded to Abai's vital

principles and teaching purpose. "Sufism pays attention to the subtle inner world of a person and relates to self-knowledge to become a major postulate and provoke to gain education continuously and constantly by maintaining moral integrity and piety in this path" [82, p. 271]. Abai supports the total message of these Sufism principles.

However, in the thirty-eighth word from the "Book of Edification", Yassaviy's tarikhat path sounds as following: repentance, worship, calmness, thankfulness, sophistication, love, follow the way of science, etc. Analyzing all these above concepts, Abai, especially focuses on the essence of love. "Now, human love is inseparable from human reason, intelligence and loving kindness. The source of these virtues are the perfections that are bestowed on man from his birth: sound health and a beautiful appearance; the rest depends on the nobility of soul of one's father and mother, on wise mentors and kind friends. Love engenders aspiration and understanding, while reason, intelligence and loving kindness kindle an interest in learning. It is known that Knowledge is one of the attributes of the Highest, and therefore a love of Knowledge is a sign of humanity and integrity" [5, p. 194-195].

According to Sufi's idea, love is the light of Allah, and those who worship Allah will get Allah's mercy and consequently they will be awarded a wide variety of opportunities.

Another issue that unites Abai and Yassaviy - is the heart of a person in spiritual reality. Heart is a concept that combines all concepts of Sufism philosophy. It is a means of imagining the light of Allah. Hakim's saying is not just a word which states as "face is a mirror of the heart." A righteous person is in love with Allah. He asks Allah and a prophet Mohammad to love the affliction and to feel sorry for it. There are also other ways to get closer to Allah. It definitely that Truth, Allah, Absolute is infinite, and that is Sufi's main

concept they are constantly searching. This Sufism skepticism also influenced on Abai. "Allah is infinite, our conscious is limited, it is impossible to know the whole definition of "infinite" and "limited" [5, p. 197].

However, Abai believes that it is important to accept Allah conscientiously and should know its features. These features include the recognition way of Allah. Despite the influence of Sufism, Abai seeks to solve this problem in a new way.

According to many researchers one more essential thing about Yassaviy is that at the age of sixty-three years old, he went down to *qyleuet*, (a place under Yassaviy mausoleum in Turkestan, a religious center by dervish) which proved his infinite love towards Muhammad. Indeed, the following lines such as "Oh, Creator, pray for forgiveness of adherent" mean that Muslim society administered absolution by making tribulation themselves conscientiously. It is like a mediator's duty between Allah and humankind. Jesus took sin of all Christians and administered absolution of them which meant as if he sacrificed himself for tribulation of death. In Muslim world, Yassaviy's prophetic reputation is the reason for his rise to the level of saints during his lifetime.

The most widely spread in the steppe from Yassaviy world was the concept of repentance, which was not only the thoughts of Abai, but related to the whole Kazakh mentality. Abai understood the necessity of love, repentance, satisfaction, and grace for Kazakh national consciousness, and he propagandized Sufism ideas.

The concepts such as love, satisfaction, mercy have their particular meanings and it is out of the question to discuss. And the concepts of thankfulness, thanksgiving in accordance with social environment can be as positive as negative. During colonial era Kazakh heroes Kenesary Khan, Makhambet, Syrym, Mustafa expressed thankfulness for what they had and asked for Allah to be thankful for their nation and would there

be basis for the nation's path of nationalism. Some issues arise whether the present generation is proud of their nation or they are thankful for their movement. This can be a first question. And, secondly, according to Ex-President's speech, Abai looked for a way to progression rather than laying a trap for his people. As for Yassaviy's research, he searched for a spiritual support from the book "Book of Wisdom" where he found immortal Islamic principles which would never disappear within Sufism ones.

Thus, the main reason for the great harmony of national philosophy from Farabi, Balasagun, Kashgari, and Yassaviy and to Abai can be researched in the boundary of cognition which is common for all of them. This is a boundary of humanity which is the secret of mystery of human nature. The purpose and target of human being, the spirit and the will, the heart and the mind, the charm and love, the enthusiasm and the loyalty, the loneliness and the sluggishness, the individuality and eternity, the debt and the duty, and concepts «ME" and "MINE", - are all common conceptual principle for all Kazakh thinkers. However, according to the peculiarities and time requirements, the willingness to Allah and human being tends to be different. Thus, the ways of formation of up-to-date ideas from Abai's worldview and search for clues what issues he revealed would promote our work.

2. EXISTENTIAL FEATURES OF ABAI'S WORLDVIEW

2.1. Existential thoughts in Abai's poetry

Poetry plays a unique role in Kazakh spiritual culture. Oral poetry genres were the only means of realization of the need, since the professional philosophical works that were not known for the common public and life values were analyzed in details. It was a poetry that discussed the most actual, most complex and important issues of human life and society.

Not only the Kazakh spiritual heritage, but also the treasures of other nations were spread through poetry. An academician Zaki Akhmetov describes this situation in Kazakh steppes as following: "... Passion for literary versions of the Oriental nation has risen. Legends that are popular since ancient time of the Indian tradition has long been known as "Petchatantra" (part of the Veda doctrine of the Five Books), starting from the Arabic book "Kalila and Dimna", collection of stories "One Thousand and One Nights", "Totyname", *dastans* (epic poems) like "Shahnameh", "Seiful-Malik", "Takhir-Zuhra", "Laiy-Majnun" and other collections of stories Eskendir, Lukman Hakim, Abalfi Sinat were spoken orally and propagandized in the form of epic" [83].

However, Abai's language, his skills, and a content depth of his poetry dramatically differed from the epic poetry that was spread all over the steppe. It is no wonder that present Abai studies scholars are still analyzing the meanings of some poems which describe invisible secrets of human nature.

Akhmet Baitursynov emphasized that it is not easy to understand Abai's poems at once. "Having read, I found out that his poems are totally different from poems of other poets. At the very beginning you hesitate to understand the message of his sayings. His poems contain few words, but their meaning is really deep. If you read rapidly you may not

understand the whole meaning. Some words are really difficult to understand" [84, p. 298].

For example, in the poem, entitled "The Nature may die, but not human," the concept *that human beings do not die* does not mean that human beings are eternal, or that the good man, i.e. the absolute human being, the soul, the money and the work will remain forever in the minds of later generations; It can be assumed that words are based on the principle that *a person does not die* and he is substituted by another one.

On the following page, Akhmet Baitursynov seems to reveal his idea. Abai wrote everything referring to root, inner secrets, special features, his words refer to people and became a test and criticism of pupils' knowledge. In fact, readers criticize his words, but Abai criticizes his readers.

In fact, Hakim did not write poems to be tested by someone. He wrote to awaken readers' inner feelings, change their conscious and morality for a better way.

And in the poetic work, feelings are much more important than the reality of life. As for Abai, sensual phenomena are less important and so it requires some cognitive principles to understand them.

It is fact that it is essential to be able to combine two different analytical principles while talking about Abai's worldview, especially his poetry. The first is the principle of historical reality, that is to say, the era was a cause of Hakim's writing new work and combining with social environment and political conditions; the second is to get to know Abai's worldview, it is necessary to understand his view combining with values and thoughts of today's generation according to requirements of present time. Abai's heritage is not a temporary phenomenon. As Ex-President Nursultan Abishevich said, "We have to compare our every step with the legacy left by Hakim Abai".

One more important thing to learn Abai's creativity is conceptual approach. Whether it's a poem or his "Book of

Edification," the core of all his work is human issues, features of a person, dream, life goals, privacy, morality, and his actions.

In our opinion, such conceptual approach and philosophical method is called existentialism. Since all Abai's poetry is written on the existential base, analysis and complete classification should be dealt on the basis of a current method.

But here it is essential to consider one very important thing which is a personal image.

Abai's poetic ideas, his feelings, his preferences are deeply connected with desires and requirements of his time, he is a human being who combines a collection of typical qualities. We often notice features that are relevant to a person and signs of the times which took place in Kazakh society.

Thus, another side of an opinion that great existentialist is a cause of complicated transitional epoch and social and philosophical image of great time is realized on the existential base.

While reading some of his poems, it is difficult to distinguish this poetic-philosophic figure from Abai that is from his own image. Hakim's such poems as "Oh, my luckless Kazakh nation", "Ever weaker and duller beats my heart" reflect depression and thoughts of that era, but in the poem "Why do you need me?" the following line "It's time to die, I'll die, bye Bye!" expressed a feeling of horror.

According to Akhmet Baitursynov, that is one of the difficulties to understand Abai's poems. The second problem is the use of new terms and concepts. According to Garifolla Yessim, A. Nysanbayev, new versions of Kazakh concept, hermeneutics are common in Abai's poems. Third is above-mentioned philosophical depth.

The period, time, dimension, time philosophy in Abai's poems is related not only to nature, but also to human being.

The above statement which begins with following lines such as "The nature might die, but not the human" is a constant issue of thinker's research.

As you examine, you will be able to deepen and make unique judgments. "The mind and the soul are ME, but body is MINE". The meaning of "ME" and "MINE" is has two ideas. "ME" death is inevitable from the very beginning; "MINE" "death will come, just be brave".

Here, Abai considers deeply about the problem of professional philosophy and that the body is a temporary phenomenon, a measure is eternal and time is not ruled by dimension. The only thing that belongs to me is wealth, honor, reputation, the honor, friend, and relatives, all that is given to me in limited life. And the only thing you have left behind is your children and your actions.

Anyone who says "MINE" is temporal, and your possession is "I". The thinker means "I" is the soul which rules body. That is why it is important to focus on the soul, strive to keep it pure.

A person who does not pay attention to the purity of soul becomes a total depravity. Depravity is deceitful and fake image of a person. Depravity is the time when a person sacrifice his body and soul and end up in the grip of lust.

Anyone who ends up in the grip of lust loses his humanity and it is time predacious moment. In this case, consciousness which is a key of humanity stops functioning. The only way to fight with depravity is religiosity.

In the religion of Allah and Muhammad, in the Sufism world adopted by Kazakhs, the religion of Abai has a sense of compassion, satisfaction, gratitude. A person who embraces these principles as a believer will not be able to conquer his lust.

"The way to get rid of depravity is to be patient and to be repented, according to Abai's saying it is easier to say than to be done and it is proved daily" [85, p. 160].

Each era has its own intellectuals who tried to be closer to eternity, first of all searched for the rule of law, and then examined the reasons for its continual development. According to Abai's word: "Oh, my dear, your eagerness and your enthusiasm is in "me", but you look for animal desires all day and night". In fact, is not it true that most of human beings get up early and sleep late in search of animal desires? Lustful things such as eating, drinking, laughing, playing, enjoying are instinct of supremacy and then anyone tries to realize authority and fame and to get authority hard work matters, and the social environment is necessary to value your hard work and skills and you accept moral and mentality of that environment and try to follow them and strive to prosper and succeed, while getting prosperity, your health gets worse and you grow obsolete, that is eternal engine, which is a life circle. Each generation is a slave of this circle and runs around it as a squirrel.

The most essential thing for human is spiritual food, only when he is at the edge of life a person realizes the most essential things such as justice, love, prudency, purity, shyness, faith and he regrets most things that he did wrong.

The Hakim's saying "justice, love and conscientiousness become friends after death" which means that spiritual food is important in after world. A plain-hearted person who does not focus on the whole meaning of the poem is Abai's another assumption to have accepted everything in after world.

In fact, the thinker considers that actions which include "Love, conscientiousness, justice" should be acknowledged before the death. While you are living if you think only about "MINE" so during Last Day anyone will be responsible for all their actions. According to Abai "at the edge of cliff" is time of collision between life and death, as for Western existentialists this moment coincides with the concept of "boundary condition". However, according to Heidegger, Sartre, Camus, and Marseille the concept "boundary

condition" is only condition when a human assumes final farewell to death and steps death line to accept the truth of life. And it is the time to make more effort for it. According to Abai's idea, his approach is a bit different, that is each person should realize the difference between "ME" and "MINE" with his effort and should be able to give a report on his own. It is a great pleasure not to lose the humanity in big deals, in everyday life, in sad moments of life, and even in the moment of death.

The ability to save humanity and it is absolutely complicated not to lose humanity during fussy pace of life not to lose highest spiritual aspect. It is really complicated when ideas of thousands of thinkers' conflict and become contradictory.

Moreover, a true person is trying to share his skills with surroundings. Among philosophies of last generation, S. Nurmuratov, who was engaged with spiritual issues and made meaningful judgements, says: "... The main aspect of spirituality is the readiness of the person to share with all his personal skills with the world. That is his aspiration to give his intelligence, talent, abilities and skills, his inner light, warmth, humanity to nature and the universe [86, p. 20-21].

The main philosophical themes in all Abai's poems are humanity, spirituality, religiosity, civic. These concepts are not only described in abstraction, but ways and mechanisms of achieving them are discussed. That means thinker's wisdom and mentoring.

The following lines are devoted to his contemporaries, to us and to younger generation as recommendations from Quran Hadith. It states as: "If your intention is pure so gossip will not touch, if you are involved in science and art you will be supported by nation".

All in all, human's life is not measured by time, on the contrary by our actions. Many people measure life as eating, drinking, enjoying, gossiping and the most crucial thing is

when he gets the truth he suffers from thinking what to do next. Only wise one is able to analyze his past life. During harsh time most people used to think that thinking about the past is wise and the way of life is also clear. And the vast majority of people are happy that they have gone through another day in this troubled world, saying, "If I die of hunger, I will not go out of my way". Abai's natural beauty is against to such a mere drunken, vague, irrelevant, dull, silent, negative life qualities.

The one who dares to complain can help without doing nothing who is supported by his nation. He could not even notice the people's changing life.

"Never respected the ignorant treated as foolish.

Intended to correct the era with my high self-esteem,

Could not find help fighting with ignorance,

None of them followed my way, being accustomed to their way" [13, p. 132].

There is a saying of Abai researcher Akzhan Mashanov, "The World Rivalry is battle of wisdom and ignorance." The notion "The World Rivalry" is sometimes explained as dispute of creating the universe. According to Abai this notion is regarded as a battle of old and new, spirituality and wisdom, mind and ignorance. In other epochs we find that light work is not the work of the great thinkers of humanity, the philosophy of the wise thinkers of our nation.

This world is desirous of bringing the people of Yassaviy, Baqyrgani, and Ghulamahy to the truth and to the path of true life, water, and the grave to bring a great deal of suffering and descendants.

"Apostacy and iman tend to be equal if there is no feeling" says Suleiman Baqyrgani [87, p. 150]. Abai said, "If there is no mirror in the morality, there will not be a word". "The path of life is a narrow path, there is no crooked one, and two hands are attached to it, on crooked road try not to fall, only go forward and be careful" [13, p. 160]. A person's life is

probation from the birth till the death. Life is a probation for parents, educators, teachers, environment, friends, for relatives as well, because he always lives in the midst of good and evil, selfishness and humanity.

All in all, for such state of feeling Garifolla Yessim gives a notion “edge of a cliff”. A human is always on the edge of a cliff, if he makes wrong step, he will fall into a cliff of cruelty and ignobility. Responsibility is only way to save from depravity. However not all people can be responsible.

"A person with high spiritual knowledge may realize as he lives on the edge. This conscious will bring him sadness but not happiness. That is why, scholars say to thinkers that there is no joy in this faulty life. The edge of life is a sign of something bad. Thus, a person while stepping on cruelty, he always took actions to escape. However, it is inevitable to escape from cruelty. Although he is far from the edge, he will have another edge. Being on the edge is inevitable fate [88, p. 69].

Any person has an egoistic feeling since the birth. It is possible to stop for a while by will and mind, if we obey temptation, we will start losing humanity. It is really complicated process to fight with it, it needs a will power to struggle. A famous professor, Z.A Mukashev, refers to Dostoevsky's work which includes the contradiction between will and manner. “If there is no harmony in finding out social truth, he will be a bit depressed”. Sometimes it is possible hard to stop your desire, it requires “will power” every second. A professor Z.A. Mukashev refers to the contradiction between the mind and behavior commonly seen in Dostoevsky's work to reveal this process. "In the absence of harmony in the social reality, a person is in great distress in the way of life and direction" [89, p. 185].

The existential view of Abai depends on all the stages of spiritual sufferings. "It's about the second stage of his life, when his intelligence about human life had stopped and he

examined his past life and analyzed his life". Abai was also in a state of exotic stress, "sorrowful lives have passed away" and I was sad" [90, p. 41].

In 1886, in his poem "Ever weaker and duller beats my heart" , the poet told his concern related to the era and gave philosophical analysis related to personality and habits of various people. It was still early to be at rock bottom for a researcher who was only at the age of 40. The initial line "Achieved maturity, focused on sadness" was devoted to anxiety and trouble. Furthermore, details and boundaries of human issues in society are deeply researched.

For this reason, Abai's "Achieved maturity" mean to be adult, became conscious who achieved the age to express proper ideas concerning human issues. The following lines may prove it:

"Achieved maturity, focused on sadness staying awake,
Your anger is harsh.
There is no man to share with ideas,
Who can get entertain and what might be a fun?
Age is old, no relatives,
Past life will be back.
Steps and fun will stay behind
Everything except Allah will change" [13, p. 46].

It is not a mistake to conclude that such a sad, defective, angry mood and emotional well-being is a sign that the scientist started focusing on existentialism. In this case it is worth noting Mukhtar Auezov's words. "In fact, Abai did not grow obsolete in those years. That time was inspirational and flourishing period of the poet. Anger and enthusiasm which grew from conscious is not a sign of eldership. Having achieved maturity ready to struggle with his great will power" [36, p. 108-109].

One more thing should be said, the poet was deeply concerned on the social issues of his nation and Auezov also had references to these issues. The greatest Abai researcher

said: "He started with ideas that were pleasant and available to nations' perception". Abai expressed his feelings in coincidence with his initial trouble.

There is a reason to believe that this state of the sensual feeling is a style of existentialism in philosophy.

The fact that made Abai think on the bases of existentialism is not his personal trouble but reality of surrounding life, its disadvantages and contradictions. There is reasonable connection between instability of life, conclusions about instability and actions of "complete person", habits of "half Muslim", his negative features. This connection is seen from Hakim's mood, his constant thinking on the philosophical ways of human life.

In his poem "Achieved maturity with strong will power, dreams became old" the message of the poem is clearly seen with no hints. In the first line, he believes, "the whole nation was frustrated by betraying each other", so this line proves the idea. Finally, he makes conclusion, - «The Rich and famous always act up to promise to give more back later; The Poor promise to return earning by work; Friends get cross to be ungiven; Crafty one promises to give back by hypocrisy. "An old man is followed by his child, a brother is controlled by a little brother, what is the purpose of that day? Damn his speech for one who sold his humanity" [13, p. 48].

At that time the philosopher said that in Kazakh society, bribery, greed of cattle became a big trouble and led to many mental disturbances, destroying the mentality of people and raising the issue to a great social level.

People became victim of the fate and the image of people was clearly described in the poem "My country, my lovely nation".

Speaking about people Abai sometimes used the terms "Kazakh", "nation", sometimes "country", "people", "community", *"adept (ummat)"*. At first glance, these are synonymous terms, but Hakim used them in different ways. The terms «Kazakh" and "people" which shows the nation of

the country, as for notions “people”, “nation” used to say for all types of people like hardworking, spoilt, rich, poor, hypocrite ones are one team, and the terms “community”, “adept” are used in the texts closely related to Islam.

Although the words in this final poem "Oh, my Kazakh my luckless nation" were strictly criticized, we clearly feel his worries towards his nation. This is probably what means you love and you are mistaken.

One of the poems written on the basis of existentialism is called "Octaves". This poem reflects Abai's life, nature of a person is recognized by visual acuity, constant search for justice and holiness, challenge to lead his nation to the path of civilization.

This poem is Abai's philosophical and professional level. "Octaves" means eight verses of poetry. Hakim does not hide his condition in any of his poems, but reveals the mysteries of his dream and regrets.

"With no pain in my body but hurt my soul, suffers from fatal headache. Had pressure in my heart, burst out with tears. With no chance spent my youth and my respected status by shouting. Wasting labor sweat, my false life was spent with derision" [13, p.90]. Abai lost his hope and looked exhausted. But Hakim's trouble forms new ideas. He is worried about the shortage of life in order to achieve his goals. This idea is reflected by words "Life goals are far away, life is limited". The term "far" covers two philosophical terms. One is the time and another is the space. With the help of these categories, Abai points that his aims have a huge social and national significance. He shows that he is ready to spend the rest of his life for the realization of his aims.

He told the tragedian meaning of loneliness in terrifying way “to tell you the truth, left alone as shaman's grave”. In fact, his era demanded such an idea.

The Kazakh mentor Ibrai Altynsarin who was Abai's contemporary also witnessed trouble of loneliness "The

loneliness is keeping away from people and trouble to adapt in a new environment, it became the content of my life in the Orenburg fortress" - Ibrai evaluated loneliness as ball and chain [91, p. 16]

Shokan Ualikhanov also told about loneliness and hopelessness. The reason is at that time all talented sons like Shokan did not have a chance to express themselves in Kazakh steppes. No doubt, a higher person than his peers would not be able to serve his country but he would suffer from different obstacles. Above said was proved by A.N. Maikov's letter addressed to Shokan. He says: "On one hand, you are a philosopher so I feel doubt you might be helpful for my house work. You are not temporarily necessary to be there, that place needs ordinary, active and trained ones. You must introduce Europe with Asia. But you cannot do anything with Asia now. You need to regard this as battle which coincides with your way of thinking [92, p. 206].

Existential thoughts are often caused by loneliness, individuality, peculiarity emotion. Loneliness is the share of wise thinkers such as Shokan, Ibrai, and Abai.

When we mention Abai's poetry, it is impossible not to note his three poems. They have their own meaning related to our topic. In the human philosophy of Abai, the poems "Masgut", "Eskendir", "Azim" possess educational and testamentary feature.

In our opinion, in Abai's poems the issues which were disputed in his words of wisdom, he tried to make it available for young generation.

Masgut had never been different with his skill, wealth and mind. He's an only of the ordinary people. In spite of this, during his poetry, Abai promoted Masgut onto the level of complete man based on his humanity. Masgut constantly avoids from wealth and intellect, because, Abai intended to claim his own personality through character of Masgut in the

midst of many ignorance, cleverness which led to the tragedy of loneliness.

"There is no wise one to share with me, there are a lot of ignorant who will never obey. There is stability in the heart, being witnessed ignorant, unashamed, and stupid ones. Human might be ill, spending sleepless nights [4, p. 70]. Ready to worship the concepts of education, science, intelligence, reason, truth, it is not against intelligence. Of course, Abai is against the mind that cannot resist injustice, indifference and ignorance. Abai's worldview has no place for abstraction, and all the ideas he uses apply for morality philosophy. Where there is wisdom, there is no way to sexuality or sexual desires.

In the poem "Eskendir" when he asked to open the gate, the security guard replied, "Do not boast about your strength, if you know, you'll be able to overcome yourself, if you are strong, you cannot see this person equal" [4, p. 66]. In the poem Aristotle, the great philosopher who gives advice to Alexander (Alexander the Great). Having put the eye bone on the scale, which was thrown over the gate and on the other hand the bone which was not moved trying to write clues. Instead of it is better to participate in funerals. Aristotle explains to Alexander, who does not understand this secret.

The reason of heavy weight of human's eyes Aristotle states "Although eyes are insatiable, may be satiable, when eyes are full of sand. Eskendir is given a piece of advice by Aristodemus.

Eskendir was a person who had always been praised in Abai's epic. Oriental poetry has a tradition of "Naziragoilik". In this tradition, famous thinkers were competing in writing "Zhyr" (poetry). There are a lot of poets who told about Eskendir. The youngest did not write Alexander. In this competition, Abai is known to be really honest. He described the king as a person who conquered neighboring countries and became a true bloodsucker.

The third poem is called "Azim" which does not talk about Abai because of many changes and amendments. There is no existentialist thought in this poem,

Human feelings are full of joy and sorrow. In what form and the way, their look depends on the characteristics, mentality, and human characteristics of a person. For these reasons, some mood issues can be grasping, some may be limited, long or short, or even temporary. In fact, the feelings of dialectical battle which are related only to human being such as joy, sorrow, hatred, dissatisfaction, friendship, hope, faith and doubt are mysterious feelings of human soul. If such feelings originate from the heart of a great person, it is clear that they will define human's personality.

One of the most essential feelings is parental. It is a sense of the historical consciousness, tradition, and mentality of every nation, the civil and moral duty of each person in relation to their personality traits. Obviously, Abai had a special sense for this debt. Abai's parental love was so powerful that his poems devoted to his beloved son Abdrakhman which was so touching that he burnt the soul of each person with its hot power.

"Able to be young for youth, as for will you were mature, never assaulted family's reputation.

Oh, life. What a cruel you are that tortured him?

Satisfied with wealth, kindhearted towards relatives,

Ignored arrogance but acquired pure heart and sweet smile.

Appeared like a comet and suddenly vanished.

Witnesses felt regret, there was no one who could criticize" [13, p. 164].

Abai did not give up because of personal tragedy because of being a wise thinker. He sometimes accepted his son's death as a law of nature, and sometimes decree of Allah. Abdrakhman analyzed his superior skills and encouraged other young people to do so.

Death is not measured. Each person's death is affliction. It is primarily a death of person's spirit. Extinction of bright flame for the sake of relatives. So, it is big trouble for those who really love. However, they try to be temperate. Otherwise, they end up as victim of fate. Therefore, this phenomenon means tiredness of life, loss of hope and leading to death voluntarily.

Most people do not go to such a decision like Abai they try to calm down and be self-collected.

To adhere the death, it is necessary to understand the meaning of that death, the philosophy of life - the existential essence, the ultimate formulas of existence (the finite context). Such person is able to measure and examine both life and death and has a right to measure and analyze them. Abai is a person of that type.

So, what are the main concepts in Kazakh philosophy, including Abai's worldview, and what are the categories of questions that have been previously discussed in the dissertation: The question of humanity, humanism, the essence and content of human life, purpose; life-death, sorrow, grief, eternality, behavior, passion, destiny, hope, dream, happiness. The focus of philosophy, which deliberately researches these concepts is the existentialism, while Abai's poetry is full of existentialism. This is our thesis which we intended to prove.

2.2. Abai's "Book of Edification" – a unique human being and a principle of living conditions

Since our spiritual culture became independent from the perspective of unilateral ideological dogma, Abai studies widened up with new discoveries. The most important thing is that the Abai's work which was written in religious and philosophical direction had another breadth. His spiritual world which is called "Book of Edification" has been re-

interpreted and new sides and trends have become more revealed and became more sophisticated.

There are several opinions on how to name these words. The monograph, "Abai's words of wisdom" written by H. Zh. Suyunshaliyev in 1956, was not dealt individually. The author preferred to name it as "An edification which can be related to an exemplary instruction" [93]. As for the professor Kobesov, he expresses different opinion in his article "Abai's secret is not easy". He says: "...This work may not be named as word of wisdom, instruction word or as simple "treatise". As Abai named it as "Kitab Tasdik", which could be the most suitable and strong evidence for calling like that. The Arabic word "Tasdik" can be translated as "faith", "confirmation", "approval", and this work will be scientifically entitled "Book of Confessions", "Book of Confirmation or Approval" [94, p. 242], meaning that the words of wisdom are independent pedagogical composition. Many ethnopedagogical terms (*hakim, scholars, hauas, hulyk, zhauanmart, insaniat, naqlia, allusion, edification and etc.*) are noted to be frequent. Finally, he concludes: "The origin of Abai's work was formed by a well-known scholar Al-Farabi because there is a base to be called as the Oriental classical pedagogical treatise as it is impossible not to notice pedagogical trend in the book. To be exact, it is applicable to name it as "Religious (Islamic) basis of pedagogics" [94, p. 224].

Professor A.H. Kasimzhanov distinguishes concept of "Black words"(Qara sozder) in his work called "Portrait", combining Eastern and Western principles and gave another definition. The word "black" in combination with a word is extremely polysemantic. This is a definition of prose unlike the rhymed speech and text. Also it is a meaning of sorrow and finally a meaning of initial towards the main one. According to genre "Black words" were called as phrase or a story about exemplary life. According to European tradition, this can be a genre of «Maxim", "Aphorisms", "and

Conversation". As a matter of fact "Black Word" is a confession".

An outstanding scholar of Abai's works is academician Mukhtar Auezov who thoroughly analyzed "Black Words". He gave the following definition: "In general, Abai's legendary legacy which is called black word is different from artistic prose. They are not narrative work or memoir which was used by ancient writers. Sometimes they are edification for critical, thought-provoking, and moral issues" [36, p. 210].

Furthermore, peculiarity of Abai related to "Words of Edification" is worth of mentioning. In these works, Abai seems to be a great mentor who have a dialogue, conversation, debate with his learners. According to this principle Hakim is similar to Greek ancient thinkers like Socrates, Plato and Aristotle. According to some other features, Abai's work has resemblance with Russian philosopher Lev Tolstoy's "Circle of Reading". Tolstoy collected a great deal of thoughts from many other thinkers and offered several books to his students. But Tolstoy had completely quiet and friendly conversation with his listeners during "Circle of Reading". When he starts the speech, he never expresses his point of view but usually referred to thoughts of others.

In Abai's "Book of Edification", he seems to have referred to the words of Socrates, Aristotle and other religious men. However, Hakim starts conversation himself and he is an initiator of conversation.

The issue which was discussed in the previous chapter - according to existential bases in Abai's poetry, we clearly see a direct idea's combination among his poems, poetries and words.

As for Abai, his poems seem to be unclear for his listeners. Indeed, it is true. For this reason, Abai clarifies some of his thoughts in his poems by "Book of Edification". In this sense, there is also reason to accept the "Book of Edification" that appeared in the most recent period of Abai's active work

in the period 1890-1898. Here we surely accept the category of commentary on the whole poetic philosophy of the thinker. This is one of the unique features of Abai's "Book of Edification".

Thus, we have four different definitions by four well-known scholars, who have been really engaged in Abai's creative work.

Ones call it as "instructive word in the form of edification" and the others call as a pedagogical treatise, and the thirds as thought-provoking mystery, and the latter states as emphatic work inherent only to Abai.

Certainly, all four of these ideas have a profound meaning. Depending on our topic. These definitions refer to the question of existential continuity. Suyunshaliyev's definition as Edification refer to the idea that Abai's work is on the same level with Kultegin, Bilge which are used in Kazakh traditional culture and literature, later edification words written by Maiky bi, Tolebi, Aiteke bi, Kazybek bi as well. As regards A. Kobesov, he vented his idea and found harmony in Al-Farabi's work, generally speaking, in Eastern philosophy.

Kobesov's argument is also supported by Mekemtas Myrzakhmetov's. "It's a new phenomenon that has not been reflected in the history of Kazakh or Russian literature, it is necessary to compare Abai's genres and styles with the origin of "Nahme" which were written in the form of didactic in Eastern literature. In accordance with Kazakh spiritual need, at the end of XIXth century, there was a concept in Kazakh literature where words of wisdom are regarded as new genre and style backgrounded from Abai's heritage which is to be an only productive research" [95, p. 175].

Although it is too early to come to an end of this issue. There are lots of unrevealed mysteries in Abai studies. It is a poetic and philosophic library of the Kazakh sage Abai. According to some sources, Hakim was familiar with

“Kabusname” (Edification) in which a governor Kei-Kabus devoted it to his son who lived along the Caspian Sea, except Navoi’s works which were written in the form of philosophical didactics,

Moreover, it is impossible to come to the end. This is because the world-wide mystery of an outstanding thinker will be revealed by each era depending on its needs. Another scholar, Kayum Mukhamedkhanov, who devoted his whole life researching Abai's heritage, gives much importance: "According to country's prosperity, to the environment and life period, depending changeable social events, Abai will be known and interpreted differently regarding the eras and above mentioned factors. What is the reason for this? The answer is that time shifts, generations change, when the age varies, but the formalities do not differ, human behavior, lifestyle, way of struggle, development, crisis characteristics remain the same" [96, p.3].

There is one aspect of this phenomenon related to the abundance, wisdom, and the depth of heritage inherent in the knowledge. Mukhtar Auezov said concerning Abai’s heritage “managed to filter with a bucket” is one of his testimony. The second testimony, Marina Tsvetaeva’s words quoted by a scholar Buribayeva, considers: "It is difficult to talk about the poet's infinity. How shall we get started? What way should it be finished? Generally, it is possible to conclude if the core of my story: Soul is eternal and the thesis that it conquered the whole universe" [97, p.3].

For these reasons, the study of Abai's work will grow over the centuries. Gradually, new details and mysteries of the thinker will be revealed. For example, because of the above mentioned "*Treatise*" (*Kabusnahme*) translated into Kazakh language, Abai wrote its content "there is a possibility to do a research work in comparison with the Book of Edification. “Kei-Kabus says, "If you want to know Allah, first you should know yourself". Later you may analyze the history of your

tradition and think about the Creator's skill" [98, p. 9]. This idea is harmonized with Abai's views.

A.H. Kassymzhanov is looking for a combination of words from the ancient Turkish tradition, the influence of the Mongol epoch and the influence of European culture, based on the famous Abai's thesis, "East is West, West is East". These remarks are not inaccurate, but the fact that Abai was only a Kazakh or just a scholar of the East was incompatible with the novelty of the modern Abai study. Abai is the world genius. He is a person who has a universal sense of humor, deeply mastered the world philosophy, and reached the level of Islamic understanding. His "Book of Edification" teach human qualities and reveal the main ways to find humanity. The main topics in the Quran hadiths and the Prophet's hadiths are true morals, recognition of Allah, love him, try to imitate him and the similitude of it. The concept of an absolute human being is associated not only with pure Kazakh qualities, but also with human qualities. Therefore, we would compare Abai's research with the findings and definitions by Socrates, Muhammad, and Isa.

Satymenzhan Sanbaev, regarding the thorough terminology research, mentioned that it is a matter of future to make a final conclusion. The main goal of today is to study and understand Abai's world and use it for educational purposes. For this reason, many scholars focused on the contentious issues ignoring debates related to terminology devoted to Abai's 150th anniversary. Our goal is in the same subject study too. In particular, we decided to consider "Book of Edification" as an existential work that has a special influence on the history of cultural studies and philosophy.

"In Abai's worldview "Black words" play an important role, which have philosophical, ethical, aesthetic, cognitive, humorous, instructive basis. It contains the essence and purpose of a thinker, social ethics and the way to improve society, to understand the progress of the diverse social group,

to define the state of the public consciousness, and to make a figurative expression of the notion of pure philosophical terms. Abai's thoughts have been of great importance among the Kazakhs and have been moved up to proverbs and sayings of everyday life" [9, p. 5-6].

Although Abai's aphorisms are growing globally, and the thirty-seventh word mostly reach its climax where there are twenty-three separate edifications. Abai's brightest ideas were given in the form of proverbs. The following edifications have already become proverbs all over the country: "The beauty of the thought is faded away when it is uttered," "Don't be your father's son, be a son of your nation", "He is well paid that is well satisfied", "No pains, no gains", "A cat in gloves catches no mice", "From zero to hero" or "Better to be a wise poor than a stupid king", "Labor is deed of honor", "Clean fast is better than a dirty breakfast", "A friend in need is a friend indeed", "Share with a true friend, respect other friends" or "Hold your friends close but your enemies closer", "A good friend is worth more than a hundred relatives", "A good name is better than riches".

It is a fact that many generations got achievement in the sense of cognitive, human approach within the framework of these thoughts that Abai attempted to give a brief definition for each of them.

The notions such as spirituality and humanity are developing within the history of mankind and have become traditional. Especially, there is not much news on the way to growth. The common sense of growth for the whole humanity is to encourage young people to become human and to teach basic principles of humanity. And ways to become human depend on traditions, customs, history, religion and spirituality of each nation. In the lifestyle of Kazakh people, the ways of becoming a human being are determined by respect for elderly ones, following paternal way, following mother's way, dignity, obedience, aspiration for education and work. Abai

had all these qualities at his own pace. That's why he had a moral right to be an educator of the nation in teaching what to ignore and what to get close to.

Professor D. Kishibekov believes that this feature is unique not only to Abai, but also to the whole Kazakh mentality. "One of the main peculiarities of Kazakh people is their upbringing mode of life. Moreover, moral values, traditions, proverbs, fairy-tales, poems, games, riddles, tongue-twisters refer to upbringing issues. They us teach for well-being of nation as humanity, sociability, nobility qualities [99, p. 160].

The time made its requirements and changes on the national upbringing. In Abai's time, teaching and educational work had to start with the basic things because people are just as trivial as children that they are prone to just walking with someone else. Smart and wise people were obliged to tell them what is *white and black*, to be exact good from bad, honest and arrogant. Abai is at the peak of them. "The people are always in the mood of the spiritual leader, who do not always find a way out of their inaccessible spiritual pursuit, and always honor a genius and a noble leader who can lead them, because nothing can be found before the mind finds it. Until the mind is mature, conscience is not developed. The national consciousness and national honor may not exist separately. The society cannot break into the path of development and cannot escape from the pervading tendencies of the usual process, there is a crisis that can be overcome, and the way out of this crisis can be traced only by the children of history and nature" [5].

Understanding his religious requirements, Abai discovered a lot of new ideas in science and humanity. The main purpose of Abai's worldview is to enlighten his nation and show the model of ideal man and teach to appreciate the others.

"... Abai first of all critically analyzes himself and later his surroundings, and eventually the pace of eternal life, he could not go beyond what he had to say." And those who were always thinking about the social division of the society did not only refer to positive, they always struggled to bring positive and fight with negative [100, p. 419].

Abai had been constantly thinking about the past and present of the Kazakhs, their future, their behavior, traditions and spiritual culture, education, moral education of young people. In short, by examining the concept of today's time, what is the concept of the hakim, what is the Kazakh mentality, how to eliminate the gaps and the ways to sort out the issues, and finally what should be done for these purposes?

Especially at the end of his life, above issues were discussed in his "Book of Edification". The ideas related to humanity and complete man were thoroughly analyzed in the third, fifth, sixth, ninth, eighteenth, twenty-third, twenty-seventh, twenty-eighth, thirty-sixth, thirty-seventh, thirty-eighth, forty-two, forty-fourth words.

There is an opinion that the greatness of each nation is that the nation is able to show negative aspects that are peculiar to a certain nation straightforward. Abai considered that Kazakh people should not be lower than other nationalities, on the contrary, he intended to join Kazakh nation in the group of leading and advanced countries and even exceed them. He devoted his life to this dream. As a dignified son of his nation, he used to fight in his own era against the obstinacy and laziness. First of all, Abai called upon five things - gossip, lying, boastfulness, laziness and wasteful spending of wealth. A lazy man is a person with no actions whose life is unfruitful and unattractive. And a boaster man is a foolish, ignorant person. Five things to keep away from may lead to many inappropriate actions. It is difficult to study Abai more than himself. He believes: "The wise men of all the universe have long been aware of it: Every lazy person

is cowardly: Every foolish creature is boastful: Every proud man is cowardly, stupid, foolish, every foolish person is ignorant, forbidding, inexplicable without any kind of friendship" [6, p. 148]. It is worth noting the words that the universe was revealed by well-known geniuses. According to some researchers, this is not the only indispensable feature of Kazakh nation, but a general method of human degradation. They belong to other nationalities. As long as Abai thought about the future of his nation, it turned out to be dedicated only to them. Having mentioned five things that should be ignored, and he immediately gave five precious and noble qualities. They are needed not only to be a sign of humanity, but they are necessary to get rid of above deficiencies. A person should focus on five things - aspiration, labor, profound idea, satisfaction, gratitude. Only then every individual is able to achieve his goals, and then there is hope for the future. He also showed the ways to use above features as aspiration, labor, profound idea. The most important thing that anyone should focus on art, science, education, and gain strong, energetic, spirited world. And what are the thoughts of most Kazakhs? "All of them have the idea of cattle breeding. It would be much better if they also were involved in seeds, trade, art, and science. They focus on increasing number of cattle for themselves and for their offspring. If the number of cattle is increased, they will just enjoy drinking *kumys* (horse milk) and walk around... Each Kazakh has this type of idea" said Abai in his third word of edification [6, p.148].

Another feature that destroys Kazakhs is race for power and rivalry between them. Then it arises conflict among relatives. In this respect, Abai mentioned the proverb related to this situation "If there are two governors, there will be more arguments." A person who only cares of the increase of his wealth will focus on overtaking another one and even steal someone's wealth to be the richest neglecting shame or dishonor. This is humiliating and abusing someone's human

rights. In the pursuit of wealth and power, such people may threaten the lives of their enemies.

"The things that destroy our Kazakh nation is gladness and consolation. His gladness is if someone finds fault in another one even that fault has not been done by him, he enjoys finding deficiency in him. He will say "Allah bless me! I am better and pure than that one who commit adultery". Is it possible to have a fight with ignorant and bad luck? It is wise to follow and get close only to literate and good ones. As for the word consolation – "it is not only our sin to do so, all of them have the same faults" in this way they satisfy themselves that they are not alone who suffer in this world [6, 172].

In the twenty-third word, Abai gives irrefutable arguments from their everyday life to make them approachable. Is it gladness if your horse is ahead of ten horses in the race where one hundred horses compete? Or is science inherent to all or only one of thousand can be a scholar? Is it consolation to catch a cold if all members are sick? In this case to witness the case as all others is not appropriate.

Here, it is worth noting another word of Abai, when Kazakh proverbs are estimated. A unique feature of Kazakh proverbs and sayings is their reliability and efficacy. Message of proverbs is exact and ideally appropriate whom it is addressed. It makes people think and analyze their actions. At the same time, some of them have very deep versatile meaning, sometimes contradictory meanings. In Kazakh language, there is also a proverb which may criticize above mentioned: "It is better to be lost with mass of people rather than to wander alone". Surely the message of the proverb is discussable. No doubt, a person is not Robinson who is lonesome on the isolated island. It is a sudden and extreme case. Abai also said: If the person is alone in this universe then it means the person is dead. That one has a lot of regrets. The

life is full of bad luck and also joy. Who is able to cope with the initial one? Who is able not to be tempted? [6, p. 192].

However, there are things that matter only one individual who must solve it on his own. It is appropriate for human's nature to be responsible for actions that he has done. There are not ready and fixed clues for it. Today's issues cannot be found in past actions. Especially nowadays when moral values vary from the past some new issues should be solved differently from the new sense in accordance with time requirements.

We have been with many people, but no one cannot lend a hand in this case. It is a testimony of the fact that Abai related to the concept group as a band, a crowd, or a fid.

"Who was the one who gave a poison to Socrates, threw Joan of Arc to the fire into the fire, put Gaysa in the gallows, and buried our prophet in the camel's skin? – that was a crowd, so the crowd of people is ignorant. On the one hand it is right, on the other it is wrong. So, the crowd replied: If one is kind, he will have a support, but bad one will have only an enemy [6, p. 182].

"The one who has siblings, has an enormous support". Surely, the idea is from real life. Abai was really mournful when Ospan passed away. But there is also an improvement for this proverb. "If the brother is kind, you feel happiness and if he is fool, you will face a problem".

"There is a shelter for that one who has a child". There is no conflict with many Kazakhs, especially with those ones who follow traditions of our nation. And in some cases, "if one is good, there is a shelter, and if one is bad, that one has a calumniation" In this regard, the Kazakhs who relate to religion freely managed to beg: "Oh, my Allah give me a conscious heritor, the witless one can be taken back to You".

From these above proverbs and sayings there is a great deal of contradictory ideas that are often faced in this fussy life. Because each gender, every social group, every tribe,

each member of the family managed to form proverbs and sayings with their own rules. It is hard to believe in formation of new proverbs by above groups because of the present state of Kazakh language. Nearly eighty-ninety years ago, each Kazakh was able to speak Kazakh language in a sophisticated way, expressed their thoughts using proverbs skillfully. So, it was habitual to use a sound language.

There is one more reason; one should take into account the principle of soul regularity thinking system. In accordance with any type of principles are formed on the basis of contradiction. According to regularity any idea is formed on the base of contradiction. They are the concepts: good – bad, friendship - evil, greed - gentleness, hard work - laziness, kindness - cruelty, love - hatred, earth - sky, nature - society, rich - poor, young - old. In all of above said we conclude that the Kazakhs were able to find a word of encouragement. For this reason, the content of many proverbs is unilateral. In his fifth, sixth, twenty-ninth words of edifications he gave a thorough analysis. "Many Kazakh proverbs are either useful or useless or some of them are not worth noting as humanity or religiosity [6, p. 192]. According to Abai's idea when you lose your pride there is no point in living in this universe. Some Kazakhs utter a word: "If you are poor, you are conscientious". Abai's idea is with no conscious, life tends to be meaningless. The one who works hard without begging anyone is regarded to be a person with conscious. Later on, "Having achieved the top, there will be a miracle", "If one finds the key, he is given everything he asks for" these types of proverbs tend to be the most striking one by Allah. The person might not realize that life is passing away when he tries to satisfy everyone. Instead of satisfying everyone, it is better to find wealth in the earth or from the perspiration from your hard work.

There is a saying in Abai's time which in our transitional period became a proverb which is loved by crafty ones:

"When an angel meets treasure, he betrays the world". Abai told a lot in his "Book of Edification" related to educating future generations, parents, children and grandchildren to about moral, humanity, hard work, science. At the same time, in accordance with rules and traditions of the Kazakhs, he edifies to keep children's love, respect, and honor towards parents.

"Wealth is more privileged than parents; soul is more precious than the luxury". Is not it the biggest shame to sell parents for wealth? As for parents they gain wealth to leave their offspring. "It is act of harassment to sell one's parents for the sake of wealth. It is necessary to be careful with such sayings [6, p. 182]

Twenty-three thoughts of Abai are mentioned in the thirty-seventh word, which can be proof of the fact that pure and true Book of Edification never become lost and obsolete. The great humanist Hakim states the following: "DON'T BE A SON OF YOUR FATHER, BE A SON OF YOUR NATION", "If you work for yourself, you will be one of the beasts which care of only itself", "If you work for the duty of humanity, you will be one of the beloved slaves of Allah", " If I had a power of law, I would cut off the tongue of a man who would not be able to correct his personality "[6, p. 192].

All in all, the content of above proverbs is differentiated in his thirty-fourth words.

"Man should be a friend to man. For everything in this life—birth, upbringing, satisfaction, hunger, sorrow and grief, the form of his body, the way in which he comes into this world and departs it—are common to all. In the other world, too, the same things await us all: death, burial, decay of the flesh and judgement. How do you know whether you will live another five days or not? All people are guests to each other which is a man himself is a guest in his life. Is it good, then, to speak maliciously and quarrel because of wealth, envy another's happiness and give offence for mere trifles?

Having in honor a human but not Allah, praying not for one's own labor to be blessed but for the good things of life to be wrested from others - should one turn to Allah with such a request? Will the Creator humiliate and deprive one person for the sake of another?

To have no sound reason, no education is unable to make a proper speech, obstinately insisting on one's own way and trying to compete with the sage - is this worthy for a man?

Is this really a man?" [6, p. 188-189].

This view of Abai comes together with imperatives of conscience knowledge as Socrates, Seneca, and Kant's humanity principles and equality of human beings in the history of the world philosophy. For example, Seneca has a story about equality between a slave and a master. Being a guest at one of his friend's house, he says, "I have heard from your guests, you are friendly with your slaves, this very behavior of yours is applicable for your education and humanity. The fate sometimes makes a man a slave or sometimes turns into a governor.

But Abai's power of thought is even higher. This is not a condition for harmonization and coordination of unilateral classes. Abai views his national and ethnic identity, race and racial, friendship between the nation and the country. Being a child of humanity, you cannot even say that nobody is better than anybody else, do not laugh at someone, do not worry only about yourself, learn science, study art, gain good qualities, abstain from bad habits and receive all the noble treasures of humanity that there is a definite base to be called a human.

Abai's idea related to his saying: "I believe firmly it is impossible to change one's personality" that is one of his enlightening motto. Without such a belief and hope, our ancestors would not make an effort to realize objectives of their nation. However, it was clear that this was extremely complicated goal.

"There are two key factors for that one who are not indifferent for educating and enriching knowledge of the Kazakhs: threatening the elderly ones, sending their children to study at madrassas by pressure, leading children to gain variety of knowledge. People's attitude would change if they gained knowledge at certain educational establishments, at least it would be wise to let girls study at religious schools, then as a result they will be aware of humanity" [6, p. 220].

Fortunately, a decade after these words have been written, a powerful authority set aims to fight against illiteracy and ignorance. The dreams of the Kazakh sage Abai were realized; however, the other ones were under threat. During the historical period we managed to analyze spiritual heritage of Abai, another episode, we reached the level of Abai's infinite spiritual treasures and we were able to have a chance to differentiate his goals and objectives, his thoughts and troubles too.

Historical edification is not only is our great personalities, but also it is necessary for our appreciation of the past, our traditional culture, our spiritual existence. We should always remember the proverb: "If you judge the past, the future will take revenge". Similar thoughts can be found in every nation. Those who do not obey this kind of sayings might be related to wise people. In particular, it is unfamiliar with Oriental people. However, we lost our twenty thousand histories imitating other nations ignoring our religion, moral, customs and traditions. Studying the history of other nations and ignoring knowledge of our speakers, khans, and our heroes and lead illiberal, and helpless life. Thus, we deny our past 74-years history.

There is a saying that the Kazakhs state: "The one who has no idea of seven ancestors is a humble" by which we intend to deny the life, happiness, achievements, hard work, sorrow and joy of our ancestors. Whatever the past era was hard though true, it was their era. We should accept it as it is.

What would be with the harmony of that generation if you ignored the epoch of that era? How can we reveal and explain our mentality today? It is absolutely impossible. History is undebatable. As it is not imagination or someone's thought, it is also impossible to forget it. It is forbidden to change the history in accordance with someone's wish, and also it is impossible to forget it. A person is one of those stories, the maker of history. Therefore, it is impossible for anyone to look at history separately from the people. Of course, as Hegel attaches great importance that "history also has irony". Our people have repeatedly been deprived by fate, and as Kyuchevsky said as "a big whip of history" other nations also were deprived of fate before the gun was introduced. During the transitional period when personality of nation was changing, national traditions were under the threat as a result of negative actions sprang up. Violent incidents took place gradually, Shokan was trapped, Makhambet was sabered, Madi was shot and Abai had troubles. It means that our history has suffered good, bad and violent path. But everything either positive or negative had already happened and penetrated into the history of mankind. Now it is not wise to judge as it is right and reject as it is wrong. According to Abai's saying, it is worth taking positives from history and neglecting the negatives. For this reason, it is worth noting and criticizing negative aspects related to nature of the Kazakhs in Abai's "Book of Edification". Since then, two epochs have passed; fortunately, our people became part of a conscious, cultural, and educated nation.

However, the epoch that is similar with Abai's era, which is the era of capitalism has come back to life, and many forgotten issues have begun to revive again. Sometimes, Abai thinks that I have made my nation to an endless discussion of criticizing. "I am a Kazakh myself; I wonder if I love them or hate them?" "If I loved them, I would have to support their behavior. I had to find positive sides of them. In case if I hated

them, I did not have to share with my thoughts and ignore them. None of these I do not possess. How has it come?" [6, p. 157].

Here is a real existential stress. For the sake of his native nation, a person who had come to grips with the day and night thinking of the future of his nation was not able to pretend not to notice drawbacks of his nation's character. He had to fight against malignity. Especially, he was furious about the behavior of some young people who led careless lifestyle as spent their time for celebrations and wasted time for cheering, laughing and moreover some of them were assured to be a hardworking and powerful young man.

In his fourteenth word as he was furious about above idea he seemed to find a clue in his following fifteenth word. He focused on the difference between an intelligent and a witless person, also emphasized on the way a smart one should behave. Humankind is a man, so it is inevitable that he may not be interested in surroundings. And the time when he is in the pursuit of his ideas is the most enjoyable time of his life. Thus, the mate who shared the interest of the man would be satisfied with the ideas of his partner. As long as, it is the main feature of a living man to be in the pursuit of something. There is no regret in this very lifestyle.

"If you want to be among smart ones, then try to analyze your deeds once a day or once a week, at least once a month. Since you start analyzing and evaluating all your actions, you have a question if you led proper life in terms of education, after life world or if you had any regrets related to life?" [6, p. 164].

Considering all above, we should remember the way Abai defines the nature of a human being. On one hand, a human being is born to consume food and to sleep. This is called an animal desire. It is also necessary for mankind. Otherwise, personality is fed by soul actions. But the peculiarity of the person is that of his spirituality. A passion is

derived from that and focuses on education and learning. A child is not born to be intelligent at once. The child will develop while growing up, taking example from his environment. At last, in order to become a complete man, the person should not lose a passion "what is this" or "what is that" which will make a person forget to concentrate only on food and sleep. In all cases the temptation is dependent on consciousness. Indeed, surrounding also it a matter of importance. We wonder if they are smart or senseless, well-behaved or rebel, thoughtful or thoughtless. The one who follows ideas of smart ones is considered to be a smart one. Each witty man is not applicable for his own deeds. If only they accept only features from strong sides and ignore negatives, then they might be called an absolute human being" [6, 168]. Sensual well-being is given during birth, soul perfection is derived from the healthy behavior of an ideal parents and a friend, then and a qualified teacher. Abai's surrounding was made up by such people and he tried to make the same atmosphere for his children.

The soul's well-being depends on the ability of a person to appreciate his life values and great ideas in his life. It also depends on a person's goals and objectives being on top level of humanity. Modern Kazakh philosophy that also follows Abai's path greatly focuses on these issues.

An academician Garifolla Yessim clearly identifies that a great deal of values penetrated in Kazakh worldview through folklore and fairy tales which are spiritual heritage of the nation. Due to the impact of literature and Oriental poetry, the following values such as the purity and the cleanliness of the soul tend to be national philosophical approach and philosophical heroism is formed on the base of epic literature and poetry. "In Kazakh national fairy tales, the meaningful values of a person are presented by describing the concepts as anger and holiness, bad and good" [101, p. 11].

As for the professor T. Gabitov said that the nature of human being is various, and noted that personality features of each person is formed totally differently, but from humanistic point of view he focused on the fact that everybody needs to find their mission in life. According to Abai's worldview, he said: "The first task of an educator and mass media is to lead a person to find his mission. Thus, the essence of the main principle of Abai's ethics "humanity" is revealed: he concludes that each person is able to improve his skills and realize his creativity". [102, p. 202].

Due to teaching the rights, Hakim Abai strictly criticizes any person's spiritual world and his life goals. A local scientist T. Aitkazin also writes his idea related to this issue. He says: "Living aimlessly is not a life". Abai mentioned even a dog possesses such a life. He said that begging and dependence is not beneficial in life. Hence, at first a man should pray Allah, and then rely on his power, finally have to work hard. Only in this case, life is not wasted, and you will be able to achieve your goals and ambitions" [103, 160 p.].

Surely, the issue of spirit, consciousness, and development is a matter of great importance to the society at all stages. However, we must keep in mind the principle of the primacy of the philosophy and the subordination of consciousness. This principle cannot be ignored as Marxism brought it into existence. The reason is that the existentialist consciousness is often derived from the controversy in the material world.

However, if existentialists are to embrace them, they do not want to accept the relationship of existence and consciousness. Much celebrated scholars as A. Nyssanbayev and T. Abzhanov associate this phenomenon with their goals. Existentialists have made human's life as the main subject of their philosophy. Therefore, a person must strive to understand himself rather than to know the world around him living in this world [104, p. 76-77].

Describing the tragic image of individuals tend to be the share of existential theory. Thus, it is legitimate to have the works of existential nature in modern Kazakh philosophy in accordance with the path of Abai. Thus, the existential character of Abai's worldview is not only a history, but also the national philosophy of the Kazakh philosophy that originated from Korkyt.

2.3. Existential analysis of the words Allah and a human being used in the “Book of Edification”

Abai studied all religions with great enthusiasm. In his past history, he looked for what he needed from the lure of spiritual desires. According to great writers' ideas like Aksakal, Tarak, Koyshigara Salgarin, Abai must have referred to works of John Williams who is a professor of New York University. His books "The History of the European Intelligence", "The History of the Relationship between Catholicism and Science" expands people's knowledge by reading the historical data they have not previously encountered. Understanding what he read, Abai is convinced that people of different religions do not doubt that they all have the power to recognize the Creator. It is evident that this belief has greatly contributed to the formation of human personality.

Nevertheless, among all religions he accepted Islam as one of the most important ideology which nurtures religiosity. True spirituality means to know Allah, to love him as much as possible and to imitate him. Bringing up spirituality is achieving spirituality itself. The main line of Abai's "Book of Edification" is a core that lists all of them. Traditions and customs tend to be as an image of the Kazakh culture, while the source of upbringing is religious education. Abai's

distinctive feature in this regard is that he is opposed to the disbelieving mullahs, and he supported the principle of pure religion and literacy. Abai's religion is a sacred religion that has taken the path of humanism, which is totally opposite to the secular world. He thinks that a person with deep moral sensitivity, whose heart is full of love, is a good man. Religion is a state of mood and morality of a person. Therefore, not everyone who wraps around his head and who follows the five daily prayers is a member of the right religion. The prayer who performed without the science, the fasting person, the one who does not go to the place of worship. "Finding the true nature of Allah by means of science requires a sincere and heartfelt love." "Science is a character of Allah, it is true, love for Allah is magnificent" [6, p. 195]. Abai's attitude to religion is a sign of his colossal worldview and wisdom.

In this regard, we were impressed by Abai's wise infinite wisdom, who was worried about the future of Kazakh people.

Abai focused his attention on the essence of religion in the education of humanity, morality, and the rightness of the religion. The above mentioned tractates are evidences which have been thoroughly disputed with certain examples.

During the Soviet era, we lost Abai's approach and accepted a scholar as a fighter against religion and allowed the two generation representatives to have the atheist worldview. Therefore, not only among other nations, but among our nations there is a generation who is not afraid of Allah, who doesn't obey governmental law, who is unaware of sin and blessing and doesn't struggle for honesty and dignity.

It is not surprising that the use of Islamic education that contributed to the growth of many human beings is a key factor to bring up new generations.

For this purpose, Abai's religion, Abai's concept, Abai's wisdom, and Abai's treatise should serve as a scope to us.

After thorough search by Mukhtar Auezov, the person who tried to find a clue to answer the question what Abai's

religion is, definitely referred to three theses of the academician. The first is "The Islam religion is the beginning which came to Abai from the East", the second is "Abai's religion - the religion of humanity", the third - "Abai's religion is conventional religion of critical ideas". The researcher, who can analyze and summarize these three theses, will be able to find a direct answer for the above question.

The most important problem of each religion is the definition of Allah. The prophet Mohammed begins his familiarity with Christianity from this notion. Abai's equal peer Kokbai whose memories include the following information. "According to Christian's belief Abai told his argument related to "Triple sided Allah" Is it possible to unite three in one?" - he noted. [105].

So, Abai and the Prophet's thoughts came from the same root. However, until truth about Allah and Prophet has taken stable role in Abai's consciousness. Abai tried to find clues for contradictions between the existence of Allah and the realm of the Kazakhs.

Moreover, he is not satisfied with the division of the notion that Allah is divided into three categories and characterized in three ways. It is impossible to divide Allah into three parts; in this case it is confusing people so Allah should be the unique. According to Islam, Allah is unique, and Muhammad is his prophet. Basically, Islam is a conventional religion which takes its root from the critical view of the prophet.

In Abai's work "Allah Tagala" (Allah) is a powerful force that is felt with unknown power, who possibly witnesses all changes, movements and actions in the world rather than human's image. The Creator who controls people's image is the owner of Islam religion.

In the twenty-eighth word, Abai was absorbed with this idea. It is worth realizing Abai's message. "Muslims! The world is full rich and poor, healthy and sick, wise and stupid,

good and evil acts. If someone asks why this is so, you will reply: "It is just the will of Allah" [6, p. 180]. Abai, who is satisfied with such an opinion, he is suspicious that everything that Allah has done is a command of the Creator. People's weakness and craft provoked such an opinion. People are reluctant to be responsible for their actions, especially honor and faith. They both the rich one who is not satisfied with his status and the lazy one who cannot afford basic life needs will blame Allah and say, "You are the only guilty for all failure". This very character is peculiar to Kazakhs when they start blaming the surrounding for their failures. "Whom will it be useless or useful when we say everything is done by the will of Allah?". This very conclusion makes our nation behave totally wrong and does not allow to move forward.

Abai managed to describe many Islamic concepts in more adaptive manner to his surroundings. The researcher Mekemtas Murzakhmetov said the following according to this matter: "Abai's religion is the conventional religion of critical mind" and makes reference to Mukhtar Auezov and disseminates this idea in the following way.

"If we study Abai's thoughts deeply, a critical poet Abai dealt with some Islamic concepts in a humanistic way. He constantly combined his humanistic ideas with religious concepts. The existence of many theological concepts and ideas in the humanistic way expressed by Abai depends on the auditorium members and the type of surrounding. In his work which is full of Islamic concepts and religious terms Abai always tried to attract his listeners to humanism" [17, p. 208-209]. It is debatable issue. The idea that Abai is a religion of piety and humanity has now become a well-proven axiom. At the current level of the "Abai teaching doctrine" does not cause controversy.

It is unreasonable to argue that Abai had ideas to make his thoughts approachable to his audience while referring to Islamic concepts.

Many thoughts of Abai's beliefs, and philosophies portray him as a person who has embraced the religion with all his soul and feelings.

“Love the man who has created you by love. Love for Allah is more precious than your soul”, “The word Allah is light, it is the way to the heart”, “Devoted heart, real intention, and the rest is not the way to the truth” - these very ideas are definite evidences.

The concept “complete man” is frequently used in Abai's creative work. That means complete man is the man who is able to love Allah with all his heart. “The path to Allah's way is infinite,” says Abai. “It is not enough for him to say that he has made a commitment to go the same way, but he is a purely Muslim man, and if you have the ultimate goal in the world, you are the devil, not following the path of Allah. Whether it is different or not, it is a way to Allah, if you want to give good things to someone like you” [6, p. 211]. So in accordance with Abai's thought there is not the limit to the way of the Creator, the origin of which is unknown, and the end is unknown as well. It is only peculiar for the earthly man to open the door of this marvelous life, to taste and enjoy life, to love their children, to raise their offspring, and to enjoy an inspirational mood. Changing, developing, and progressing through the power of the Creation, which does not go well with evil, is only characteristic of people.

The happiness is when a person is not happy only himself, but when he thinks of surrounding, takes care of other people and ready to support. Such a kind of a person can be called as a complete man.

In fact, a complete man is a man who is able to have infinite love to the perks of life and able to love Allah with his soul and mind. The feeling of shame and obeying Allah's words are the two types of faith. The Creator of the universe loves the glorious man and the beauty. Allah is willing to forgive and attracts people who are ready to be forgiven. The

best character of any person is ability to keep balance and analyze all their deeds. In balanced scale both honor and prestige cannot be influential. Before being judged noble people regret about disability to make more good things in their blessed life, and bad ones regret their disability not to repent. Each person should analyze their deals, their destiny every week, every month and give self-estimation for their work.

The character that a complete man which Abai's dreamt possesses above discussed human features.

Hakim Abai paid great attention to finiteness and infiniteness, nature of Allah and nature of a mankind in dialectic bond and also focused on the wealth which is contradictory fact between them. "Anyone who cares more of pleasures from wealth and perks of life rather than happiness and grief of after life is not a Muslim. The one is faithless who easily changes one day joy, short life rank, wealth with infiniteness and impeccability of afterlife.

Allah refers to the words in Quran book while encouraging people to love Allah, to pray and to be thankful, not to steal, to be kindhearted and faithful, not to hurt a fatherless and finally struggle for purity.

In the Kazakh traditional culture and literature, a lot has been said about false life of this world before and after Abai, but in this transitional life it is vital to be able to strive for noble deeds and dignity.

"This false world is inevitable not to leave traces" (Bukhar Zhyrau), "Whoever has left this false wealth" (Makhambet), "Life is short for mankind, like the burning candle" (Akan Seri), "One day you will come here to say farewell to the earth life. And will be welcomed with open arms" (Shangerey).

But these thoughts dominate the pessimism rather than optimistic enthusiasm. That's what Shangerei's statement is proof for that: "The world is like a sly fox may cheat you"

never lose your path, use your power and pride which means this current life is more essential.

Abai, who has a dialectic vision, recalls the philosophy of Heraclitus, "Life is the water that flows into the world." The field scholar shows that the world is in a living motion, an infinite phenomenon, eternity of the human nature, the aspiration of the human to the great ideals and conscious actions.

"He resembled beautifully constructed object with the brick and recalled to fulfill its space and recover its lacks" [106, p. 59].

In Abai's religious worldview, the notion of faith takes not less meaningful role like the concept of Allah. The reason is also clear, in the book "*Imanshart*" (conditions of faith). The main sign of Islamism is strictly following seven Islamic conditions. Disability of following the seven conditions of the faith is *zandaqah* (misbelief). "According to Abai, the leading Muslim jurisprudents, who believe in the first of these seven conditions - have at least one creative power, have doubts about the other six, and have no objection to them, but in Abai's knowledge these judges, even if they were not religious teachers, because they care of the human race and serve the good for this world, it is clear that we are debtors" [107, p. 92].

That is, Abai strives to discover not only the pure religious sense of the concept of faith, but also its moral, humanistic character. The concept of Iman is one of the most important categories of Abai's philosophy. For this reason, the twelfth, thirteenth, sixteenth, twenty-seventh, thirty-fourth, thirty-fifth, forty-five words in the book "Book of Edification" are very important to cognate the religion.

The twelfth, and thirteenth words refer to the essence of the Deity and the meaning of faith. Although the term "Iman" has been translated into the Kazakh consciousness by Islam, it has become a key concept in the future. That is why our

people say good living faith. In the Muslim sense, faith is not worshiped. According to Abai, anyone who believes and acts as a worshiper is obliged to accept it. A person does what he knows and cannot be asked for what he does not know. But Abai said, if he came to the conclusion that he had learned this, and that he had no need to learn, then it would not be worship. The analysis of faith in the context of Islamic philosophy is not faith. In his twelfth word, Abai noticed that this idea was not limited to repetition, but because of the poor understanding of Kazakh people in the tribal society.

By giving an explanation to Iman, there are two vital things for the nation to come to Iman. Since you believe in what you believe from the very beginning, you will easily prove if it is true iman by certain evidences. It is not easy to achieve it. We need to read it thoroughly. You need to be a well-versed. There are not nearly such people among the Kazakhs. Some people come to Iman by talking to mullahs. It is called *Taqlidi Iman* (when people come to Iman imitating someone). They should be very strong even if someone threatens to kill. Abai concluded to keep such faith it is vital to have the following features as brave heart, strong will.

The sixteenth word concerns the devotion of the Kazakhs to Allah. The conscience of the Kazakh people is not strongly entrenched, and in most cases it has become a habit. There are three reasons why the Kazakhs relate to issue as religion indifferently. First of all, Islam has not penetrated to our nation in all its aspects. Secondly, the need for an Islamic religion was insignificant in Kazakh society at that time. The people who are inhabiting in their dwellings need only camels and horses. Thirdly, many principles of the Kazakh worldview may substitute religious outlook. In short, the Kazakh people never worshiped Allah wholly. This distinction is also evident in the worship of Allah. The Sahara's width gave the Kazakhs freedom of action. A free man maintained his freedom of action by practicing the worship of Allah.

The matter of worship to Allah is continued in the twenty-seventh word. Speaking of a clear religious propaganda of Islam, Abai will be able to convey his moral teachings to his pupil. He thinks that a man should appreciate morality and as well as realize the secret of his creation. Finally, such attitude will bring a person to a higher level of morality. It is possible to give Socrates's ideas towards education and upbringing. Although Socrates did not worship idols, he had a conversation with Aristodem. The idea of which is not to test Aristodem but to achieve the truth about worship. Ancient Greek's gifted people based their ideas on interviews. They never offered a ripe truth. They reached the truth by interviews and discussions, and finally they did not offer the truth to the reader but let the reader come to the truth on his own. The essence of Socrates and Aristodem's discussion is that there is an infinite opportunity of Allah; the problem is not in worshipping Allah, but in infinite great mind.

Allah gave two precious features to his believers to keep their morality - will and warm heart. The difference between the great personalities and the other people is about these two qualities. The matter is in extremely sensitive soul and abundant wisdom.

If a person is able to test his heart what he writes and claims, and may open up the excitement of a pure heart. The ideas which passes through the filter of will should also pass through the mind. A person who is accustomed to the influence of the soul can see both his own and the other drawbacks.

Abai's fair minded critics who was given by Allah is his pure heart.

Hakim's "Book of Edification" are full of heritage of such feelings as tenderness, shame, justice, kindness, depression, deterioration, admiration, avoiding bad ones and struggling for good ones.

But the heart is a very delicate world. It needs a tool to be protected. That tool is the will. The will is the soul of a person. The will never leads to unconscious actions and to be shamed. However, Abai could not be Abai, if he did not reveal consequences of will and offered ways to preserve. "...There are four will consequences. It is important to avoid them. One of them is careless indifference, and somehow you need to be careful about it, firstly it is enemy of Allah, secondly - people, thirdly - wealth, the following - idol, the latter - will and shame." [6, p. 185-186].

The nineteenth, thirty-one, thirty-two, thirty-third words in the "Book of Edification" studied science, art and labor in a tight dialectical context. These words have the potential to reveal all consequences of the will. *The worst barrier of will* is careless indifference. In the notion of existentialism, it is called carelessness. It is also called "careless" among those acquired such feature.

The second barrier is tiredness, which is inherent for human's nature. Abai, who noticed it, asked himself: "Even if a sage man has moments of boredom and tiredness?" Anyone can be tired of eating, playing, laughing, appraisal, various merry events, and wife. In this way foolishness and carelessness is meaningful.

The third barrier is pride. Smart people try not only to be told well but they avoid being talked about badly. Only the boasters are struggling to be told well. They wish to be told rich, cunning, or hardworking; no matter the way they are told but the main thing they want to be told. They reach their goals by praising themselves. Finally tempting to be called hero they join the group of foolish ones.

The fourth is characterlessness. It is relevant to moody people. In Abai's words, tomorrow's words will not reach till the afternoon time, there is no notion as "plum of mood", and no one can predict why they are offended and glad. Abai's conclusion is as following: The creator gave people will to be

one step close to him and made them be different and unique from the surrounding people.

In fact, men are superior from each other thanks to their will, science, and consciousness and personality. The only feature that people might be superior is called foolishness; this is the heritage that Abai left for future generations.

"The Kazakh people tend to be slaves of their foolishness, they sometimes lack power to listen and obey smarter ones. Isn't that a man, firstly a human who is unable to be far from shame and lack of consciousness, who is always boastful and never judges his actions" [6, p. 163].

Thus, the heart is preserved by will, does the will have a protection or is the will able to preserve itself?

The will is preserved by the cover which is called temper, that cover should not be broken. There is a striking idea that the stability of temper is broken if a person is into snobbery and involved in various entertainments or excessively envy someone's victory.

In fact the main features of temper are vibrant spirit and unshaken faith. The supporting concepts for such temper is love, passion, and enthusiasm towards Allah. "Allah is like the Heaven and I worship Allah and it is wonder as he has a lot to give us".

There is one more idea related to the attitude towards Allah. If we express by Sufi language which is respected by Abai: Allah created the human similarly with him, so when a man is "on the edge of the cliff" he should be free from apostasy and temptations of life and be spiritually powerful. In that case, he will be guided to the path of Allah.

"Allah is the only one who created the universe .That means real truth is Allah. Praying to Allah is only way to be free from sin and from the temptation and dirt of life, according to Sufi tradition, it is the way to go through various path to see the image of Allah. [108, p. 65 - 66].

The Fourteenth Word is about the philosophy of life and death. People are aware that death is truth, and they know that it may happen unexpectedly not only in maturity, and that Allah takes away one's soul and never brings it back, and puts up with it, but accepts it conscientiously as they have no other chances. So Abai was searching existential answer for this issue. In our conscious we acknowledge the destiny, we realize that the fate is followed by Allah's writing, firstly it is vital to realize the truth and then believe Allah. However, Abai felt doubt about the latter one. We do not intentionally talk about the topic of life and death philosophy as it is widely discussed in Hakim's poetry.

In the thirty-fifth, thirty-sixth words, Abai criticizes the Kazakh religious servants and rough characters of the religion. Even the Prophet tells his edifications, Abai clearly identifies the requirements of the critical will. When traveling to the sacred places, haji, mullah, Sufi, Shiite are questioned separately by Allah and put apart from those who only worshiped Allah without being interested in the perks of life. Having received answer from each of them we have ideas that he has special attitude to those ones who worked hard achieving their aims with their sweat unlike those who were not challenged to live. According to a Kazakh academician Garifolla Yessim, the reader may have four different views:

- 1) It is possible to conclude that Abai criticizes Allah haji, mullahs, Sufi, Shiit and disproves the religion.

- 2) The poet did not disprove Allah haji, mullahs, Sufi, Shiit but he pointed out those ones among them who worked for fame and fought for purity of religion.

- 3) Abai's regarding Allah haji, mullah, Sufi, Shiit on the same level is not the truth.

- 4) Abai told about purity of faith. When praying to Allah, he should not hesitate to seek the good, but to be honest. Abai called it as truly Muslimism [10, p. 173-174].

In the thirty-sixth word, when he says: "He who has a feeling of shame also has iman". "There is the shame derived from ignorance. It is the skin of timidity of a child who is shy uttering a word or approaching a stranger even it has done no mischief. He who is guiltless before the Sharia and his own conscience but is ashamed of what he should not be ashamed displays an exact sign of foolishness and low breeding". The basis of the faith is humanity, which is one of the main principles of Abai's humanism.

The thirty-eighth word in the sense of religion which is the largest in terms of volume and content, is called Gaklikat-Tasdikat. A. Konyratbayev stated above mentioned opinion in the article "Farabi and Abai", pointing out: "Nobody has got courage to do it yet. It is not enough to know Arabic and to know Islamic philosophy to understand this, where Abai reformed Feurbach's attitude to religion and tried to adapt it to the novelty. It also has contradictions. It is similar with Feuerbach's work "Religion of Love". However, Abai's thirty-eighth, thirty-third words are not mainly about Allah, but these words are related to the features which are not found in a whole mankind. The religion is explained by Abai's theory of anthropology, because mankind made Allah similarly with them, so the main Creator who is the mankind should resemble himself with Allah [109, p. 329]. Thus, Abai refers to verses, quotes from the hadiths. By the contribution of a written literature and other words, he looked for up-to-date (Turkish) style like a brochure. The peculiarities of the outer style and the language are strongly rooted in the content of the word. Regarding the main idea of this word, Abai said, "The life itself is true, and where there is no life, there is no obligation". Only after the lifetime you can talk about the other things. In general, the term "life" refers to the integrity of the existence. Abai had instructed his followers on the path of truth: prophets, saints (sacred) and judges. He said: "Do you believe in Allah? ... He has no deficiency in Allah, even

though you do not believe." Belief is not necessary for Allah, but for a human. That is because it is Allah who created mankind. Abai says: "Allah created a man in a way that he is able to ask for love and affection in the final judgment day". Allah created men really beautiful unlike animals or birds, rewarded him with two legs and gave a head on the top, created hands to make comfortable to take food unlike some animals which take with their heads, gifted a nose to feel the aroma of food to realize what they eat or drink, blessed with two eyes and eyelid to protect it from injury and lashes not to rub while twinkling eyes, then eyebrows for sweat not to flow directly to eyes, and finally favored with the tongue to speak and tell ideas to make another understand him. Isn't it love to create like this? Whoever gives you love; don't you have debt for that one? [6, p. 201].

Studying the work by sage Abai, we found out that he used the method as Hermeneutics and reached great success in analyzing the thirty-eighth word told by Konyratbayev and Garifolla Yessim who got outstanding achievement in the analysis of the poet's famous religious principle, "Allah is true and his words are also", he greatly appreciates the concept of love as the key to the supremacy of Hakim's philosophy. "Abai recalled everyone both his contemporaries, and as well as younger generation to stay away from telling false ideas related to Allah:" The word Allah is easy, but the word is not the path to Allah "According to Abai's idea, Allah is "extreme truth" so he came to conclusion that the continuing power between Allah and mankind is love. Abai managed to prove the truth of Allah through love and his saying as "life is empty without love" is evidential for that idea" [110, p. 70].

However, Abai would not be Abai if he limited only with this concept. His every single word is full of wisdom. In our opinion, here is a great principle for humanity and society. Chinese Confucius said that earlier, "Be attentive to others until they are attentive to you." Abai implies sharing the love

between Allah and man, between man and man. A prominent poet asserts if anyone loves you you'd better follow that path. Here's a glimpse of idea: "Do not feel frustration from the idea if it is possible to resemble Allah." Make a commitment to imitate Allah "said Hakim Abai. In accordance with Muslim religion, it is not allowed for a man to be directly similar with Allah. According to religion a person's wish is limited and it is a human's action which is made by Allah's command. Abai "eliminated" this dependence on Allah. Thus, he had gone beyond the bounds of religion. But we can never know Allah wholly and say, "Allah is infinite, our will is limited." We can say that Allah is unique." Surely, it is not possible to recognize Allah with the will; our wisdom and knowledge is limited. The infinite truth with limited wisdom is a matter that cannot be detected by Allah. Abai used two methods in recognizing Allah (*mawratfatullah*). One is called "nagliya" the evidence of the hadiths (formerly spoken), and the other is the argument (fictitious). Abai accepted Islam and made a special claim to believers. He thoroughly analyzed ins and outs of religion and spoke about moral issues at the end of his speech: for example, there are three things that can save humanity: ignorance, laziness, and cruelty. He gave the definition for each of them. For example, he gave the following definition for laziness: "Laziness is the enemy of art in the whole world." Lack of aspiration, weakness, shamelessness, and poverty all come out of here. At the end of the talk, he wrote about the exhortation (*gybrat*) and wrote edification (*nakliya*). He felt it himself, "Oh, have we exhorted to repent?!" he concluded.

The forty-fifth word is devoted to exhortation. Abai's concept of Allah is wide. Although for thousands of years humans used to believe various religions, but they felt that there is a "great Allah" and worshiped him, "says Abai. Different religions are the ways and means of achieving that "great Allah". But the common problem for all religions is love and justice. It is not the wealth and the power that puts

man above man and the one who is able to feel wisdom (*hikmet*) of Allah is superior. Abai's worldview is not based on human devotion, but on the wisdom of Allah towards man. It is the level of ideas that people say "Love everyone as if they are your siblings".

Thus, Abai's religion is the religion of critical will accepted by soul. It is not like the religion of the East or the West when it is possible to start praying just finding the location of Mekka (*kubyla*). The Muslim religion is accepted through the filter by thinking thoroughly. The religion is the tool of morality for Abai. One more time it is reaffirmed Mukhtar Auezov's statement "He spiritualizes morality and moral philosophy above all".

2.4. Comparative analysis of western existentialism and Abai's worldview

The basis for comparative analysis in science is the factual proof of cooperative materials studied by scholars, or availability of references in scholar's libraries.

Regarding Hakim Abai, his acquaintance with representatives of Western existentialism is being familiar with the only one unique figure who is Soren Kierkegaard.

Kierkegaard lived before Abai in 1813-1855. The religious philosopher of Denmark, a pioneer of existentialism Kierkegaard's works is known to Abai or not is obscure. However, this is an open question. According to Abai study representatives, to identify the complete list of Abai's library, famous compositions, is an item of the future, and now it would be fair to find only Kierkegaard's name from that list. Because, according to the above mentioned analysis, Abai's distinctive features substantially differ from Western existentialism. In the path of sage Abai's search, who will guarantee that there will be pioneers, who will tackle "life

philosophy" of personalist, phenomenology, and "philosophical anthropology".

If we had hoped from future coming events, we would have never been able to get out of the Euro-centered approach.

From this point of view, all philosophical trends arise in the land of Europe, and philosophies in the East, in other countries, are the only translations of the same trends in their historical context.

A different approach that combines Western and East-centered views that have taken place in modern science is different. According to a new opinion, the history of the world philosophy is a continuous and full of exchange of ideas (*branching*). In this exchange process, regardless of its socio-historical role, there are philosophical systems in each country that are pre-arranged, incompatible, comparable, and finally extraordinary. One thing that does not contradict in this process is that it began from the ancient Greek epoch of human philosophy embodied in the scientific system from Socrates.

It is well-known that the ancient Greek philosophy and the continuity of Indian philosophy have long been mentioned. The philosophers are particularly surprised by the resonance of Greek attitudes ataraxic, the connotation of apathy consciousness in the Buddhist philosophy with categories that determine the status of a person. "Of course, it's not a casual contact", says Pierre Levesque, in his work "Hellenistic World".

In our opinion, this very research was made for the sake of answers to the questions of human reasoning, human condition, morality and dimension of morality, and spiritual maturity of the person.

Western philosophers, including existentialists and Eastern philosophers, or famous Japanese, Indian, and Chinese thinkers, do not feel doubt about it.

E. Mounier writes in his monograph "Introduction to existentialisms": "In fact, philosophy is not existentialist, and science regulates the phenomena, industry produces necessary substances, and naturally, the question arises, if philosophy does not explore the realities of human existence and life [112, p. 3].

Here, Mounier said that the whole philosophy is not exaggerated by the existentialist philosophy. Jaspers and Marseille also support the idea that the scope of the philosophy considered before them does not exist anymore. In their view, existentialism is a new theoretical study of eternal philosophical questions. If Mounier found that existential issues were first found in Socrates, Marseille regarded himself to be a new pupil from the era of Socrates. Jaspers has always tried to summarize by types that he considers as *existentialism* from his philosophical system, referring to Kant.

Marseille often seeks the foundations of his doctrine in the history of French philosophy. According to him, a real innovator of the existentialist doctrine was B. Pascal.

Despite the fact that Heidegger's "*existentialistic*" is farewell to the irrational tendency of the past philosophy," many exogenous thinkers believe that this trend was not just emerged in the early twentieth century, but it used to be one of the most important solutions to the ever-changing eternal problems.

Heidegger himself had to overcome the philosophy of morality by Kant and always had to compare his thoughts. Heidegger is referring to Kant in his intentional study of metaphysics. Kant said: World-civil, philosophical issues can be summarized as following: 1. What can I know? 2. What do I need to know? 3. Do I have the right to hope? 4. What is a person? What are the first three questions? The fourth question may be the answer for it, but the fourth question needs to be removed from its generality and uncertainty and to the accuracy of human nature [113, p.120].

In our opinion, Heidegger's many criticisms were directed to Kant are superficial and unreasonable. Because Kant's philosophy of morality, practical imperatives are based on clear, thorough, comprehensive consideration of human nature, its place in society, human intelligence, imagination and vision. In modern terms, the concept of metaphysics is a philosophy.

According to Professor Z.Udartsev, Kant's "indefinite claim" is a universal rule that occurs among all living conditions of human behavior. "This intelligence is a wise foundation for the relationship between members of the society, the fundamental principle of the basic rule of conduct that the norm that you are applying requires that you act as a common law principle" [114, p. 10] thought which belongs to Kant.

Sage Abai is among genuine existential who regard philosophy as human metaphysics.

The flowing notions as mind, will, speech were especially thought-provoking for Abai. While there is rare interconnection with Kant, Hakim Abai regards these concepts to the peak of humanity. Academician Garifolla Yessim describes Abai's idea related to Conscious (*Ar*) as following: the notion, which is superior to the concept Allah, is absolute, and the concept, which is on the same level, is Conscious. Consequently, Conscious is also absolute, but Pride is connected to a certain individual. It is impossible to determine the identity of a person without the concept of Conscious. Is conscious person's will or his behavioral action? Perhaps every person's consciousness, whether he or she does not have to act or not, seems to be dealing with the knowledge of Pride, the mistakes that are made there stand for the grief of man. So, we come to the conclusion that Conscious is related to the will of man, irrespective of Allah" [115, 68p]. Referring to Kant, who turned mind and religion into slavery, we feel the closeness between Abai and him. But one of the advantages of

Abai is that the three qualities of a human being - a strong will power, light mind, warm heart mean that the heart and the pride is related to Allah. A proof for that is the translation which Abai had translated from Lermontov and completed his own point of view: "What I love in blessed life, what I was a victim of, the judge is my conscious and Allah. My heart will urge both and complain that charity and judgment is chaos. Am I rebel, who is finally guilty, Allah will criticize himself [4, p. 18].

To summarize, the essence of existentialism is not a condemnation of all other philosophical processes, but rather Western, Solution of Common Problems towards Human Being.

However, science also needs accuracy into generality. Those who actually influenced the study of existentialism were Socrates, Plato, and Aristotle. Kant, F. Nietzsche, E. There is a meaningful reason to add the scholars, especially F. Nietzsche. There is a direct link between Nietzsche's pessimism and the pessimism of existentialism.

"By Heidegger, Nietzsche are the fathers of Western thought in philosophy, Nietzsche is not merely the birth of the past, but the roots of past values are far beyond the human experience, so to set new values to die, to live on the roots of life and being a new thing for a living "[116, p. 236-237].

The European existentialism in the beginning of the 20th century is to eliminate the concepts of ancient German speculative philosophy and to define the way of existence of the individual with new, viable concepts in ethical, aesthetic, and religious ways.

The well-known Indian philosopher Guru Dutt also speculates that there are three great philosophers as Socrates, Platon, and Aristotle in the study of existentialism. He is regarded as the famous French philosopher Blaise Pascal, who talked about Europe's first existential problem.

In the seventeenth century, Pascal, was astonished by rationalism and skepticism, sought to describe the mental state of the individual who was afraid of the infinity of the world and each aspect of it. This description intentionally stems from the concept of fear, anxiety, and frustration. He talks about human nature, its direct connection with nature, dependence on the world.

Guru Dutt further analyzes the views of Kierkegaard, Nietzsche, Dilthey, and proves that their philosophical systems are based on ancient traditions of world philosophy.

In our view, one more striking fact in the work of Guru Dutt is the continuity of basic concepts between Buddhism doctrine and existentialism. "There is grief in the world" is the first of Buddha's four most important truths. According to Sutra, the summary of four truths is as following: 1. The world is full of grief; 2. Life itself causes these sorrows; 3. It is possible to get rid of grief; 4. There is a way to end grievances [117, p. 112]. This path is the way to the Buddhism doctrine and to the true knowledge. The achievement of the true knowledge is the same as reaching the cosmic state. In fact, the whole Buddha doctrine is the answer to the question of how to get to nirvana. Philosophy is looking for a scientific answer to this question. However, in the Hindu thinking system where Buddhism ends, where philosophy begins, it is not easy to disconnect.

"Philosophy as science sheds light on the cause of this tragedy, and seeks to find the true meaning of the world, the essence of human life, and to find ways to eradicate the human body's troubles" [118, p. 25].

This definition is characteristic of the general Eastern philosophy, including the Kazakh philosophy. The spiritual essence of the human world, the essence of his soul, the mysterious secrets of his faith, the hope of the future, are the basis of the philosophy of Kazakh philosophy, including the word of Abai's existentialism, the object of thinking. That is

why this worldview has been leading the minds of Kazakh thinkers over the centuries, from distresses and pessimism, to optimism and to the future. He predicts that grief, sorrow, and destitute cities, societies, will never end.

Regretting that Abai was not familiar with Buddha's teaching, he had spoken to Shakarim, his disciplines about the great influence of Buddhism in his outlook.

To make sure Abai's thought about Buddhism value is correct, we need to focus on the features of Indian philosophy. Because, in the later Indian philosophy, the Buddhism principles were maintained and developed, we do not go beyond the truth.

The most important thing is the grief and ways to get rid of it. In the ancient Indian philosophy of "grief" is an empirical phenomenon, which strives to get rid of grief, to reach the highest stage of the spirit (nirvana). According to Chatterjee, Dutt said that in the Indian mentality system there is only the initial stage of the pessimism, not the last.

This worldview drives the Indian mindset to anxiety and fear, and leads to optimism.

The optimistic and humanistic nature of Indian philosophy is that the famous philosophers Sri Aurobindo Ghosh and Sarvepalli Radhakrishnan are the main features of European existentialism.

Ghosh says: "Life is a productive process, which expresses creativity, the spirit, power, freedom, creativity, and free will, free expression of love and affection, movement and outcome" [119, p. 211]. There is absolutely nothing here to associate with the mystery, which cannot know life, the secrets of being that cannot be perceived by man. There is no place for fear of Western existentialism, lack of meaning, indifference to life, constant emotions from society.

In his philosophical views, Ghosh pays a great deal of attention to Satchidananda category. Satchidananda involves three units in it: "image-conscious-joy". According to Ghosh

the concept of excitement, joy is the essence of life. Man aims to enjoy endless pleasures in his conscious life and strive for it.

In Aurobindo's so-called "integrated yoga" system, the main subject of integrals is the ways in which Buddhism-based philosophical and religious traditions purify the nature, behavior, thinking, and spirituality of man.

Nevertheless, Radhakrishnan in his turn, particularly in his doctrine of "Eternal Religion" singles out the main goals of philosophy and religion are to teach the way of life and spiritual purification, respect for human rights and personality. Philosophical Service Manages and Controls Man's Movement and Action. Religious work strengthens the human spirit and identifies the divine secrets in every human being.

A real man, a complete human being, is also found in Radhakrishnan theory. A complete man is a man of the modern world whose inner enemies are able to overcome the illnesses of foolishness, fanaticism, chauvinism, distant past, uncertainty of the world, and infinity. The main characteristic of this person is love. Love is something absolute. If we are to acquire this quality, then our attitude toward man is based solely on good thinking. Regarding to Plato and Nagarjuna, Kant and Shankara, the West and the East cannot be considered separately in this matter. "They are: 1. Distinguish between eternal and transitional 2. The fruit of his actions should not be delighted either at this moment or in the future, and smaller wishes are required to overcome the practical curiosity, and the philosopher must be in control of life. The spirit of the soul is the purpose of the seeker of truth - to achieve freedom. "4. The pursuit of liberation [120, p. 279]. From these conditions of Radhakrishnan, it is clear that there is humanism. Humanism, and its freedom, liberty and freedom are the main subjects of humanist philosophy taken root from Socrates, and Buddhism.

Of course, it is impossible to say that existentialism did not touch humanism. On the contrary, Heidegger wrote a personal note in the context of humanism (a letter about humanism), Sartre's "Existentialism is a new humanism." Heidegger described humanism as "human dignity", while Sartre regarded humanism as a key to humanism.

Sartre also told about the basic condition of freedom. "The ultimate goal of the charity of the faithful is to seek freedom, but we want freedom for freedom, but in every concrete step, we wish freedom for freedom, but by seeking the freedom we are fully dependent on the freedom of others and the freedom of others of course, freedom is not dependent on anyone else as a human being, but my duty is to have the freedom of others along with their freedoms when they are in motion. I can also pursue my own freedom by promoting freedom of expression "[121, p. 341].

Comparing the existentialism of Europe with Buddhism, we must not forget that social and historical context is diverse. Sartre's judgments are based on the achievements of the West in the human rights protection of the 20th century. In practice, however, the theory is a period where many human rights principles are defined. However, there are some problems between Buddhism and existentialism that are closely related to each other. One of them is freedom. But the solution is that there are different ways to achieve that goal. In the existentialism, environment and social environment makes a breakthrough. In Buddhism, all the weight of a person is built. Nirvana can be a source of joy, if you are able to purify yourself spiritually, to be able to break free from routine life.

Here, of course, Abai is the son of his nation, Abai's world outlook is based on the treasures of the Kazakh spiritual culture, national thinkers. It is a matter of worldview in its spiritual treasures, that we have read, understood, and understood the ideas of other nationalities.

The traces of the East, the Buddhism worldview, and the traces of destruction are quite evident. So there is the dialectic between Abai's common "I" and "Mine". This issue is commonly discussed in Buddhism. And in Indian philosophy the face of "me" is the main issue.

Respectively, Professor A. Qasabek believes that in Indian philosophy, "I" never dies and does not come into being. He is eternal; even though the body dies "I" does not die. There are many empirical objects like "I". I do not change constantly, but the empirical object is unstable and floating. "I" is absolute, and the empirical object changes according to mood. How can you explain the world? Empirical objects are limited by time, space. If "I" - a single, unchanging, we will encounter many objects that are controversial. These are not subjects, but subjects. Absolutely "I" cannot recognize the consciousness, because consciousness is relative" [122, p. 177-178].

Abai describes the mysteries of human nature in his poem "Although Nature may die, but not a man": Most immortals called "died" loss of "I" and "mine" [13, p. 161], that is, if man's body "mine" dies, and the soul "me" does not die. The eternal soul is an ancient idea in the Kazakh philosophy.

Commonly celebrated Eastern philosophers like Farabi, Yassaviy, Abai, and Shakarim define the existence of the human being, that is, the eternity of the soul. Here there is indirect continuity between Buddhism or Indian philosophy and Kazakh philosophy.

Another idea from Buddhism and Socrates is the recognition of one's self. Tripitaka "Atmanam vidduhi" means "you know yourself". "The principle of self-awareness is that philosophers have tried to explain differently, but Socrates's philosophical process of self-knowledge is the subject of the theoretical thought - the question of the self, the world, the things and the phenomena." Unlike the philosophers before him, nature, the first "bricks" of the structure of matter are for

the first time, first of all, the philosopher and his moral qualities, the meaning and direction of his knowledge.

For Socrates, civilization is to live according to human nature, first to be self-centered, to think of one's own, to rise from the natural qualities of personality to the qualities of personality, to conform to the will of his own will [123, p. 63]. Whatever researcher, the Socrates view is similar, and Abai's enthusiasm for the Socrates doctrine. Professor B.T. Grigoryan said: "The difference between the Socrates and the Sufists is that he sees the person as a blessing, goodness, kindness. It is intrigued by the inner person, the soul [124, p.57].

And the only way to recognize and understand these issues is the dialectical debate. Due to the fact that during the debate the truth arises, this technique is sometimes referred to as "maestro". This is a trace of Socrates in the history of philosophy, as one of the ways to achieve the truth. But he does not consider himself to be a wise dispenser, and that his purpose is to cause everyone to seek the truth. Socrates also defines the formula of "mind" and "foolishness": "I know I do not know anything, and others do not even know it". From the times of Socrates to our era, the ability to perceive the world as a source of self-awareness is the main motive for the cultural and spiritual development of each individual. But it can be explained by the enemies of Socrates - Prodicus, Anytus, and Melete. The wisdom of Socrates is foolish for them. Their philosophy of life is that "the one who knows little is happy" and "if you know little you will love longer". Prodykos don't wish to cognate themselves. They deprived mankind of such feelings as joy of cognition, and the joy of happiness. There were enough Prodykos in Abai's time.

Abai combines temptation of conscious with soul temptation. A person has two different passions. One is a body gamble and the other is a soul gamble. He says: "If a person is unable to analyze thoroughly secrets of the world, then there

will not be a place for mankind. If one ignores then that soul will turn into animals' one. Moreover, Allah created the soul of mankind larger than animals', when an unconscious child is eager to know some clues for questions like "what is this or that?" we forget about eating and sleeping to nurture him and while he gets maturity will find answers within the help of mature and follow the path of science seekers. If we broaden our mind and enrich our knowledge, we feed our soul. Soul is much more essential than body" [6, p. 155].

The fact of justifying ignorance is widely spread among the Kazakhs, and further on that Abai offered his proverbs. "What you know is your priority, What I know is my priority", "Instead of being rich due to someone's will, better to be poor with your own will", and Abai explained the reason is lack of confidence in the heart.

For Socrates and Abai, knowledge and well-being, and fun is inextricable. Abai believes that he does not have a mood of love, and lack of mood values. As Socrates, "no one can distinguish between right and wrong, no one can do any wrong doing except what he commands" [125, p. 341].

All above discussed may seem as if Socrates keeps a dialogue, and Abai supports a monologic thought. However, there is no conflict here either. The question, first of all, is why human thought is adapted to the debate, is still a subject discussed in philosophical science. There are also works specifically dedicated to this issue. For example, V.S. Bibler's "Thinking-Creativity", F.T. Mikhailov's "Mankinds' mysteries of "Me", L.M. Batkin's works "Italian humanists, style of life, style of thinking". "Socrates talked about the nature of human nature, but in his Plato dialogues, his main character is actually seen as "a man of talent" that is to be beyond the reach of others, and his narrative is "children trained for a battle" [126, p. 175].

For this reason it is difficult to separate the dialogue and the monologue. Secondly, the stories of Socrates, Abai's

words of edification in gifted thinkers' scope is like "Precious Stones". These monologues possess immanent mystery as there is doubt if it is necessary for human or not.

"Finally, I thought that if I could write something that I thought I would write then white paper and black ink would be fun for me, and someone would write it down, or say it was fine. So I said my own words and finally put it on, and now I have nothing to do with it", writes Abai [6, p. 146].

Thirdly, it is necessary for someone else to have a mental attitude to enter into the depths of a person's identity and personality. The other person is like a magnificent mirror that shows the rightness of your mind. The culture of debate requires that all other people, including those who need to be considered, be honored with their identity. Some philosophers who have come to understand this do not start the teaching of a man, but rather the relationship of "the other", "from the others" and "I" rather than "Me". Starting from one person's world to another, the world of the second person begins with self-determination.

There used to be the so-called "golden rule of ethics" in the history of philosophy which sounds in accordance with Confucius's law, "Do not do anything that you do not want" [127, p. 194], Aristotle's words, "The best man is not only a good man, but also someone else, and this is a very difficult thing" [128, p. 84-85], and The Guinness Principle, "The history of the whole world lies under every stone coin, every person has a unique world, and his history goes back to his birth", and which have been become great rules of feeling to take the place of someone [129, p. 224].

This principle also has psychological causes. Man is the only conscious creature in the world. It pains her loneliness, she cannot live alone. Many wise men cannot retain their spiritual wealth, they need to share it, and need support from others. Without him, there is no meaning or sense in his life. He was wise through others, so he is committed to keeping all

his treasures for his contemporaries, future generations. He wants to overcome loneliness, look for sympathy from others, seek support. But because of his ideas, he is in danger of loneliness.

That's the case with Abai, who was not able to convey the words of Socrates, who stood before the Athens court. Another fact to call Abai as a religious existentialist is his twenty-seventh word for Socrates. It is known that his thoughts were not handwritten. Plato, Xenophon, and Aristophanes, who brought them to us. Abai analyzes Xenophon's chapter on "Socratic memories", "The Intercourse about Allah relationships with humanity". Abai sought to convey the content of this chapter in its original form, to try to preserve its context, the word-gesture, but many Greek philosophical terms in terms of the poetic language, it is of particular importance to understand the special character of Abai's world outlook, as well as the issues discussed - the Allah and Creator, Body and soul connection - the world looking for answers to fundamental questions, endless questions. With philosophy of Socrates careful in the way of hugging, argue, criticize the world. Both the man and the creator Allah explained the role of the Creator, and then later explain both the other two.

In Abai's words, "no one doubts that the Creator of the universe is a possessor of wisdom and love, and then the Socrates and the Creator of the universe are also guided by the future historiography of the world," he asserts.

In contrast to the twenty-eighth word of the twenty-seventh word, the new Kazakh counterparts against the fatalistic notions of their religion, destiny, Allah, were different. "Someone is rich, if someone is poor, someone is ill, someone is healthy, someone is a believer, someone is listening, one is dissatisfied, one is dissatisfied – so why?" "We have believed in righteousness, that it is righteousness that we have the power to do so, whether it is righteous or

unrighteous, whether it is worthy, faultless, gentle, merciful". It's all Allah is, what we could say? [6, p. 180-181].

In this debate, Abai was dominated by Socrates. The authors of the encyclopedia "Abai" have been very accurate and concise. "The Greek thinker is aware that both Creator and God are means to be Allah, so they need to get angry because they have to know and feel, so Abai is a good and evil creator, but not Creator at all. If a person is a human being, not because he is anxious, but because he is a human being, he should be good and do a good job and avoid evil" [16, p. 343].

In short, Abai and Socrates define themselves as a philosophical purpose, not the laws of nature, but the discovery of the nature of man and the way of life. So one is at the forefront of humanistic, optimistic, rational self-existentialism, and the other is in the lead. It is not simple; it is bound, incompatible, and is in contact.

The founders of world existentialism are Buddha, Nagarjuna, Socrates, and researchers say that the innovator of European existentialism is Kierkegaard. Kierkegaard himself is a poet and writer, but never been recognized he was a philosopher. One day, another country, another society is the son of another philosophical process, but how do Abai and Kierkegaard foresee their interests and sensibilities?

Kierkegaard says his first work named as "Fear and Perspectives" should rather begin with questioning. "Most of the people who are loyal to the public are absolutely confused about everything, they are all clear, and it's all lightweight for them, and they are not the only ones to answer the most difficult questions, but none of them answer the question" [130, p.].

On the contrary, celebrated thinkers as Socrates, Descartes are very ordinary. They do not hesitate to disclose their knowledge to the country. Kierkegaard himself is a thinker who adheres to this position. That is why he thinks he is an amateur.

Abai is not the one who writes for himself, and regulates his works. This work was carried out by his disciples, and his children who felt the wisdom of the poet. Moreover, Abai and Caesarean have five identical places of human personality, their intellectual properties.

The first thing they did was to deal with the issues of a pure man who constantly pondered every conscious man. Their philosophical and communicative abilities are very deep, and it is difficult to understand them though.

The soul of Kierkegaard against the philosophical concepts that he has written beforehand as something flying in the storm of historic forces of man. It does not accept religions that call people a "servant of Allah". Kierkegaard is looking for important evidence for each person's greatness. If philosophy only honors great thinkers over the centuries, if the priest says that for thousands of years he worshiped the greatness of Allah, Kierkegaard opposed them and glorified the glory of the ordinary. He tries to prove the greatness of man with paradoxical units. Wisdom and foolishness, power and weakness, hope and disappointment, brawl with itself and the social environment, love and hatred, cruelty and rhetoric, sin and sorrow, knowledge and ignorance, and other dichotomical traits-in short, living with human or emotions and if he lives, he is the Son of Allah. Kierkegaard was looking for a miracle in the midst of these contradictions.

Abai, in his "Being a Man" defines five noble qualities and five unpleasant antiquity, antonyms, antithesis, and opposite concepts.

In order to bring a person's existential self-esteem, he utilizes his richest tongue in a complete, uncompromising manner.

Abai discloses no stubborn stages of figurative speech. For example, a hot, warm, gentle, loyal heart; a man, truth, white, unclean mood is a mood of a human soul, a mood of a minor nature, a painful, anxious, burnt, frustrated, wounded,

broken heart; mattress, ears, eyes and fists. If Abai was not a great man, would he have been able to bring his thoughts, feelings and emotions to such a level?

Secondly, both are poets, writers; they have a clear vision of their debts to society and history. For example, who is Kierkegaard the poet? A whirlwind and a ghost is a ghostly soul that can never be forgotten, and people gather around him and say, "And again, sing", whether your heart is tense, but we will be able to enjoy your cousin" [131, p. 9].

Abai said, "It is a tragedy that you know from the doctrine.

After suffering grief and bitterness, the cries will come out of my mouth

How dare I can get excited?" [13, p. 135].

Thirdly, both are surprised by the extraordinary power of the folk poetry. People's poetry does not count on the coolness of the mind, adheres to the senses, tears up the heart, and does not make one-day, passive, semi-independent composition in line with the demands of social demand, such as modern poets. The Northern Saga and the People's Epos also embody the legend of humanity, the essence of life, and the relationship in society.

For that reason, the stories of Don Juan's jokes with 1003 lovers, but those who respect the legend are also respected. Abai is a citizen of Kazakhstan, who knows the Kazakh traditional culture, folklore and has always been on the unprecedented level.

Fourthly, both Abai and Kierkegaard are religious scholars. Abai wrote a well-known masterpiece in Islam, and author of the thirty-eighth word, which is "Allah is true", while Kierkegaard wrote a special work entitled "Death to Die" based on the history of Christianity. His work "Fear and Shattered" was devoted to moral analysis of the life story of Abraham and his son Isaac, who had received from the Old Testament the Gospel. Both Abai and Kierkegaard have

strongly criticized religious institutions and clergy of their time, and that they have dishonored Islam and the role of Christianity in society.

In his thirty-eighth word, Abai claims: "The mullahs of this age are the enemies of the unseen, the ignorant and the unknowable, the weak and the ignorant." "Many of their disciples learned a little from the Sacraments, and if he learns to speak negatively, then he becomes angry with him and distorts himself and does not benefit the people" [6, p. 209]. The value given to these religious scholars does not include the habit of pure worship, which simply refuses to accept and simply refuses to give it to the unbelievers. We can train our language, cleanse our minds, do not worry, we just want to do what we can to make it go. Then the question of the Kazakh religion, the mentality, and the language are ironically separate from the other people.

Kierkegaard considers the greatest loss of the people's trust in the modern world. Without faith from the human life that the sacredness is lost, and humanity goes away, that is, moral values are eliminated, and hence no one can. Unbelieving humanity can neither go back nor move forward. Undoubtedly, it is impossible to stay in one place, but it is possible to get away with it. In our opinion, this similarity between Abai and Kierkegaard is the most important analogy.

Fifthly, the principle that labor is a major factor in the formation of a person's human face is common to both. In his work "Harmonious development of aesthetic and ethical initiatives in personality" Kierkegaard analyzes aesthetic and ethical considerations in the essence of work.

Aesthetic initiative is not only the pursuit of beauty. Many representatives of this direction think that people cannot drown in the prose and thus forget about beauty. This is the concept of those who do not appreciate labor, who ignore the labor of the unresponsive working people, and those who run away from the difficulties of life. We tried to be different from

other people. Therefore, Kierkegaard, I can confidently say, daring to work is born out of the disadvantage of life, damaging the human being. The task of finding employment is first of all universal, and secondly, the only means of freedom. In the process of labor, human life is ethical and moral. Thus, the harmonious development of the person is not in the contradiction of aesthetic and ethical initiatives, but in unity.

One of Abai's ideals was to invite the country to work honestly, to make education, science, art in demand, and to move morale to a real human level. Moral and fair-minded qualities would be characterized by mundane laborers, who have no business dealings with tricks. Many of his poems and verses speak of propaganda of education. Many artistic words related to work have become aphorisms in the country's consciousness. "It's a waste of time, it's ridiculous, and can it be a good thing?" "Do not lie down, do not go hungry," "Do not go hungry, do not work, destroy a human being", "Do not go to work, It is not holy that such a guy is usually wounded". Abai summarizes the fourth word: "First of all trust Allah and secondly believe your willpower, if you work hard the Earth will give you a lot" [6, p. 152]. For both of them, Adam's work is not a matter of redeeming the sins that come from Eve, but of the moral perfection of man, the individual's personal responsibility.

Among the existentialisms of Abai and Kierkegaard, their peculiarities and differences on the way to the doctrine of this doctrine are sufficient. Both of them, especially Kierkegaard, are the descendants of civilization, culture.

The first exception is that Abai is a person who has been the author of the works of his own, whether he is a thinker, a historian or a writer, who has been continuously improving his education. In his nose, there is little evidence of this. His testimony that he had drunk Socrates, John the Baptist, burned Giza, buried our Prophet in a camel's camel, and was well-versed in world history, philosophy and literature. However,

he was looking for the formation of my world and looking for help from the Oriental gusher. In the disciple, he says, "Fuseli, Shansi, Saihali, Navoi, Sagdi, Firdausi, and Hoja Hafiz are the daughters of the noble Pharaohs." Therefore, even though he is a world-class thinker, he is an eastern scholar who is an Oriental child.

One idea that started with the acquaintance of Caesarean works is his breath, his heart beats west.

Gomer, Eshil, Euripides, Heraclitus, Pythagoras, Plato, Aristotle, Kant, Hegel's, and compete with them. He is looking for his thoughts in the creed, legends, poems, and Shakespeare works of Christianity.

For some of these reasons, one of the works of the East is the problem of the East and the East, while the other works are the most important issues for the West. But for all of them, the object of all research is human, then the world and society.

The second exception is that Kierkegaard strives to solve all questions from the inner world, from the subjective, mental state. In his work "Fear and Impatience" Based on the foundations of Christianity, Kierkegaard relates to issues related to the freedom, morality and choice of human beings, such as anxiety and fear, as well as the negative, psychic states of religion, in accordance with the legend that Abraham's son Isaac was to be sacrificed. On the one hand, he loves his son Isaac, who is afraid of losing his life; on the other hand, the absolute faith in Allah, the unconditional love for him leads to the sacrifice of his child. Here is a clear picture of Abraham's mental state, his faith and hope, joy and sorrow, depression and depression of his soul, and the confidence of his faith in this fear and dreadful situation" [129, p. 222]. The basic principle of religious existentialism of Kierkegaard is that "The attitude of man to human beings is his attitude to Allah". He understands that the essence of life is for the devout person - in sorrow, for the unbeliever - at the gate, and after the Kierkegaard in the first place involves a

person's self-exaltation, instead of the concept of Allah atheist-existentialists, such as Heidegger puts the concept of "nothing". Therefore, they would not fall within the scope of the irrationality.

Abai considers the tendency of the Kazakh philosophy, the tradition of coming from Farabi, the purpose of human life is the pursuit of happiness and achievement. There is no conflict between the love of Allah and the quest for happiness. Abai's attitude is a rational approach. Abai supports the idea that realistically, in the era of the ephemeral existence, or constantly self-destructive, trying not to actively transform the world, is incompatible with human nature. He is not tired of calling on his nation, country, science, education, labor, civilization, and culture. A witness to these verses can say, "Do not worry, know more than you need." Look for animals for free, be careful about your crops, find a livestock, be honest and lie down, be glad if you are a beast, and be glad when you are one friend, Kazakh, friend, everything is empty"; "Do not boast about finding science, do not worry about it, "Talented Man Shines".

In his thirty-ninth word Abai states: "True, our ancestors had little knowledge; care, kindness, and purity in this age, but there were two qualities more than those in the past" [6, 206]. The first of two attitudes is that you cannot achieve it, I hide your badness, the head of the country, the head of the group, the second person, the dignity of the good, the loss of these two traits after all the learned art is not humane, to a deeper philosophical inquiry. Therefore, researches, showing that Abai were just an educator, propagandist, and writer were the ones that did not come up with the true knowledge of the great scholar.

The third exception is that Kierkegaard has two very serious concepts. One is the image of memories. The second is of hope. These two concepts give rise to the consciousness of the person, relax his free will, make mistakes, disassociate

him, and bring the human race to the highest level. Jaspers, Heidegger, Sartre, and subsequently exemplary, such as Camus, have the distinction of being the illusory error in history, the illusion of millions of people, infinite generations, and the illusion of suffering - a dream. Many Clergymen, Picadors, and many other messengers of Christendom, have been conspiring to give up their hopes for the future to the post-war people. That is why the ancient Greeks had the hope of ending Pandora's Box. They expressed hope that it would bring people miraculous and eventually bring endless suffering.

Kierkegaard uses the notion of hope here, producing the theory of social theory. Those who fail to fulfill their hope will be caught up in anger, and aggression.

On the basis of this idea, Camus produced his work "The Stubborn Man".

Relating to Abai's world outlook, hope in Kazakh perception is one of the main characters of human life. The Kazakh is desperate to Satan. If you are a true Muslim, you should not fall into the power of Satan. Satan's whole purpose is to dash the human soul into temptation and mislead it. If you are disappointed, you are accustomed to the devil's temptation. Hopefully you are in Allah's love and affection. Allah, who creates humanity with love, gives him a sense of hope and consciousness. Hope, anxiety, sadness is the sense of responsibility. These are symptoms of anxiety and affection if they are oriented towards their homeland, their country, their family, their relatives, and they are cared for by the individual.

Abai is not the one to call for a strike because some of his hopes are not fulfilled. In our understanding, he is an evolutionary figure who supports civilization changes. The reason for that is he understood that social tragedy would not bring any good to him, and he was well aware of the Tsar's administration and their adventures. In his verses, the proverb, the commandment called for peace in the world. In the era of

the totalitarian system, there were few who disclosed that Abai did not call for a revolution, and who tried to make artificial revolutionary democracy. Today, in the absence of any bloodthirsty freedom, we see Abai's social position as the only right way. And these poems of Abai are politically motivated to modern politicians:

“The bank of prosperous country is like a Lakeland,
The bank of which is lack of prosperity is marshland,
Do not avoid prosperity, if the country is peaceful, then
that is good" [13, p. 93].

In short, there are some similarities between Abai and Kierkegaard existentialisms. But the history of Europe after Kierkegaard has dramatically changed, and the First World War, especially the Second World War, has caused the minds of the thinkers to doubt their humanity. Nihilism from Nietzsche, Irrationalism from Schopenhauer, Pessimism based on Spengler has reached its climax. At this point, radical features of Western existentialism have emerged.

Those who took part in it were in France - G. Marcel, J.P. Sartre, A. Camus, Merlo-Ponte, Bovary, J. Hippolyta, K. Bart, A. Saint-Exupéry; In Germany - M. Heidegger, K. Jaspers, M. Buber, P. Tilly, R. Bulmer; In Italy - N. Abbaniano, E. Patchy, A. Welsh, E. Castelli; In Spain, Miguel de Unamiño Hugo and Jose Ortega-Gusset became the leaders.

The main issues common to all of them are freedom and loneliness. Around these two mental states, the entire system of existentialism of the twentieth century comes out.

But these two states are also related to the nature of man. For this reason, of course, for metrology is existentialism - a human problem. Human matter, unanimously supported by modern philosophers, is also the most important issue for all philosophical history. Existentialists have worked hard to overcome this idea. Sometimes he is one of the Russian exists. That's what Shestov did.

Shestov's opinion is that "the philosophy of existentialism is not a reflection of the crucial" investigation "of reality, and does not look for truth in the corners of the mind, but in the pursuit of human actions" [133, p. 55].

Actions that make people aware of do not happen immediately. It does not matter when a person is created; it is only a project. The future of human beings, whatever their project is that "It is impossible for an existentialist to define a person because at first he is no one, nothing more than a human being, then he becomes a human being, and no human being is created by it. There is no Allah.

A person lives, and not just as he thinks he is, but what he wants to be. It is as if he had made himself a self-explanation only after he began to live, and because he had shown his passion for life in the afterlife. This is the first principle of existentialism" [134, p. 63]. This is the question of the famous existentialist Sartre, and it is the question of how one should try to do it himself, and Sartre's answer is to do it freely.

This theme is devoted to his work "The Path of Freedom" consisting of three books. The main character - Mathieu Delaru is a symbol of existential freedom, with its constant suspicion, stubbornness, and avoiding specific actions. He can never make a decision. He wants to go to Spain to fight with fascists, but he does not go, wants to go to the party, but does not do it, wants to marry, but does not marry.

Mathieu Delaru himself does not decide anything as he knows all the things around him, but does not intervene. In this connection, he is "free", but his freedom is just hollow.

His only free will becomes his bridal life. During the Second World War, when the French Army was flying around the crowd, Mathieu went to the wall of the fort and started firing against the Germans. "It was the biggest revenge in his life that every bullet had lost his sense of shame in his former life, one bullet for his unfinished book, the second bullet for his unlucky journey, the third one for the fact that he was

unable to marry to his beloved and experienced loneliness. While he was on fire such commandments were in his mind "love others as you love yourself" and "do not kill", which comes out from in his consciousness. Freedom is terrible, and the one who fires is pure, powerful, free" [135, p. 281]. This description contains all the signs of social danger of the existentialist doctrine of freedom. For the first time, Delaru felt himself free, freedom came with murder. And he did not just expose the Germans, but he shot at his past, the world, and the commandments. That is, you are free only after the world is your enemy.

"If you do something that you do not like, you are free: Freedom creates some sort of feeling of power, you become half-Allah, the destiny of others is in your hands, and this is the effect of the fundamental project that I can turn to Allah" [136, p. 115].

Sartre calls this type of freedom metaphysical and philosophical freedoms. In order to attain this freedom, a person must oppose all that has to do with his actions. There are two more types of freedom. The second is that people are interacting with each other on the basis of freedom of art, on the basis of art, literary works. Third is political and social freedom.

If we look deep into the works of Abai in terms of these three types of freedom, obviously, the internal opposition to the social form of existence and the life of the man is clearly seen to us. There are moral principles and truths derived from the Islamic world, and they cannot be doubted. These truths give us more evidence that man can repair and renew himself, and that Allah created man with energy, intelligence, and understanding.

Mathieu Delaru in the story of Sartre destroys every sense of humor, shame, pride and charity. When he eliminates all these feelings he compares himself to Allah.

For Abai it is a comparison of a person with Allah and equality is a grave sin. However, separation is a matter of morality and devotion. "Our Kazakh proverb says: where there is shame, there is faith." Now that word is known, shame is a part of iman. There is one shame there is nonsense. It is foolish or evil to be ashamed of something that is not good for the Sharia, nor is it inconceivable, nor unkind, but disassociates itself and unresolved. There is a second shame, though your stranger does not know what you are doing, your mind will be shamelessly shocked by your own shit. The subject of the humiliation of a person called shame, the name of the pressure that he thrust away from abdomen" [6, p. 190-191].

Abai wants to find out about your mistakes, to be in line with a man's name, Sartre says that the whole world will destroy you, the worm, and then you will be independent Allah. Here, not only religion and immorality, but also a humanistic attitude to man, a pragmatic, and a holistic view takes place.

Some French existentialists also felt that this approach would not go far. Simone de Bovuar says, "Our personality is to break our progress" [137, p. 297]. It's not just about bridging the future here. Thinkers, such as Sartre and Kamyou, who have a great reputation in the community, can contribute to the individualist education of a specific country or social group. This is a dangerous thing. The reason is that people's money and their thoughts are sometimes aimed at destroying them rather than repairing them.

"There is no religion, which means there is no logic. While we were thinking of destroying Allah's prestige and nearly lost man's reputarion. Except other minor facts, man's reputation at at least enough to deal with school tasks. We nearly lost Allah's relation" [138, p. 378].

All the actions of the existentialists, especially the atheist-existentialists are a direct indication of Chesterton's

words. Abai is a religious mindset, as well as a character of humanity. Every human being has to know his place and purpose. We are the Creator, not the Creator, but our shadow. We love to make love and beauty, and the wisdom of Allah is enhanced by more sensationalism. No, I did not believe it, I did not say. Humanity has received - love, humility, emotion. There is no need for them", says the judge.

The existentialism of Abai in the humanistic sense of rationality is a treasure that has not diminished the importance of the modern Kazakhstan society. And many French have begun to abandon the preaching work at the end of their lives. Sartre's last interview states: "I can no longer be a thinker who educate and direct people, and I have no such rights, and every one must declare his ideals in relation to his life-long experience" [139, p. 257].

Nobel Prize Laureate All of Camus's creativity is designed to answer the question of why we live and how we should live. His essay looks at the problem of absurdity, which is typical of man. Absurd is a clear and clear mind that can understand his limitations. The world has nothing to do with it but it has only the "the Truth" that gives meaning to life [132, p. 358].

According to Camus, a person is absurd because he cannot find the means to fully realize his nature. That is why life is irrational.

It is absurd when a person's mind becomes aware of the world's silence. This is the only relationship that links them. Once the whole world has an absurdity, a person has to deal with the absurd. There are only two methods of "avoiding absurd" - self-killing or rebellion against society because there is no link between human and society. "Life and settlement mean that we have a sense of existence, a sense of endurance, a sense of ultimate endeavor and of our perception of it once and for all" [140, p. 186]. Camus criticized the West, pointing out as "spiritual sleeping," "insect psychology". Western

society gives a definition of a society that replaces human soul with a machine energy.

If this is the case with the West, then how is the current East's i.e. Kazakhstan's pathway? What is the future of the country and the people in the century of globalization? There are many questions. "For the new millennium the Kazakh nation has become a sovereign, independent country, and the hope for a new century is that we need to be careful not to overwhelm the new century." What more "mystery" and "gift" of civilization that we are trying to stretch forward? Can one of the world's fate be able to preserve the country's national identity, the Kazakh nationality, as well as Kazakhstan, while its world's fate?" [141, p. 3]. This is a kind of an issue which a number of professors like A. Aituly raise up at present.

We do not want to be optimistic that an Eastern man cannot be like a Western man, even though many of the Western society's present values are taking place in our minds. The reason is that Confucius, Buddha, Socrates, Mohammed, and Farabi are at the heart of our souls. All of them share the same view on Allah, and the Creator of the world.

"Know and change yourself" is a model of wisdom and a topical issue of our nation's thinking system. For every human being, the existence is of that person's own way of living. And his orientation and content are based on the principle of "I think, so I live". Self-improvement, creativity is the eternal process of self-development. This is Abai's philosophical idea" [142, p. 243].

Abai and the West need to be explored in many ways. But in every research, this theme can be a minor contribution to the task, even when it comes to the problem of self-determining and separation. From this point of view, we tried to compare the doctrines of three individuals - Kierkegaard, Sartr, and Camus - to Abai philosophy, who did not consider them to be outstanding philosophers, as the only Western writers. The idea of Kazakh philosophy in the "fifteenth year"

of sovereignty was supposed to boil itself. But nowadays, while the problem of general planetary consciousness is rising, the division of the West and the East is inextricably linked with science, especially philosophy, while the cosmopolitan thinking system is developing.

By the charge of P.T. Radzha the book "Comparative Philosophy" was born in 1962. The East and the West have come to understand the need for equality. The transition to this methodology is not only theoretical, but also practical. Famous philosopher of a modern age R. Rotherie's saying sounds "it is necessary to make a comparative analysis of the curriculum of the departments of philosophy at all universities" [143, p. 71]. There is a need for a new look at many of the issues of Kazakh philosophy. Ignoring to respond to this need is the same as staying away from civilization.

CONCLUSION

Based on the analysis of the content of Hakim's creativity, Abai considers the human philosophy of life in five ways.

The first is the ordinary, everyday life of individuals;

The second is the mentality, psychology, social behavior, social groups, and society.

Third, ways of renewal and modernization of the nation, the ancestors depending on the new needs of the existence of the ideals adapted to their own way of life, and traditional culture;

Fourth, ways to strive for civilized life that fits into the moral imperatives, principles, values that are in the history of humanity;

Fifthly, the passion for learning Allah nature by way of spirituality is the pursuit of a person's actions, words and ideas in accordance with the principles of Allah, the Prophet's hadith, the heritage of Muslim Hakims, and lovingly responding to the Creator's love;

This five-leveled human's soul and body's development, prosperity, and growth are the attributes of this world. Abai's existential thinking system is based on the philosophy of human life, the human nature, and faith in the future of humanity.

The philosophy of life in Western Europe, which is currently admitted in the classical existentialism category, is a doctrine that cannot be solved by analyzing the person's individuality and life. For them, the destiny of the fate of an individual is irresponsible, indifferent, inaction, indifference, impartiality, and hopelessness. What is life then? Life is an infinite creature. There is no hope in such life, no aspiration for the future. Everyone's actions are like someone else's actions. It is as if everybody is living for someone, not for

himself. His self-esteem, what he has done in this world, is only activated when death is at stake.

Abai, however, did not deny the fact that he was "absolute", true to all believers, and that he was true Muslim, despite his humiliation of his personality. He did not hesitate to accept humanity as a means of humanity.

For these reasons, we do not consider to compare a way of recognizing the existentialism of Abai, his world outlook with the world's acceptance of other existentialists. This is because that the existential character of Abai's world outlook is based on the peculiarities of the national consciousness, and the original type of Kazakh philosophy which is closely connected with folklore and poetry. The need to compare is just a scientific problem.

In the context of the historic necessity of the East and West civilizations during the period of globalization, the comparative study of each nation and Abai with comparative methodologies in terms of comparative methodology is similar to declaring equality of rights with other members of the international community. It is an important argument that the Kazakh philosophy is an integral part of the history of the world philosophy.

There is another reason why Abai's existentialism and some forms of existentialism are incompatible with them. The reason is that if others ask questions about the essence of human life, then Abai is looking for their answers.

In his philosophical poetry, a pure philosophical work - "Book of Edification" left the trace for ways to find the clues for many issues. For this reason, it is possible to cite the following words of academician J. Abdildin: "The great humanist does not only form his own notion of a man, he has made the ideal of the true man, has done his miracle, but also analyzed the way and means to the person and personality. The first condition in this way is *Talib*, which means that the soul and power of a man brought together a human's life goal,

and the second one is of achieving a true character which comes with effort in labor and work considered by Abai "[144].

So in conclusion, Abai is a wise person who created a special mentality in the philosophy of human life and left his own creative thinking system.

In the course of the research, one more thought is the whole philosophical themes that have not yet been revealed in the creative legacy of Abai. They cover all aspects of philosophy. Abai's philosophy is philosophy of conscience, philosophy of beauty, philosophy of life, and his philosophy is the subject of generalization, such as the world outlook, ethics, aesthetics, and pedagogical, psychological and social views. It will be our study to think over above topics in future.

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