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What is genius of the Kazakh poet Abay Kunanbayuly?

This article is about the great poet, philosopher, thinker, composer, educator of Kazakh people in the nineteenth century AbayKunanbay. Despite nor the era of colonial oppression, nor feudal-bourgeois system with all its shortcomings, when spread rot and humiliated people, as well as hid in prison, he was able - in spite of all the abominations being and destiny - to raise an unprecedented height resistance of the national spirit, singing and introducing into the consciousness of their fellow tenacity and boldness instead cowardice, focus, instead of a loss, the pursuit of knowledge, rather than ignorance and miserable careerism The acts instead

Abay Kunanbay was born (July 29) August 10, 1845 in Chingiz Mountains Semipalatinsk region, in the family of a feudal lord Kunanbai Uskenbaev. His family was aristocratic, that is why Abay received a broad education. He attended a madrassa - Islamic school, is a both a high school and seminary. In addition, Abay was a disciple of the ordinary Russian school. The true figure, genuinely caring about his people, seeking and finding the way to new vertices. Today the name of Abay for many people on all continents should flush with the names of Shakespeare, Goethe, Pushkin and Moliere. Abay is the founder of Kazakh written literature. In the history of Kazakh literature Abay took pride of place, enriching the Kazakh versification new dimensions and rhymes. He introduced a new poetic form: octave, hexastich and others. Abay created about 170 poems and 56 translations, written the poem "Iskander", "Magzum", "Legend of Azim," "Words of edification" ("Kara sozder"), consisting of 45 philosophical parables in which he castigates oppressed position of women, denigrates the human envy, lies, meanness, ignorance, ignorance of the Kazakhs. And the words of edification speaks of the unity of the nation, the friendship between the Kazakhs, ridicules cowardice, hypocrisy, sycophancy. In these parables Abay raises issues of history, education, law and morality.

Abay was also a talented and original composer. He created about two dozen tunes that are popular these days.

The formation of his world view, on the one hand, influenced the greatest eastern thinkers and poets (Ferdowsi, AlisherNavoi, Nizami, Fuzuli, Ibn Sina), and on the other - Russian classics. Through Russian literature, he became acquainted with the literature of Western Europe. Among his translations: Lermontov's poem, fable, a poem of Pushkin's "Eugene Onegin", poems of Goethe and Byron. Abay made as a reformer of poetry, creating new poetic dimensions. AbaiKunanbay died at home (June 23) July 6, 1904.

Key Words: Abay Kunanbayuly, Kazakhstan, culture, philosophy

Today the name of Abay for many people in all the continents stands par with the names of Shakespeare, Goethe, Pushkin and Moliere. Abay is the founder of modern Kazakh written literature. Through his literary works, Kazakh nation went from unfortunate past to a happy future. In recognition of his talent and services to the whole of mankind, UNESCO announced the year 1995 – the year of Abay in the whole world. The joint decision of the President of Russia Vladimir Putin and Kazakh President Nursultan Nazarbayev declared 2006 the Year of Abay in Russia.

Greatness and phenomenal genius of Abay expressed in the fact that in the era of colonial oppression and humiliation he was able - in spite of all the abominations being and destiny - to raise an unprecedented height resistance of the national spirit, singing and introducing into the consciousness of their fellow perseverance and confidence instead of cowardice focus instead of a confusion, the pursuit of knowledge instead of ignorance and miserable careerism, act instead of humility. The true leader, genuinely caring about his people, seeking and finding the way to new heights.

"Fan of the critical mind, enlightened and ardent fighter for the culture, the tragic loner in a dark environment, bigots, covetous, the gray-bearded elders feudal, Abay was a prominent figure not only in the history of the Middle East. He walked on his way through the darkness and the stagnation period. Our generation Abay with his immortal creations grown of folk Kazakh and Russian classical poetry, it is striking phenomenon. Shady mountain cedar stands it in the history of his people. He took the best from the centuries-old culture of the Kazakh people and enriched the treasures of the world, and the beneficent influence of Russian culture." Said about him writer Mukhtar Auezov

It is known that Abay always dreamed of being not his father's son, but the son of the Fatherland. And today, he achieved his dream, and sits on a place of honor - in the hearts of the Kazakh people, as recognized by the whole world wise and insightful teacher, poet and genius of mankind. And that strong evidence is that the celebration of the anniversary of Abay did not start in Almaty and Semipalatinsk, not Karaul and Zhidebay - the home of the poet, but in the advanced countries of the West and the East, in the widely recognized European and Asian countries, in such major capitals of civilization as Moscow and Istanbul, Paris and Beijing. That we must first of all goodwill authoritative international organizations - UNESCO considered it possible to break the tradition of honoring "round" calendar dates announced in 1995 the "Year of Abay", has decided to celebrate the anniversary around the world under its auspices. This is regarded as a high moral and political support for young independent state of Kazakhstan has only recently gained its sovereignty and logged as an equal member of the community of independent nations, as a good and kind attention and trust of the Kazakh people.

Abay Kunanbayuly born in Chingiz in Semipalatinsk district of the West Siberian governor-general (since 1845 Semipalatinsk region) (under the current administrative division in Abay district of East Kazakhstan region) in the family of a bai Kunanbai Oskenbaev (Uskenbaev) Tobykty kind of Kazakh tribe Argyn. Abay's family belonged to the local nobility; grandfather (Oskenbai) and grandfather (Irgizbay) dominated in his race as rulers and biy. Started in

childhood home schooling at the mullahs was continued at madrassas Mullah Ahmed Riza in Semipalatinsk, where he taught Arabic, Persian and other Oriental languages. Also attended a Russian school. By the end of the five-year study began to write poetry, first attributing authorship to his friend Kokpayu Dzhanasov. With 13 years Kunanbay father begins to teach Abay activity head of the clan. Some time Abay worked as an executive parish. At age of 28, Abay departs from it entirely to educate himself, but only for 40 years creating his first adult poems. Significant event for the Abay was his association with political exiles EP Michaelis, N. Dolgopolov, S. Gross.

In shaping the worldview of Abai influenced poets and scholars of the East who shared humanistic ideas (Ferdowsi, Alisher Navoi, Nizami, Fuzuli, Ibn Sina and others), as well as works of Russian classics, and through them, and European literature in general. He translated Krylov, Lermontov, Pushkin, Goethe and Byron. Characteristic of the history of the poem "Karangytunde tau kalgyp" ("Mountains slumber in the dark of the night"), which became a folk song. Goethe wrote «Wanderers Nachtlied» («Night Song Wanderer»), Lermontov shifted it into Russian ("Mountain Peaks sleep in the darkness of night ..."), and after another half-century Abay Kunanbayev conveyed its contents in the Kazakh language.

Abay Kunanbay contributed to the spread of Russian and European culture of Kazakhs. Subsequently, it was followed by Turar Riskulov. (Soviet statesman in Central Asia, chairman of the Muslim Bureau of the Communist Party of Turkestan (1919))

According to the Soviet literature, Abay ridiculed some tribal customs of village, acted "against the slave status of women" and "against the social evil and ignorance." Soviet literary sources, repeating the phrase, sometimes referred to in its confirmation of the poem "Finally, I became a parish ..." (1889), "The lord bosses pleased ..." (1889) and "Kulembayu" (1888). Kunanbay Abay Kazakh poetry was an innovator; the innovative nature of the poems are dedicated to the seasons: "Spring" (1890), "Summer" (1886), "Autumn" (1889), "Winter" (1888), poems about poetry assignment (to teach the good and condemn the bad). Topics of poems "Masgud" (1887) and "The Legend of Azim" based on motives eastern classical literature. In the poem "Iskander" countered the mind in the face of Aristotle and greed in the face of the conqueror Alexander the Great.

In the history of Kazakh literature Abay took pride place, enriching the Kazakh versification new dimensions and rhymes. He introduced a new poetic form: octave, hexastich and others.

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Abay was also a talented and original composer. He created about two dozen tunes that are popular these days. Some of his poems Abay Kunanbay shifted to the music, and song for his poem "Közimniң qarasy" ("You're the pupil of my eyes," Maria Petrova translation) became a folk:

AbayKunanbay had a great influence on the nascent Kazakh national intelligentsia late XIX - early XX centuries. Thus, the leaders of the movement AlashOrda perceived Abay as a spiritual leader of the revival of the Kazakh nation. AlikhanBukeikhanov was the first biographer of Abai. His article "Abay (Ibrahim) Kunanbay" - Kazakh national poet obituary was published in the newspaper "Semipalatinsk leaf" in 1905. Then, with a portrait of Abay it was printed in the journal "Notes of Semipalatinsk section of the West Siberian department of the Imperial Russian Geographical Society" in 1907.

In 1914, the expert said VV Gordlevsky chosen as prominent representatives of Kazakh literature of Abay and MirzhakypDulatov to publish their texts in the "Eastern Miscellany" issued in honor of the 70th anniversary of the famous orientalist, Academician NI Veselovsky.

Words of edification

Famous work was the prose poem "Kara soz" (a literal translation ("Prime (literally - black), the word"), consisting of 45 short parables or philosophical treatises. These "edification" raises the problems of history, education, morals, and the rights of ethnic Kazakhs. "Kara soz" Abay created in his declining years. He knows the price of everything - business, temptation, but it passes and there is only wisdom. Attempted translation of the work a bit, since it requires not only a poetic talent, but also of philosophical thinking . Already in 1945, the 100th anniversary of Abay, the publishing house "Fiction" released a compilation of selected translations of his works into Russian, with translations Viktor Shklovsky called "edification" Later this translation be published in 1954 and 1979, also known translations of Kazakh writer SatimzhanaSanbaeva titled "words of edification" (1970) and writer Roland Seysenbaeva called "Book of words" (1992-1993). So is there a way to spiritual revival? It turns out there. Abay advises bother, get rid of poverty. For: "A hungry man is not easy to maintain prudence and honor, even more difficult to maintain a constant commitment to the sciences. Only when a person is free from concerns about a piece of bread, he feels the need of knowledge and culture ... "But who, where to look for knowledge and culture?

Abay fully experienced all the hardships of his troubled times. His father, Kunanbay was large, colorful personality, as an influential power brokers of the steppe, and of the king's officials, to feel confident in both the old and the new time, the originality of the man whom one of the European travelers and eyewitnesses described the "steppe Cicero" . Wise, powerful, ambitious young father withdrew from Abay Muslim madrasas and Russian parish school to attract the business of government. He plunged into the midst of a ruthless struggle between the old and the new, between tribal traditions and cynical psychology autocratic colonialism, trying to be the patron humiliated on all sides, downtrodden people. Soon, however, convinced of the futility of their efforts. Sooner disappointed in everything, he parted ways with the recent illusions of youth and wholly given to creativity, devoting his last twenty years of his life. And now his work became the proud heritage of mankind. As a poet, Abai Kazakh raised improvisational poetry to the level of a truly realistic writing poetry. Expanded its subject. Introduced a hitherto unknown to her genres and forms. Rejecting the traditional foreign-

sounding wordy descriptions and praise, has created deep social and philosophical lyrics, revealing the inner state of the person and the underlying currents multifaceted existence. Tender, melodic, sensual oriental poetry found in his work a wonderful harmony with the intellectual, psychological Western literature.

Truly without Abay could not truly born Abaevanschool - written literature at the beginning of the XX century, with its civic spirit, style diversity, ostrosotsialnoy oriented, vibrant art palette. In lyric MagzhanZhumabaeva, BerniyazaGuliyev, ShangereyaBukeeva, ShakarimaKudayberdyeva in scientific and political writings AlikhanBukeyhanova, Ahmet Baitursynov Omar Karasheva, HallelDosmukhanbetov, MukhamedzhanSerali-on, in prose SultanmakhmutTorajgyrov, SpandiyaraKubeeva, MirzhakypDulatovZhusupbekAymautova with brilliantly reflected the new, deep national ethical and aesthetic criterion of literary schools, developed and systematized brilliant experience Abai. Sanitized this sacred source of our Multi-layer, multi-genre fiction has become a reliable spiritual support in the tragic trials of the XX century. She faithfully served not only his people, but also meets high aesthetic demands of multinational reader the former Soviet Union and even the world. And in this sense we are infinitely obliged unique talent Abay in the last century boldly moved apart borders of national perception.

Significant worldwide phenomenon Abay was not only because of its literary quest. He did not confine its scope. Literature was for him a kind of golden gates in the boundless world of universal spirit, extending from antiquity to the cosmic distances, which may encompass only prompt mind; she, literature, provides an insight into all areas of fundamental being, in all the infinite phenomena of the world, man, nation, history, and spirit in their indissoluble unity, integrity, harmony and push the boundaries of human knowledge. Complex and contradictory reality of the era determined the power and scope of Abay thoughts, his research pathos. In the intense search for a way to the truth, he fully comprehended the national stock of his people, determined the depth of his tragic fate. So he began painfully seeking an antidote to all its troubles, the right way to its future. Deep compassion, sympathy with him, Abay he rose to the height of universal humanism. He overcame in all the squabbles that occur between people and nations. Although officials did not favor rulers, to the neighboring Russian people and other nations always treated with care and respect. Despising the royal rule, genuinely honored the great Russian culture and learned from it.

Abay was convinced that spiritual interference brings numerous and small nations. Thought: man is a friend. And the human race is perceived in unity, not dividing it into East and West, the Middle and Far. In the name of improving the lives of steppe peoples believed it was necessary to examine closely the life and culture of developing nations. Aggressively looking for ways of improvement of the social environment in which his people lived. Shared his observations and reflections. Had a huge impact on the Kazakh intelligentsia beginning of the century, and ran to social progress. Kazakh public consciousness of the XX century and stirred up his humanistic educational ideas. For social and community reflections Abaya should listen carefully especially nowadays, when the society undergoing fundamental changes. It is quite

obvious: the great philosopher steppe is not called casting loving tears of compassion for the poor common people

True love for the people he saw in the wake of his honor and pride, his civic activism and self-esteem, so that thereby take their destiny on their own shoulders. Such a drastic step was forced to go Abaya, on the one hand, the policy pursued by the king's satraps human dignity and on the other - in front of a burgeoning social plebeian. Abay understood to fight this evil in the open - hopeless. Child born after the uprising Kenessary, barely having time to get out of the cradle and stand on your feet, you know that the freedom he does not shine, it is doomed to live under the yoke, and it has seen only a tiny lawsuit small miser. That's the credo that seems at first sight obstinacy proved Abay own life. Living in a remote Kazakh village koshomnom, he learned not only the majority of the Russian classics, but also translating them into the Kazakh language and convincingly promoted their creativity. Moreover, through the Russian language he became acquainted with Byron, Goethe, Schiller, Lesage, Dumas, Miscavige and also "announced" their Kazakh. An inquisitive mind it penetrated into Greek and Roman era, he intently studied the works of prominent thinkers from Aristotle and Socrates to Spinoza and Spencer. Attracted his attention and study of Darwin, as well as labor professor at New York University John William Draper; he was trying to understand the history of social thought in Europe, to understand the relationship between Catholicism and science. Why, and he admitted as: "My Kaaba moved to the West."

Soulful poet, sensitive and deep thinker, he tried to make sense of life through the life of the steppe rest of the world. Again and again he reread familiar from childhood tomes in Arabic and Persian languages, with a fresh look delved into poetry, history and philosophy of the East, evaluated them in a new way. Especially, he carefully studied the work of Tabari, Rabguzi, Rashid addin, Babur, Abylgaziev. Thoroughly mastered the eastern logic and Islamic law. Was well informed about the cultural and spiritual life of the Central and South Asia of his time.

Abay mind occupied history and culture is not only the external world; great was his knowledge of national culture, in his worldview and duhoustroystve undoubtedly beneficial role played inescapable sadness and rage in the works Korkut, Asan-sympathizer, atalyk, storyteller Sypyra, Kodantaychi, Kaztugana, Dosmambeta, Shalkiiza, Markaska, Zhiembeta, high truth wise improvisations Wills and Bukhara zhyraubiysTole, Kazybek and Aiteke. And if to these names add another sacred names Turan featured scientists, historians and poets - Hodja Ahmet Yassavie, Al-Farabi, Yusuf Balasaguni Mahmud of Kashgar, Mohammed HaydarDulati, Kadyrgalidzhairy, Muhammad ibn Qays, HusanAdtsinBarshynlegi - then necessarily surprised truly encyclopedic knowledge and the phenomenal horizon of our great compatriot. Indeed, it can be given to the divine, as in ancient boundless steppes, golden bowl covering two giant continent, could have been born as a mighty spirit and extraordinary intelligence, does not fit into any traditional school performance or cultural trends.

Was immensely broad intellectual outlook, Abay and infinitely varied as the palette of his feelings, expressing all spheres of human existence. Impressionable heart and depth of sober mind, imaginative and sensual perception of the world, harsh criticism and lyricism strikingly harmoniously blended and combined in this complex spiritual person, emphasizing integrity and

wise maturity rare human nature. There was no place in it complacency and philistinism. Truthfulness and tragedy in their dialectical unity. Where did the steppe bard, who was born and worked in the Asian wilderness, a spiritual rationalism and maximalism? From these proud and bold moral ideals, the person in question at the center of all things, these wide-ranging philosophical views that seeks the steep changes in the society? From the books of wisdom he learned it? Or inspired by the close contemplation of their environment and era? Or came upon this very bleak, dull everyday existence?

Having studied the sages of the East and the West, he came to the conclusion - is the true God and true are his words: he did not inspire anyone - be the meanest, whether bloodsucker, whether a parasite, then not heeding God, it is impossible to get rid of contamination; be crushed a greed; not standing on the path of righteousness, the society does not improve; to correct people, everyone is obliged to cultivate. For this purpose, "it is not necessary to enjoy every little thing to be ashamed of and what ought not to be ashamed of." Then, most importantly salvation - in labor. In understanding Abay: "Work that increased knowledge. Work reinforces memory. Work orders acquired knowledge, selects necessary from the unnecessary, inspires the mind. "Therefore, the work - the basis of all good, hard work - the main meaning and purpose of human life. Laziness, on the contrary, - the source of all evils, it gives rise to pandering, hypocrisy hopelessness. Abay was convinced that only through the work of a man reaches moral perfection, and thus may raise a family in a new attitude to such a concept, as a father, the mother, a friendly, friendly, related debt. Otherwise, a slacker and a parasite, money spender inherited wealth, captive plants within the home and society, extravagance, cheating, servility, pettiness, parasitism, and other ugly phenomena. What kind of correction of morals here is all about?

By Abay, attitude to work - the only measure of all things on earth, listen to this passage from his "six words." "One of the Kazakh proverb says:" The beginning of skill in the union. "But what kind of unity is it? Believe it - a community of cattle, property, food. Beli so, then what is the use of wealth, and the harm from poverty? Is it worth it to work for the sake of wealth, primarily by getting rid of the family? No, unity should be in the minds and not in a common good ... To achieve unity at the cost of cattle - that is the beginning of moral decline. Brothers should live in harmony, without being dependent on each other and trusting each in their own destiny. Otherwise they forget God; and will not take a case, and will seek misfortune on each other ... How can you achieve unity? This is, without a doubt, the person who has made an enormous contribution to the development of spiritual interaction between the Kazakh and Russian peoples.

We find in him the answers to the burning problems of our ongoing current domestic and foreign policy. In his testament: "Love, my brother, all of humanity," based not just diplomacy coexistence, and the fundamental principle of unity and brotherhood of all mankind. In this covenant Abaya is the cornerstone of our practical politics, for which we must build relationships with neighboring and distant countries. Abay and again inspires us do what others are doing, adopt their culture and science. This requires a cultural, economic and political relationships. In modern parlance - integration.

And another of his core tenet: "If Kazakh does not respect Kazakh, then the life will be hateful around" - is central to our national solvency. Is it in the struggle for the future of the people we do not need friendship, harmony, unity? Even as need! So, we need to listen more carefully to the covenant Abay not reproach others, and for the benefit of themselves. Abay thought: a person can be happy only when his desire and efforts to understand and share, and others. Good attention inspires. Not casually said to them: "Friendship appeals to friendship." So he constantly spoke like a spell of national unity, integrity, called for mutual understanding, peace and harmony. That people can prosper, he shall live in peace and trust, as well as in the world and trust with neighboring countries.

The poet was well aware that the only salvation for the Kazakhs, who lost their land, independence, freedom, in saving his spiritual peace, self-awareness, human dignity and honor. Only in this case it is possible to preserve their national mentality. For this purpose he lived and fought.

As far as we are removed from the death of Abay, so we will move closer to him spiritually, this can not be a shred of doubt. Situation of the people can not remain unchanged over time people enlightened, fed with fruits of knowledge and art, the glory of Abay will grow day by day. Pulled people to ashes Abay, calling him his first poet, and then the light of love will last and will strengthen the ties between the people and Abay. We were not destined to become witnesses of those days, but our spirit will hear and rejoice. This indicated an enviable vision of growing national consciousness, light catches in its historical development, the old economic and social way of life finally outlived its usefulness and its shift more firmly declares itself a new socio-economic system. It is impossible in this natural phenomenon to perceive a certain randomness. That would be a cursory glance at the vitality of the national spirit. In this case, we would never be given to unravel the phenomenon of a brilliant individual, as Abay.

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