

THE PROBLEM OF HUMAN NATURE IN KAZAKH POETRY

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ТҮЙІНДЕМЕ

Мақалада автор ақын шығармашылығының түп тірегін және шешуші мәнін құрайтын адам мен қоғамның, адам мен тылсымның (жар- жаратушы) мәселелерінің мәнін ашып, ақын поэзиясындағы адам мәселесі өзгеше өрнекпен, бөлекше талап – тілекпен сомдалатына баса назар аудартады.

Кілт сөздері: Адам, Адамгершілік, Қазақ Ақындар Шығармашылығы

АННОТАЦИЯ

В данной статье автор обращает внимание на то, что приоритетной темой в поэтике акынов является тема человека, личности. Важнейшая проблема социализации личности решается силой красоты казахской поэтики. Устремляясь к Богу, знанию и труду человек становится носителем нравственности и гуманизма.

Ключевые слова: Человек, Гуманизм, Творчество Казахских Акынов

ABSTRACT

This article deals with the priority themes in the poetics of akyns, which is the theme of human personality. The major problem of personality socialization is solved with the help of beauty of Kazakh poetry. A man becomes a bearer of morality and humanity by directing to the god, to knowledge and to labour.

Key words: Man, Humanism, Creativity Of Kazakh Akyns.

When we look at the history of the Kazakh poetry it is observed that it is closely connected with the problem of humanity and morality. It is clear that this problem begins from Jirau poetry. We come across with philosophy in the Kazakh poetry, even in the Jirau era, and even in the ancient Turkic epoch poetry.

The philosopher, academician A. Nysanbaev points out: «The philosophical and social idea of the East, including the philosophical thinking of the Kazakh people is unlike philosophical systems of the West. It is found in poetry, folklore, music, mythology, fixed expressions, proverbs and sayings. A characteristic feature of Kazakh philosophy is that special attention is paid to the philosophical and ethical study of the world, the person, his self-awareness and the place and role of a person in life. From this point of view, it is impossible to disagree with the perspective that «Kazakh philosophy is the Oriental philosophy which has enriched it with its own content and continued the tradition of preserving and at the same time being spiritually mature man» [1].

Our opinion is confirmed by the President N.A.Nazarbayev's words. In his work "Tarikh tolqynynda" he noted: "The poetical world, which touches the vast space that surrounds many

countries of today is not limited within the beauty and emotion. The poetical world was the source of innovation. Moreover, Kazakh poetry contains deeper cognitive qualities. That is why the traditional Kazakh poetry is constantly affiliated with philosophy"[2].

Although the Kazakh people didn't have the written culture for centuries, they have left great spiritual treasures and wisdom in their poems. The Kazakh poets' creativity has a deep philosophical significance. The main theme of their work is the human being, the image of human beings, the appearance of the person. For centuries these poems have been giving spiritual food to his readers.

The poetry of old zhyraus is original work and a classic example of Kazakh literature. It is like a source of our steppe, nomadic life, and culture. In this regard, let's look at the verses of Asan Kaigy (Hassan Sabituly), who went through the vast expanse of Kazakh steppes. We can see his open-mindedness and philosophy.

«Taza minsiz asıl tas
Suw tübinde jatpaydı.
Taza minsiz asıl söz,
Oy tübinde jatpaydı.
Suw tübinde jatqan tas,
Jel tolqıtsa şığadı.
Oy tübinde jatqan söz
Şer tolqıtsa şığadı»

This poem is interpreted as follows:

"Perfectly Clean Gem
Not at the bottom of the water.
Perfectly Clean Prayer,
Not at the bottom the idea.
The stone at the bottom of the water -
Come out if the wind blows.
Word lies at the bottom of the idea
Come out if someone mourns"[3]

The sadness of Asan Kaigy is not personal tragedy. His tragedy is a concern of both today's life and of the future generations. The main motive of his poems is to find a comfortable migration for his people. His theory of finding the place of happiness -"Zheruiyq" (a promised land) and his other works prove that he was a prominent poet, critic, thinker of his time.

The sadness of Asan is not only about his time, but also his tragedy is the prospects of the future, where the people are going, and what their future will be like. Asan Kaigy is a famous thinker of the Turkic world and he is the continuation of Korkyt's worldview. One of the themes that Shal akyn (Tleuke Kulekeuly) mentioned is a human being and a human nature.

When the death comes,
After I pass this very line,
Without informing you,
I'll die one day, too. "

In another verse:

Impossible to run away

Even if you are born a hero like a lion,

If indeed a decree comes from God,

The star also falls". By saying so he wants to tell that life is short [3].

Or, let's look at another verse of the poem. The poet considers that the person is valued not by his long life, but by his knowledge and merits:

Adamdı jön biletin dana dep bil,

Isterin jalqaw janniñ şala dep bil.

Qur jası elwerge kelsedağı,

Bilimsiz sonday jandar bala dep bil.

In this poem the author points out that a person is distinguished by his wisdom, education and the lazy person is a poor one.

The works of Kazakh poets deal with the nomadic realm, fatherland, man, society, social conditions at that time, heroic, artistic, moral, and life and they are full of rich philosophical thoughts. One of the founders of the philosophical orientation in the Kazakh poetry is Shalkiiz zhyrau Tilenshiuly. In his works the philosophical ideas and methods of poetry is unique.

Zhyrau argues that there is nothing stable in the world. In his poems Aktamberdy Saryuly encourages the country to heroism and unity. His poems reveal the thoughts, goals and interests of the Kazakh people, their realities, their features and their own world view. Bukhar Zhyrau Kalkamanuly, the most prominent figure in the 18th century, notes that everything in the world changes [4].

The outstanding educators Shokan Ualikhanov, Y. Altynsarin and Abai Kunanbayuly were distinguished from the works of the other educators in the history of Kazakh philosophy. All the three geniuses have been exemplary in philosophical issues of human world view. Abai's works can be especially emphasized here. The tradition of telling "khikmet" (wisdom) begins from the medieval Sufi poetry (Ahmet Yasawi) and it has continued till the time of Abai. Abai spoke about the new and fascinating ideas of human existence.

Abai describes that God created human being with love. Therefore, love existed before human being and was the power of God alone. Abai considers it is love relation between God and Adam. It is the duty of a human being to love the God who created him with love. Abai describes three types of love: to love Allah (God), to love men and to love justice. Abai calls these three types of love as favorite flowers. On the basis of these conclusions, Hakim Abay made the concept of a "complete man".

They are: intelligence, warm heart, strength. The intelligence, heart, and strength are the qualities that make "complete man". Like Abai, Shakarim Kudaiberdiev did his best to add the Kazakh nation to the list of cultured countries. Shakarim made Abai's immense flower doctrine into shame doctrine in his work "Ush Anyk"[5].

Abai's "complete man" doctrine reminds us Aristotle. Aristotle, based on Al-Farabi, noted that the human nature consists of the wits, the soul, the body. It is impossible to imagine human beings without these three. As Abai himself wrote, we need body to be a shelter for soul. Soul is not able to do anything without body. When the body has the soul is not a human

being yet, but animal, at the level of insects. Only when the soul and body are brought into being, the human personality emerges. That is, the whole human being will be complete when he has the wits, the strength, soul, the body. These three things make "complete man". Wits differentiate men from animals. So, Abai wrote his poems and his word worth with great interest, and in a deep derivative style. As a result, he revealed the doctrines of "complete man", "generosity", the Imanîgîl.

Abay is a unique poet in the Kazakh literature, in general, in the Kazakh fortitude. He is not just a poet, but also a philosopher. Abay is a poet-thinker who is not limited to the artistic description of the existence and reality of life. He created a kind of self-cognition and moral doctrine. The fundamental concepts such as the concept of "a complete man" in the works of Abai (the perfect person) were studied in M. Myrzakhmetuly's research. The scientific work of Maksat Alipkhan's «Qazaq adabietindegi adamgershilik ilimi» ("The Ethical Doctrine of Kazakh Literature") which was published in "Ulagat" recently was actually a continuation of M. Myrzakhmetuly's work.

The merits of M. Aliphan, the senior researcher of Abai Research Center of the KazNPU named after Abay, are considered to be of great scientific importance.

The researcher also draws attention to the specifics of literary expression of the philosophical problem. From this point of view, it is the author's philosophy of humanity, morality paves the way to consider through the ethical principles of J. Balasugun, the teaching of A. Yasawi, Abai's complete humanity doctrine, Shakarim's shame doctrine.

The author believes that we have only a few scientists who have been searching for a great world of thought and noble truth. We can see that the poets, who became the pride of the Kazakh literature, also made a great contribution. He writes, "For example, Abai's "complete man" doctrine coincides with the idea of the philosophers of each epoch who noted that the entire human nature consisted of intelligence, the soul, the body.

Due to Abay the basis and foundation of humanity is "generosity. As for Aristotle, it is called Calagogatia. Abai's three types of love and three of Shakarim's three obviousness were the subject of great thinkers' research. The stories of A. Yassawi that are based on the wisdom of the human mind praises the God, and exposes the root of the flesh. As for «Qutty bilik» is concerned, it is a manifestation or copy of the practical philosophy which aims at state's development and perfection of people and society.

Thus, our honored poets J. Balasaguni, A. Yassawi, Abai, Shakarim whose works deal with a fundamental, absolute truth, became philosophers. They realized that the most noble and the happiest thing is humanity. The most valuable thing for humankind is life. Therefore, a man as the owner of life is valued and respected by his humanity" [6].

The research work considers the issues about a human being, a human nature and cognitive knowledge about humanity. As the result of the research we came to the following conclusion:

As the former thinkers figured out the Creator (God) has two different creations: the Universe and the Man. The whole heavenly bodies are considered to be world. And men, the only ones in the world are creatures on earth.

Nevertheless, human being is one of the two things God had created. Another is universe.

In his interview about Abai's 27th wordworth, Socrates mentioned that the God had made the universe a complete, full-fledged one; He presented everything but had kept one thing. It was given to human being. The superlative and precious gift the Creator gave to a man, without giving the other, is the intelligence. The most holy and the noblest thing in the universe and people is the intelligence. The intelligence is the treasure of the God. Another treasure of the Creator is soul. Animals and plants also have soul, as for universe, it belongs to human being only.

When the world and its creatures do not have a daily subscription fee, they do not have to choose their own way of life, but only with the Creator's ability to do so. And the man's good luck and the bad luck are parallel. A man's good luck is his intelligence, good luck is lust. A person is rightly guided by the straight path; he goes astray through the path of his righteous deeds and leads him astray.

The complexity of being human and keeping one's humanity depends on the nature of the human being and the will to choose one of the two ways. As a child it is difficult for him to make a choice. As a man grows up he is able to opt. When he is thirteen years old he begins to think about becoming a person. But being human is not so easy as it seems to be, because a man struggles with his passion. A great enemy and a great obstacle for a man is lust.

The poet Shakarim writes about it. At first sight it seems to be sweet and comfortable, yet those who are smart and spiritually rich can overcome it. Thus, being human is achieved by choosing the right path.

And humanity, morality itself is primarily good deeds and charity. Thinking only about himself and doing everything for his own sake is characteristic of animals. And the person is differentiated by the fact that he is the only one who can do good deeds for others.

Allah has created all things, and bestows on them all their sustenance. Allah is the most generous of all. The creation of God is a man and he is to follow doing good deeds thing for man to do the good of the Lord. The Europeans call law of morality ethics, as for the Turkic people call it the moral law that is generosity.

This concept of "generosity" first appears in 38th wordworth of Abai. M. Myrzahmetov introduces this concept into the scientific mirror. Generosity (жəуаһмəрттілік) actually means the charity. Generosity is based on the kindness. According to the thinkers kindness is being between generousness and greediness. It is not easy to be kind and generous. It is not easy to keep this state. For example, my loyalty is to be generous and to be followed by a great deal of kindness. Otherwise, this generosity will be worse if you overdo it, and if it fails, it will turn to being greedy. In the Shakarim verse, the meanings of the philanthropic philosophy is as follows:

«At bolsyn kiim bolsyn, minez bolsyn,
Quba tobel isti qyl zharasyndy.
Artyq alu,
Ne kem salu
Qapy qalu zharamas».

This verse is interpreted as follows:

"Let it be the horse, or the garment, or the behavior,

Do the job well.
Getting more ,
Or getting less
Won't do. "[7]

Aristotle, the ancestor of the world's noble thought, divides the humanity into three groups. Due to him intelligence and other philanthropies are considered to be superior among the humanity. As for Abai, he suggests love. We have also mentioned above that Abai called it "Imangul":

«Maxabbatpen jaratqan adamzatti
Sen de süy ol Allanı jannan tätti
Adamzattıñ bärin süy, bawırım dep,
Jäne xaq jolı dep ädiletti»

This verse is interpreted as follows:

« Humankind was created with love
Do love God too
Love all of humanity as your siblings,
And the right path is justice." [8].

Shakarim developed his mentor Abai's theory considering that moral, and shame were the right way.

«Älemdegi dinderdiñ tüp maqsutı,
Üş narsede buljımay quşaqtasar:
Quday bar, ujdandurıs, qiyamet şın».

The interpretation of this verse is as follows:

"The aim of world's religions,
There are three things that are true:
God exists, Shame is correct, The Hereafter is true. "[8]

God is the Creator of all things. God is eternal. Man is also one of the transient creatures. This means that the Day of Resurrection comes to everyone but not to the God. The Shakarim notes that till life of the Hereafter the positive, the most important, the right thing in human's life is the conscience. About Schakarim Kudaiberdiev's moral doctrine, «Üş anıq» concept Saltanat Izteleuova explains: "Shakarim offers Abay's concept of "complete man" and develops such concepts as "pure soul" and "correct man". He says human being needs a conscience. A person uses conscience with kindness, honesty and justice. These qualities are in harmony with kind heart and honest work. If these values are united by one person, he will conquer his lust. In an interview for the newspaper "Aikyn", the scientist made an interesting comment: "For the modern society, it is important to explain to the people the concept of Shakarim's "pure soul", "correct man" as a foundation of propagation and educational work. It is possible to combine Shakarim's educational heritage with Abai's spiritual heritage and as the result to make a concept of general state education.

It is possible to form a spiritually mature person if it raises the state of education to the state level. By doing so, we reconstruct the state and the society through repairing person. That is, teachings Shakarim's "conscience" concept as the basis of educational work will save the society ". We see that Abai proposes to transform Shakarim's spiritual heritage into state ideology [9].

To conclude, the human problems in the work of the Kazakh poets started with the literature of the ancient Turkic era. The most prominent representatives of the poetry of zhyrau are Asan Kaygy, Shalkiez, Dospambet, Shal akyn. The theme of their works was human being, human nature, changable world, country and land. J. Balasaguni, A. Yugnaky, Ahmed Yasawi are the outstanding representatives of medieval Sufi poetry. Their poetry and stories deal with the themes of man, faith and morals. Shokan, Ibray and Abai who also wrote about human being are the distinguished educated people in Kazakh philosophy. Particularly, the great thinker, the humanist Abay and his follower Shakarim Kudaiberdiev wrote about human being in their works. This topic was developed by them, reached the highest peak and became a philosophical concept. The problem of a human being is continuous theme of Kazakh poetry.

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