



PERSONAL DIMENSION OF ABAI'S PHILOSOPHICAL HERITAGE: THE IMPORTANCE OF IDEAS FOR MODERN HUMANITY

Pirniyazova Turdigul

Doctor of Philosophy in History (PhD) Acting Associate Professor of the
Department of Uzbek Language, Languages and Social Sciences Karakalpak
Medical Institute Nukus, Uzbekistan

Abstract

The article analyzes Abai Qunanbaiuly's philosophical legacy from the perspective of his spiritual and ethical development. The relevance of the research is determined by the importance of Abai's thoughts on freedom, humanity, labor, and education in modernizing the system of humanistic values in the current era of globalization. The article substantiates the role of the thinker's principles of diligence and the pursuit of knowledge in the process of social progress and personal self-improvement. As a result of the research, it is proven that Abai's philosophical views offer a universal system of values aimed at forming the moral culture of modern society and establishing free thinking and responsibility as the main qualities of personality.

Keywords: Abai Qunanbaiuly, philosophical heritage, personal dimension, freedom, humanity, labor, knowledge, concept of the complete person, spiritual development, humanism.

Introduction

Abai is a world-class sage who made an immeasurable contribution to the development of our culture, a great poet who restored the national consciousness of our people. It laid the foundation for modern Kazakh literature and broadened the horizons of our worldview. Abai called on the younger generation to grow up to be educated, hardworking, and honest people, promoting qualities that form a



new quality of the nation. He demonstrated a high example of love for the Homeland and selfless service for the country's interests," the congratulatory message states.

It was noted that Abai's rich heritage is an invaluable treasure that all of humanity can learn from. Because the thinker's teachings have not lost their relevance to this day.

On March 13, 2018, the President of the Republic of Uzbekistan Shavkat Mirziyoyev adopted a resolution "On the widespread study and promotion of the creative heritage of the great Kazakh poet and thinker Abai Kunanbayev."

Based on this document, Abai's legacy is being deeply studied and widely promoted in our country.

Also, Abai Kunanbayev's "Selected Works" and "Uzbek and Kazakh Literary Connections"⁽¹⁾

The great Kazakh thinker, poet, and humanist-philosopher Abai Qunanbaiuly (1845-1904) was the cornerstone of national culture and spirituality.

At the age of eight, Abai learned to read and write and became a student at the Imam Akhmet Riza Madrasah in Semey. After studying at this madrasah for five years, Abai gained much knowledge. At the madrasah, he became closely acquainted with Arabic, Persian, and Turkish literature and began learning Russian. Thanks to his intelligence and aspirations, he also studied Russian classical literature and began writing poetry. He called upon the poets before him to promote labor, art, education, and humanity, and to enlighten the people:

He had hope for the future and believed that he would live a bright, free life.

He studied and developed the works of Ferdowsi, Sadi, Fuzuli, Navoi, and Nizami. Thus, he became acquainted with the folk poets of his country and began frequently engaging in literary conversations. George Kennan, an American traveling journalist who lived in the Semey region at that time, wrote about this: "I know here - in the library - a Kazakh expert - Ibrahim Qunanbaiuly. He loves books very much, he is a very educated person. Would you believe it, when he met me, he asked about the difference between induction and deduction. I was surprised. I was amazed by his philosophical stories. (2).

His creative and philosophical heritage reveals the meaning of human life, the path of spiritual perfection, and the harmony of freedom and humanity. Abai



criticized the social contradictions, ignorance, and laziness of his time, proposing a new model of personality image - the idea of a "complete person." He connected the basis of this idea with four basic concepts: "freedom," "moral," "labor," and "knowledge." (3)

These four dimensions are considered in Abai's philosophy as the main conditions for personal perfection.

Freedom is the source of spiritual maturity.

For Abai, the concept of freedom is not limited to external social independence. The poem primarily expresses a person's inner spiritual freedom, that is, their ability to overcome their desires and control their mind and heart. About this, he says: "When you have strength, mind, heart - the three of you are one, that's what I mean - you become a complete person."

Thinkers directly connect it with human intellect and spiritual responsibility. A free person is a person who can coordinate their thoughts, feelings, and actions, who can control their own life.

These thoughts of Abai align with the "humanistic direction" in modern philosophy. He distinguishes it from the hierarchical concept, explaining it as "human loyalty to oneself, fulfillment of human duty." Freedom is the ability to control one's desires and maintain unity between reason and conscience. Therefore, freedom in Abai's philosophy is "the main condition of spiritual perfection."

Humanity is the core of Abai's teachings.

Abai's doctrine of man is one of the highest philosophical systems in Kazakh spiritual culture. His principle "Be Human!" is a life principle that calls for humanity and kindness. (4)

That is, a person is not born good or bad by nature; they are shaped by upbringing and environment.

This idea of the thinker is closely connected with modern humanistic pedagogy and ethical philosophy. Humanity represents a person's social responsibility and love for others.

The lines "Love mankind as your brother" in Abai's Words of Wisdom define the core of his entire philosophical system. (5).

Therefore, humanity is the highest spiritual measure that makes a person human.



Labor is the foundation of human existence.

Abai considered labor as the main criterion determining the human essence of personality. He recognized laziness and dependency as obstacles to society's development,

Work hard, sparing no effort.

* * *

From an old man who sold his beard,

A young man who sells his labor is better off!...

* * *

False boastful,

Lazy, wasteful.

Five enemies - if you only knew.

Demand, labor, deep house,

Be content, think of mercy,

If you agree to five specific cases...

The world and wealth are the same.

If you pay attention to science...

There are three things that destroy a person, and one must stay away from them.

* * *

From an old man who sold his beard,

A young man who sells his labor is better off!...

* * *

False boastful,

Lazy, wasteful.

Five enemies - if you only knew.

Demand, labor, deep house,

Be content, think of mercy,

If you agree to five specific cases...

The world and wealth are the same.

If you pay attention to science...

There are three things that destroy a person, and one must stay away from them.

They are: first - ignorance, second - laziness, third - evil. Ignorance is human ignorance: without it it is impossible to understand the world; and ignorance is



bestiality! Laziness is the evil enemy of all knowledge and art in the world! Bad qualities such as lack of ambition, shamelessness, and poverty arise from this. Laziness is also a vicious enemy of humankind; if a person is an enemy to another person, that person will undoubtedly join the ranks of predatory beasts. (6)

In Abai's understanding, labor is not only a source of material wealth but also a path to spiritual development. Through work, a person recognizes their abilities and finds their place. Labor saves a person from laziness and indifference, encouraging them to benefit society. According to Abai, only honest work has real fruit. Thus, work appears in Abai's philosophy as a way for a person to realize themselves.

Knowledge is the key to human perfection and freedom.

Education and science occupy a special place in Abai's worldview. In the poem "Don't boast without knowledge," he calls on a person to develop intellect and recognition:

"Stay away from five things,

Be eager for five things..."

Knowledge and science are the forces that save a person from ignorance and lead to freedom. An educated person is a person who relies on reason, labor resources, and high morality. Abai emphasizes the importance of knowledge in all spheres of life, saying "Without science, there is no horizon, no world" (7).

The thinker's idea of calling for knowledge is relevant even in modern times. For a person of the 21st century, the foundation of freedom and humanity is knowledge and wisdom. Thus, Abai's philosophical heritage is an eternal guide that guides today's society towards humanity and goodness.

Abai's philosophical legacy is the intersection of Kazakh spirituality and human thought. His philosophy of personality is united by four fundamental concepts: "freedom, humanity, labor, knowledge.

Freedom is the measure of spiritual excellence, humanity is the measure of moral perfection, labor is the measure of life, and knowledge is the measure of striving for truth. Only a person who has absorbed these four qualities can rise to the level of "complete person" mentioned by Abai.

Abai's thoughts are the spiritual wealth not only of the nation, but of all humanity. The values he proposed have not lost their significance even today; on the



contrary, they remain a viable way of being human, loving people, and humanizing society.

In his artistically powerful poetic works, he not only reminds that one cannot live without friendship and love but also puts forward ideas that "in life, a person cannot live well without loving others and serving society faithfully."

In addition to being a great poet, Abai was also a prominent composer. He loved and especially revered Kazakh folk songs, and was a unique talent who composed and performed several songs himself.

Over the years, Abai has become ingrained in Uzbek readers like his own poet, and is especially revered as a great son of the Uzbek people. In this regard, it is sufficient to recall Abai's collection "Poems" published in Kazakh in Tashkent in 1922, his collection "Poems" published in Tashkent in 1945 on the eve of its 100th anniversary, and his "Selected Works" published in Uzbek in Kyrgyzstan in 1960 for the Ten-Day Festival of Uzbek Literature and Culture, as well as his "Poems" published by the Gafur Gulam Literature and Art Publishing House in 1970.

The work of poets like Uygun, Mirtemir, Asqad Mukhtar, Sultan Akbariy, Muhammad Ali, Ghulom Shodi, Razzokh Abdurashid, and Zhumaniyaz Jabborov in translating the poet's works into Uzbek deserves praise.

Today, there are several Kazakh schools named after Abai in Uzbekistan. There is Abai Street in Tashkent, which intersects with Alisher Navoi Street. In 2013, a monument to Abai was erected in front of the new building of the Embassy of Kazakhstan in Tashkent. He addressed our people: "Dear friends! There is nothing more late in this world than friendship. Therefore, always live in harmony!"

In today's Karakalpakstan, there are also several Kazakh schools named after Abai in higher education institutions.

The philosophical heritage of Abai Qunanbaiuly is a profound source of the Kazakh people's spiritual worldview and a unique philosophical system in harmony with human values. His thoughts on freedom, humanity, labor, and education are fundamental pillars of individual development and society's prosperity. For Abai, freedom is a path to spiritual freedom, self-discovery, and a sense of responsibility. Through his human principles, he demonstrated harmony between humans and society, and the importance of relationships based on justice and kindness.(8)



The ideas of labor and education are considered in Abai's worldview as the main tool for personal self-improvement. He emphasized not only material but also spiritual labor, calling people to constantly seek knowledge and strive for science and art. These principles remain relevant even in the current era of globalization, as the development of today's society is also based on a conscious, educated, and hardworking individual.

In conclusion, Abai's philosophical thoughts serve as a spiritual beacon guiding modern humanity. His teachings, based on freedom, humanity, labor, and knowledge, enable the spiritual development of the people of the 21st century and the preservation of cultural and moral integrity.(8) Therefore, Abai's legacy is an eternal system of values that is not limited by time and educates the nation and generations in kindness and wisdom.

REFERENCES

- 1.(<https://www.xabar.uz/uz/madaniyat/qozoq-shoiri-abay-ijodini-organish-boyicha-prezident-qarori.2018>)
2. Абай Уланлари. Козокчадан таржима. Редактор Рамз. Техредактор Я. Пинхасов. Тошкент: УЗДАВЛАТНАШР, 1945. 5-6-бет.
3. Абай Құнанбаев. Шығармалар жинағы. -1-том. -Алматы: Жазушы, 1977. - 1-15 бет.
4. Абай Құнанбаев. Шығармалар жинағы. -1-том. -Алматы: Жазушы, 1977. - 1-45 бет.
5. Абай Құнанбаев. Қара сөздер. -Алматы: Мектеп, 1986. -110 б. Б.2, 91.
- 6.Абай Кунонбоев. Танланган асарлар / Гафур Гулом тахрири остида. Тупловчи Носир Фозилов. Тошкент, Узадабийнашр, 1961 йил. - 14 бет болады
7. Абай Құнанбаев. «Қара сөздер». -Алматы: Мектеп, 1986. -2-97-бет.
8. Абай Құнанбаев. Сайланма. Ўзбекистан ёзувчилар уюшмаси « Ижод» жамоат фонди тупловчилар:М.Ахмад,А.Алимбеков. Тошкент «MASH HUR-PRESS »,2018.-7-8-бет.