

ABAY'S PHILOSOPHY AND THE CULTURAL CODE OF THE KAZAKHS*

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PHILOSOPHY FROM THE ORIGINS TO POSTMODERN

Abstract. The article discusses the philosophical heritage of Abay, in whose ethical teaching Kazakh philosophy reaches its most mature stage. It is noted that the thinker was able to embody in his creations the thoughts and aspirations of the Kazakhs, their concepts of being, morality and ethics. All the work of the Kazakh philosopher is full of deep reflections on a whole, universal, harmonious and moral person, and his main goal was to teach what to do and what not to do in order to become a Person, to acquaint people with the true essence of good and evil. Abay is one of those philosophers and poets who form a person's soul, the soul of the Kazakh people, and therefore, their national identity, the formation of which proceeded in the conditions of nomadic lifestyle accompanied by interactions with other cultures. He tries to reveal a unique character of the Kazakhs' world, i.e. their cultural code. Abay's philosophical views, permeated with the ideas of moral improvement, kindness, mercy, justice and tolerance, perform as the basis of the Kazakh national worldview, which forms the Kazakhs' cultural code.

Key words: philosophy, the Kazakhs, heritage, Abay, cultural code, person, idea, goodness, identity.

Introduction

The philosophical ideas put forward by Abay not only have not remain in the time that had given rise to them, but many of these ideas can fruitfully interact with the approaches that have developed today in world philosophical thought. A distinctive feature of the Kazakh thinker's philosophy is its focus on the problem of human existence, the spiritual search for the meaningful foundations of human life. Abay, who is a symbolic figure of Kazakh philosophical thought, is the herald of a new worldview, a new understanding of person and

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his place in the world. The Kazakh thinker possessed the gift of writing poetically and philosophically about things that cannot but touch every new generation. The modern impression and relevance of Abay's ideas indicate that Abay is a mirror of his era and that it is impossible, without peering into this mirror, to neither learn nor understand the history, traditions, ideological aspirations, the past and future of the Kazakh people.

The revival of genuine interest in the philosophical heritage of Abay strengthens the people's national consciousness, i.e. their national identity. The appeal to the key ideas of the thinker and their philosophical rethinking is an important factor in the preservation of the cultural code of the Kazakhs, since "reading Abay, one can form a clear, versatile and exact idea of the socio-economic, legal, family and social, as well as cultural, historical, moral condition of Kazakh society" [1, p. 268].

The heritage of the Kazakh poet-philosopher is verily a kind of encyclopedia of people's life, and therefore it is quite natural that it so much has been written about it, that each generation, relying on the experience of its predecessors, studies this kind of encyclopedia. More than ever the very structure of his judgments, aimed at the eternal things, the search for the meaning of life, the elevation of human dignity, is valuable today.

The philosophical heritage of Abay helps us to return again to the origins of our culture, our perception of the world and imparts the ability, so lacking today, to see the world not only next to us and around us, but also in its unexplored heights and depths. It can be said about Abay that it was a unique spiritual world, the Abay universe, in the center of which there is a person.

Methodology

In this article, the authors set the tasks of researching and disclosing Abay's concept of the whole person and expanding views on the philosopher's humanistic ideas. Dialectical methodology, which makes it possible to grasp the subject of research in all its integrity and internal interrelationships, which is a productive method in the studying of Abay's philosophy, helps the authors to identify the key stages in the development and rethinking of the key problems and tasks of the thinker's philosophical doctrine and outline logical and historical path of its development. The method of textual analysis allows discovering the conceptual content of the philosopher's works and making their adequate interpretation. These approaches promote knowledge movement to new results and determines the direction of future prospects.

The Concept of the Whole Person in the Philosophical Teaching of Abay

Abay's creative heritage is full of deep philosophical ideas: he reflects on the problem of man, which in the East is the main philosophical question, develops the

doctrine of moral qualities, puts forward the humanistic principles of moral improvement of man and studies aesthetic problems. Abay's inner attraction towards fundamental universal values - truth, beauty and goodness shows that man is above all for him. For Abay, person was the meaning and limit of any philosophizing, because he believed that man is the focus of the world, the peak of creation, the basis and root of society. Abay was looking for ways to renew man and trying to bring good to him, in whose strength and capabilities he endlessly believed.

Abay sincerely wished to see a man as a highly spiritual, moral, enlightened, hardworking being and constantly asked questions: "What to do? How to get a person out of a hopeless and impoverished life? How to convince him not to be lazy, not to indulge in idleness and do-nothing? How to teach him to work? How to become competitive?". These Abay's questions, addressed to the people of his day, are extremely relevant today.

According to Abay, a person should be virtuous not because he is afraid of God's punishment, but because he is responsible for his actions to his conscience, reason and people. Abay believed that a truly virtuous person is one who does good without expecting reward in return, who strives for good regardless of what awaits him as a result of good deeds he has done – pleasure or suffering. Virtuous actions are actions that are useful to society, people and consistent with a common interest.

Abai formulated the concept of the whole person not only as a being who has developed his moral qualities to the maximum, but also as a harmonious combination of natural and spiritual origins in a living being. According to the philosophical view of Abai, a person from birth is a creature in which a fusion of biological and cultural elements occurs. In Abai's Seventh Word of Edification it is said that "A child is born, inheriting two principles. The first of these requires eating, drinking and sleeping. This is the need of flesh, without this a body cannot be a shelter for a soul, will not grow and get stronger. Another principle is an aspiring for knowledge". It is this that allows a person to stand out from the natural world and distinguishes him from animals, whose life is a manifestation of an exclusively biological one. Physiological component of human nature, according to Abai, makes a person take care of his bodily being - the container of mind, that is, the spiritual principle. These two components are not opposed to each other, but complement each other. The biological side is not lower in relation to the spiritual and intellectual world of a human being; it, performing fundamentally different tasks, takes its important place in a structure of a personality. However, at the same time, Abai is convinced, a person should strive for the constant development of spiritual component, for which a leading role in a person's life should be fixed. Only such a choice is capable of transforming a human being into a personality, leading to the formation of the whole person, in contrast to which the priority of biological leaves or reduces the human being to animal level. The choice of a person to satisfy exclusively biological needs without attention to spiritual ones Abai assesses as a disastrous path, criminal neglect of the intellectual abilities given to a person by nature, which allowed him to stand out from the natural world. At the same time a

person's will for knowledge achievement should not be mercenary, its only purposes should be knowledge itself and respect of the truth: "acquiring knowledge, do not set yourself a task of getting through it any benefit. To pursue science, you first need to love it, to have an aspiration for it. If you value knowledge as the highest good, each discovery of new truths will bring peace and satisfaction to your soul".

The philosopher saw in the formation of an integral, spiritual and intellectual personality the main goal of human existence, the realization of which is facilitated by a moral and honest way of life, intellectual development. The life and work of Abay were in search, understanding and explanation of ways to achieve this goal. Summarizing his thoughts the philosopher appeal to the people with the phrase: "In order to achieve the intended goal and be true to your duty, you should have in your nature constancy, determination, strong will, capable of preserving cold reason and purity of conscience. Everything should serve the deal of reason and honor".

At the center of Abay's spiritual search is a radical renewal of the world and man, the search for new values and orienting points that can awaken person's creative forces, morally elevate him and encourage him to communicate with other cultural worlds. Academician of the RK NAS Zh.M. Abdildin entirely rightly emphasizes that "Abay's works are fundamentally different from everything that existed in our traditional culture. He substantiated new thinking and worldview, developed other ethical and aesthetic values, proved the need of a new principle of life, being and new ideals for the Kazakhs ... In his works, the objects of criticism are primarily Kazakhs, Kazakh society, although this circumstance is a peculiar and special form through which he raises universal human problems, the fundamental questions of humanity, the ideas of goodness and beauty" [2, p. 353].

The essence of person, his ethical and aesthetic shape, the purpose and meaning of his life, the world of his feelings and intellect deeply excited the thinker. Abay's ethical ideal is closely intertwined with the aesthetic one. Moral improvement, according to the thinker, is a unity of ethical and aesthetic, it has a certain aesthetic value. M.S. Orynbekov quite rightly notes: "Reading Abay's poetry and prose shows the fusion of his ethical and aesthetic positions. Beauty and goodness are deeply related to him, therefore a kind person is beautiful. Abay himself was such a person, he absorbed the spirituality and culture of his day, developing them" [3, p. 129]. All the work of the Kazakh philosopher is saturated with deep reflections on the whole person and his main goal was to teach what to do and what not to do in order to become a Person, to acquaint people with the true essence of good and evil.

The main ethical principle put forward by Abay in his works is the call "Adam bol!" ("Be a person!"), which, in fact, became the leitmotif of the entire work of the poet-philosopher. The ethical meaning of Abay's humanistic call consists in a high assessment of the role and purpose of a person in life. In his understanding, a person should be the embodiment of reason and humanity, hard work and education, friendship and love. The sun and the moon are decoration of the heavens, forests and berries are decoration of mountains, and the decoration of the earth is a man.

Abay considered the greatest happiness for a person to alleviate suffering and hardships of the people. He saw the highest purpose of man in bringing maximum benefit to people. “Working only for himself is like an animal that takes care of his belly. The Supreme loves the one who works for the good of mankind” the Kazakh philosopher said [4, p. 75].

In the philosophical concept of the Kazakh thinker, the concept of work occupies a special place and without exaggeration, we can say that he has almost no work, where he does not speak about the importance of labor in human life and activities. Abay considered labor activity to be the basis of spiritual transformation of a human into a person. The thinker was deeply convinced that work ennobles a person’s soul and lazy people who did not know work more often have bad tendencies.

An interesting judgment about this aspect of Abay’s philosophical teaching is expressed by Zh.M. Abdildin: “Abay ... introduced a new understanding of the labor category into Kazakh society. Of course, the Kazakhs understood and had an idea of work before Abay. However, in their view, labor was a common form of activity along with such forms as eating, drinking, etc. In their traditional culture, when it came to labor, its negative side was more emphasized. It was considered as something that takes away man’s peace, joy and happiness. In contrast to this idea, Abay discovered and introduced into the Kazakh consciousness a fundamentally new interpretation of labor. According to the philosopher, labor is not just a function, but a fundamental principle of human existence. Therefore, it has tremendous importance in the development of society, formation of personality” [5, p. 90].

Abay deeply revealed the double meaning of labor. On the one hand, labor is of colossal importance in the formation of a man’s personality, since true knowledge is achieved only through labor, and, according to Abay’s deep conviction, comprehension of science, possession of genuine knowledge are the essence of the most intense and hard work. On the other hand, the Kazakh thinker understood labor as the employment of a person, means for living, the most important condition for independent existence. Due to this, a person who relies on his own work, according to Abay, is undoubtedly a meritorious person.

The idea of enlightening his people runs through all the works of the thinker. For Abay, knowledge is a goal in itself, not a tool to achieve any benefits, it is the fundamental basis of human development. Knowledge, the Kazakh enlightener believed, enlightens a person’s soul, enriches his spiritual culture. In Abay’s view, the superiority of morality, knowledge, pure labor over wealth and power lies in the fact that if power and wealth are limited, temporary values of human life, then knowledge, labor, love and mercy are eternal values that uplift a person. According to the views of the thinker, only with genuine education, real knowledge, a person can be advanced, holistic and true. Abay’s understanding of the phenomenon of knowledge became new in the Steppe: the philosopher lifted it to the top of all possible benefits, defined science and process of cognition as the main personality-forming phenomena, and not only as an instrument for achieving material wealth.

Abay brought the principle of knowledge as the basis of human existence into the Steppe, linked it with the principle of development: he wanted his people not only to get rid of laziness and ignorance, but also to take possession of the world culture treasures. Exalting reason, he formulated new value guidelines, a new understanding of the meaning of life, human happiness. But the main credo of a person, according to Abay, is humanity, compassion, friendship, love. Feelings make it possible to separate good from evil, to be guided by a virtuous principle. From such a ratio of knowledge, reason and feelings, it follows that knowledge and feeling, faith and the integrity of human essence are connected.

Abay as a Spokesman of the Kazakh People's Spirit

The spiritual orientation of the national philosophical consciousness of the Kazakhs is preserved throughout the entire long period of its development and, first of all, in the creative heritage of such an iconic figure of Kazakh culture as Abay. He became a symbol of the spirituality of the Kazakh people. Abay was deeply convinced that without a person's spiritual growth, any activity in this world loses its meaning.

Spirituality, in our opinion, is the central problem of Abay's philosophy. He defines spirituality as the basis that humanizes a person, and the condition that gives social development a humanized orientation. The category of spirituality in Abay's philosophy is substantiated by the thinker as a universal measure of humanity and culture in an individual, it acquires the character of universality due to its all-mankind significance. The Kazakh philosopher believed that it is spirituality that can return a person's self-confidence, only spirituality is able to eliminate social apathy and hopelessness of the masses, it is spiritual forces that can turn individual and public consciousness towards moral values and the personality towards creative activity and advancing the public good.

In Abay's striving for knowledge of various teachings and worldviews, for the unity of science, philosophy and religion in search for the truth, justification of morality and spirituality as the highest laws of human existence, of course, a special style of philosophical consciousness presents. In the philosophy of the thinker, there is a worldview that is characterized by a holistic consideration of the problem of man and being, a unique teaching with its distinctive versatility and depth. It should be especially noted that Abay's philosophical reflection on the subject of spirituality is consonant with modern philosophical paradigms that seek to outline the humanistic contour of human existence and axiological dimension of his world outlook.

It is known that the spirit is that which animates the humane in a person, generates and awakens in him a conscientious mind, intuition, reverence for the world and a human attitude towards another person. Spirit, in our opinion, can be defined as the beginning that unites a human being together, guides his mind, emo-

tional-volitional sphere to the realization of human essence. Therefore, a spiritual person is a whole person, since he is a harmonious unity in the general orientation of mental and practical activity, emotions and feelings, artistic perception of reality and religiosity towards the realization of human in himself, realization of himself as a person. In individual spiritual development spirit is primary in relation to soul, since its awakening marks the beginning of a person's development in spirit, his spiritual evolution.

We suppose that from no source other than the Kazakh epic, it is impossible to learn with the same vitality and simplicity the Kazakh spirit, Kazakh history and the principle of what the people were at their starting point. There is no doubt that the spirit of the people, their history, ability to think philosophically in a poetic form, was learned by Abay from the Kazakh epic. Among the diverse monuments of the richest oral tradition, the epic occupies a very special place. The ancient artistic skill, polished by numerous generations of nameless talents, the centuries-old life experience of the people, captured in epic works, historical reliability of the narration allows to identify the epic as oral history, told in a poetic form and expressing the very essence of the people, i.e. their spirit.

Abay's ideological searches were aimed at cognizing the complex, contradictory world and its deepest manifestations. The thinker strove to understand the inner meaning of the era he was experiencing, its spiritual and social orientation. In his ethical reflections, Abay concentratedly expressed the main tendencies of philosophical searches of the society of his time, revealed all the wealth of the spiritual world of person, his religious searches, hopes and sufferings. In our opinion, his principled position, views, beliefs and actions are valuable, as well as significant today, in the conditions of people's search for worldview guidelines and gaining acceptable prospects for spiritual development.

Abay Kunanbayev was an example of a genuine and deep understanding of other cultural traditions, a benevolent and interested appeal to the culture of Russia and the West, as well as recognition of the importance of the country's location at the junction of east and west winds. Abay, whose ethical doctrine is the quintessence of Kazakh philosophical thought and in whose creative heritage a qualitatively new level of philosophical understanding of reality was implemented, for the first time in the people's history the thinker realized and embodied the synthesis of the ideas of East and West, thereby expressing the innermost desires, thoughts and mindsets of the Kazakhs. Through all his works, imbued with the spirit of tolerance, the idea of intercultural dialogue runs like a red thread.

Chingiz Aitmatov entirely rightly emphasized that Abay is now experiencing the third era, following the era of Russian autocracy, in which his physical life took place, it was the era of the October Revolution and Soviet totalitarianism. The thinker now lives with us in the conditions of gaining independence and modernizing historical consciousness. In each of these eras, the potential resources of Abay's heritage were revealed in a new meaning and a new dimension.

There was a period when Abay appeared as a protective hypostasis for Kazakh culture and Kazakh language, a bastion, an agent of preserving national identity in the face of the impending process of linguistic assimilation and one-sided acculturation. But even then, no one dared to raise a hand against Abay, and this fact served to preserve the Kazakh word and national identity.

In modern conditions, Abay, who absorbed the great ideas of enlightenment and creatively transformed the Eastern, Russian and Western culture in its world significance, presents to us in a different hypostasis. Abay protects us from national isolationism and blindness of national egoism. Abay, like no other, as a purely national and at the same time a world order phenomenon, impressively and visibly stands at the crossroads of Eurasian cultures, matching and combining the origins and experience of the East and West.

It is important to emphasize that Abay put in the first place personal characteristics of a man, not his social position, and called for evaluating a person by his nature and work, and not status. Indeed, the Kazakh poet and philosopher put forward humanistic ideas throughout his life. He called for respecting a person not by his origin, position occupied in society, nobility and wealth, but by what a person brings to people, what his spiritual world is. "Spiritual qualities", the thinker asserted, "are the main things in human life. A living soul and a responsive heart should lead a person, then his work is comprehended, and prosperity is germane" [4, p. 17].

Abay is in many ways an ethnic-forming figure. His role is especially noticeable in the formation of national spiritual unity. Therefore, in our opinion, there is nothing surprising in the fact that Abay wants to make his brainchild as perfect as possible. This, perhaps, is the greatest value of his legacy, which is in demand everywhere and always. Reading Abay, spiritually consulting with him, we recognize ourselves: who we are, who we were and what we should be. Abay makes us think, doubt, repent. Identifying the main obstacles to human development, the philosopher also indicates a weapon against them: "There are three things that can humiliate the entire human race, which should be avoided, these are: ignorance, laziness, atrocity. Ignorance is a lack of knowledge, without which nothing can be achieved; lack of knowledge equates man with cattle. Laziness is the worst enemy of art; mediocrity, lack of will, shamelessness, and poverty are products of laziness. Atrocity is the enemy of humanity; causing harm to others, a person moves away from people, becoming like a wild beast. The antidote to these vices is philanthropy, a desire for general prosperity, fortitude, justice, deep comprehensive knowledge". Abay does not let us calm down. He was needed in the 19th century, is even more needed in the 21st and will be needed in the future.

On the subject of the ethical principles of the great Kazakh thinker, Zh. Aymaytov wrote: "Acquire skill, study, work, be educated, be a moderate, Abay persistently repeated. He cared about the people's fate, believed that it was necessary to work in the name of mankind, he called to love a person as a own one"

[6, p. 3]. Zh. Aymaulytov also supposed that “the subtlety of a sage, benevolence, justice, love of truth” were essential to Abay, that all his life he tried to guide those who stumbled on the true path” [6, p. 4]. In our opinion, the basic commandments of Abay Kunanbayev’s ethics, the permeating idea of which was a humanistic approach to man, are very precisely defined here.

The pulse and rhythm of Abay’s philosophical thought is determined by one fundamental question - these are the origins of the people’s life and fate, the possibility of their involvement in universal human values and progress. Throughout his life, the Kazakh thinker devotedly and selflessly fought for the triumph of reason and humanism ideas. In the creative heritage of Abay, humanistic concept, rationalistic assessment of the meaning of human existence and assertion of the human right to a full and happy life on earth are opened up.

If we understand philosophy in its original sense, exactly, as love for wisdom, self-knowledge and comprehension of life, expressed in universal mental forms, and not only as a special kind of rational-logical knowledge, then Abay, whose spiritual heritage is the quintessence of Kazakh philosophy, can rightfully be called a thinker who raised Kazakh philosophical thought to an unprecedented height. The idea of service, the idea of the priority of national and people’s over the personal leitmotif runs through all of his work. Abay was able to embody and express the spirit of the Kazakh people in his works.

The Cultural Code of the Nation: Essence and Features

The national culture of each nation is individual and distinctive, which is reflected through the national cultural code. The national cultural code is a unique phenomenon of ethnicity, it is formed by national world picture, national worldview based on society history, its stereotypes, traditions, morals, assessments scale, cultural values. In addition, national code is also a summation of a system of knowledge about a people, a national language and rules for using it.

The cultural code of a nation is a complex and multifaceted concept. The term “code” itself appeared in culture in the light of information theory in the second half of the twentieth century, when culture began to be viewed as the “collective intelligence” of society, generating, storing and transmitting social information. This information is realized through multiple cultural texts, which are created with using a variety of signs and sign systems [7, p. 51]. In turn, signs and sign systems contain codes that allow to penetrate into the world of cultural meanings – codes of culture.

The national code is a kind of key to understanding the culture of a particular nation. National world picture captures the unique features of national mentality, inherited by a people from their ancestors. Moreover, it forms the core of national-cultural mentality, which is a synthesis of psychological and worldview attitudes that form value-semantic space of society. National cultural code is preserved in a

people's way of life and is actualized in any of the areas of their social and spiritual life [8, p. 650].

An interesting fact: belonging to a people is determined not by biological heredity, but by conscious familiarization with a people's cultural values and historical relics. According to the researchers, a child does not belong to any ethnic group, he is non-ethnic. Sometimes the children of the same parents join different ethnic groups. Sometimes parents and children belong to different ethnic groups. Awareness of their involvement in a people, their fate awakens a whole range of feelings: desire to work, to fight for their happiness, freedom, independence and prosperity. Such moods and feelings can become mass and play a big role in the formation of cultural code of a people living in the country and formation of their national identity.

The concept of "identity" (from Lat. *identicus* - identical, completely coinciding) means a sense of belonging to a structure, social group, a person's awareness that he is a part of this structure and occupies a certain position in it. Identity helps a person to find his social niche in order to feel a sense of stability, security and safety, and also helps to fulfill a need to establish connections, communicate and create.

Since the middle of the twentieth century, the word "identity" has become extremely popular in the scientific literature. The term "identity" entered scientific vocabulary due to the work of Harvard University professor Eric Erickson, psychologist. It is common to distinguish different types of identity: national, cultural, religious and other types. The correct interpretation of national identity is given by K.S. Hajiyev, who believes that national identity is largely a product of national history and culture, and is conditioned by historical traditions that have formed over many generations, national myths, symbols, and stereotypes of behavior [9, p. 5).

It should also be noted that national identity theme is closely related to the development of theories about nationalism. One of the theorists on this topic, Ernest Gellner, believes that nationalism is a political principle, that states political and national units should be the same. At the same time, a nation is a product of human inclinations and beliefs, and an individual's belonging to it can be confirmed by recognition from its other representative. From this, we can conclude that national and cultural identities have more in common with each other than national and ethnic ones.

We would like to note that the term "identity", which has become one of the key concepts of social sciences, has substantially supplanted, and in some places completely replaced such familiar terms like "self-awareness" and "self-determination". We suppose, answering the question: "What is national identity?" it can be surely asserted that national identity is national self-consciousness, national self-determination, a people's soul, national originality and national mentality. In addition, the cultural code of a nation is, in fact, a national image of the world,

national world picture, national worldview. In our opinion, some kind of loss of confidence in traditional conceptuality and traditional terminology just took place.

***Abay's Philosophical Heritage as a Factor
of National Cultural Code Preservation***

The most deeply and multifaceted cultural code of the Kazakh people is manifested in its philosophical heritage. The peculiarity of geopolitical position of Kazakhstan between the East and the West, the ancient traditions of interaction with Indo-Iranian, Chinese, Byzantine, Arab, Turkic, Mongolian, Slavic civilizations, specificity of cattle-breeding and agricultural management with a predominance of nomadism, very complex ethnopolitical history - all these factors determined the riches and originality of the Kazakh people's spiritual culture, their philosophical worldview. This is evidenced by the written and oral monuments of ethical, aesthetic, historical-political, legal, religious-mythological, mystical-philosophical thought that have survived to this day.

The philosophy of Abay, in which the essence of national character and the people's mentality is well expressed, is open to other cultural influences and traditions. The Kazakh sage's philosophical worldview was not indifferent to the phenomena occurring in the world, it reflected them from the angle of ethical and aesthetic perception, which made it possible to take a broader look at the problems and propose his own ways of developing events and resolving existing contradictions. Remaining sensitive and responsive to social concerns and worries, Abay's philosophy, at the same time, is always above pragmatic interests, class or estate ambitions.

One of the notable features of Kazakh spiritual culture is close interweaving and mutual fruitful influence of different types of creativity: philosophy, literature, music, political and religious thought. Thus, Kazakh literature often acted as a way of existence of Kazakh philosophy, and the ideas of thinkers were interpreted in a peculiar way by Kazakh biys, orators (sheshen), singers-improvisers. There was a process of mutual enrichment of different types of creativity.

If spirituality as a special reality fully rises for the first time in the sphere of morality, being a moral law, then spirituality gets its highest embodiment in art, poetry and philosophy. It is obvious that Abay's poetry is a special type of philosophizing itself, saturated with serious reflections on spiritual existence of the people. Therefore, in our opinion, it would be correct to study the Kazakh thinker's poetic creative work by means of philosophical thinking, trying to reveal philosophical content contained in it. Abay's poetic philosophizing is a fusion of mind and heart, Sufi mysticism and a rational-logical worldview, philosophical essays and lyrics, this internally unified knowledge is born in the "feeling" of logical meanings at the intersection of two truths – poetic and scientific, which thereby cease to exist separately, but are united into a certain value setting that determines

free and responsible creative choice of an individual. At the same time, it was moral responsibility that always primarily determined the nature and purpose of Abay's philosophical heritage, in which, in our opinion, the national cultural code found its vivid embodiment.

Necessity and urgency of the philosophy of Abay, who lived at the turn of the 19th and 20th centuries, is explained by the fact that our border era - the beginning of the 21st century, in aspects of economic, political and spiritual tensional situations, may well be comparable to the time when the thinker lived and worked. His ideas and recommendations in a number of points are applicable to the present day.

The subject of particular interest and relevance, in our opinion, in Abay's teachings is also his concept of a whole person and understanding of the individual as a unity of biological and spiritual principles. A modern person, facing the challenges of his time, can find in this philosophy a means that will help to find his own personal and national identity, understand his own nature and make a spiritual and moral choice of his life path.

Abay's philosophical views, permeated with the idea of moral improvement, ideas of goodness, conscientiousness, mercy, justice and tolerance, appear as the basis of Kazakh national worldview, which, in our opinion, forms the national cultural code. We believe that Abay's work is of interest not only in what it was and how it is possible to explain it, but in something more, that is of lasting importance for a revival of spiritual culture of the people, as well as for preservation and strengthening of their national code.

Conclusion

In the conditions of sovereign state development, an ideologically important moment is a retrospective look at the history of Kazakh people's thought, which follows from the formation of the independent state and desire for independent spiritual existence and development. In the era of globalization that has embraced the whole world, in the conditions of search for national identity and self-identity, appeal to the philosophical work of Abay is of lasting importance for the current state of Kazakhstani society, which is in need for a new vision and interpretation of the world of Kazakh philosophical culture as a culture that dialogues with the global context.

With Kazakhstan's acquisition of state independence, an ideologically important moment appeared – it is a rethinking of the traditional value-semantic guidelines and the people's spiritual heritage as a common cultural basis on which the process of formation of national identity takes place [10, p. 105]. Almost thirty years of independent development have shown that without spiritual culture, without high life values, progress only along the path of material well-being is unlikely to be successful, since pragmatism and success often cultivate values that are far from spirituality.

In our opinion, Kazakh thinkers and Abay, in particular, at a sufficiently high philosophical level formulated the most complex existential questions that are important not only and not so much in the context of the national tradition, but go far beyond its framework, replenishing the treasury of world philosophical thought.

An important feature of Kazakh philosophy is a holistic perception of the world, as well as in many ways an emotional philosophical and artistic comprehension of reality, which in most cases not only is not second to rational comprehension, but is more productive and surpasses it in some parameters. Philosophical and artistic familiarization of the world, which comprehends reality in a spiritual and practical way and makes its way to objective truth with its own special means, in its own way expresses and evaluates a wide range of philosophical and ethical problems that have to be solved today in the conditions of people's search for worldview and spiritual guidelines. The ideas of patriotism, struggle for independence, a deep awareness of the need for cohesion of the people are also very peculiar to Kazakh philosophical thought, which is surprisingly consonant with the ideas and mindsets of the modern period of independent Kazakhstan's development.

The revival of genuine interest in one's own philosophical origins strengthens national identity and unity of a people, which are state-forming values. Abay's idea that a nation should mobilize, consolidate and develop its internal mechanisms of self-sufficiency, competitiveness and national power is deeply consonant with the idea of "Mangilik El", which has now become the national idea of modern Kazakhstani society.

In our opinion, an appeal to the philosophy of Abay is especially necessary today because its moral component is increasingly recognized as the core of the national worldview constituent of consciousness, the most important factor in the revival of national culture. Our time, which has abruptly turned over consciousness at rethinking of the Kazakh people's spiritual heritage, their past and present, destroyed the stereotypes and dogmas in which we have been captive for many years, makes the study of spiritual culture of Kazakhstan significant and important. The revival of genuine interest in own philosophical origins, rooted in ancient times, contributes to the people's self-awareness growth, formation of their national identity, as well as to preservation and strengthening of the Kazakh people's cultural code.

It is noteworthy that Abay's philosophy acquires its specific national nature not in answers, because there is one scientific answer for all peoples and languages, but in the very formulation of the questions, in the selection of these questions. Ethical coloring and aesthetic richness of Abay's philosophical thought allows us to name it ethics, expressed in aesthetic form. It is clear that the basis of the Kazakh thinker's philosophical heritage, permeated with high moral pathos, is the recognition of a human person not as a means of achieving any goals, but as the highest goal of social development. Perhaps this is the main moral lesson that we can learn from Abay in the face of today's problems.

Abay's creative work, permeated with the high universal human idea of moral perfecting and ideas of goodness and mercy, appears as the basis for spiritual reviv-

al and modernization of independent Kazakhstan. Each era offers its own answer to the “eternal questions” of life, but there are no “eternal answers” to them. Philosophers must look for them themselves every time. Abay’s philosophical heritage preserves this intellectual spiritual experience, but not as a museum relic, but as the basis of today’s thought, as such a past, without which it is impossible to deeply and thoroughly comprehend the present and learn lessons for the future.

In the philosophy of the steppe sage, Kazakh life was reflected as in a mirror. In his deep reflections, the thinker set serious problems, and his ethical ideas penetrated into the souls of people and developed their spirituality and morality. Today Abay charges us with his energy, inspires us with his vision and ability to solve fateful, vital problems and contradictions, instills in us confidence in our capabilities and potential, and, undoubtedly, actively contributes to the preservation and strengthening of the national cultural code.

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**Барлыбаева Г.Г., Шайдулина Д.Р., Нусипова Г.И.
Абай философиясы және қазақтардың мәдени коды**

Аңдатпа. Мақалада Абайдың философиялық мұрасы, оның этикалық ілімінде қазақ философиясы өзінің ең кемел кезеңіне жеткен. Ойшылдың өз туындыларында қазақтың ой-пікірлері мен ұмтылыстарын, олардың болмыс, адамгершілік, этика туралы ұғымдарын өрнектей білгендігі атап көрсетіледі. Қазақ философының бүкіл шығармашылығы толық, әмбебап, үйлесімді және адамгершілікті тұлға туралы терең ойларға қанық және оның басты мақсаты адамдарды жақсылық пен жамандықтың шынайы мәні Адам болу үшін не істеу керек, нені істемеу керектігіне үйрету. Адамның жан дүниесін, қазақ халқының жан дүниесін, демек, ұлттық болмысын қалыптастыратын философ-ақындардың бірі – Абай. Ол қазақ дүниесінің қайталанбас бейнесін, яғни олардың мәдени кодын ашуға тырысады. Абайдың адамгершілік кемелдену, ізгілік, мейірімділік, әділдік және төзімділік идеяларымен сусындаған философиялық көзқарастары қазақтың ұлттық дүниетанымының негізі болып табылатын қазақтың мәдени кодын құрайды.

Түйін сөздер: философия, қазақтар, мұра, Абай, мәдени код, адам, идея, ізгілік, болмыс.

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Философия Абая и культурный код казахов**

Аннотация. В статье обсуждается философское наследие Абая, в этическом учении которого казахская философия достигает своей наиболее зрелой стадии. Отмечается, что мыслитель смог воплотить в своих творениях думы и чаяния казахов, их понятия о бытии, морали, этике. Все творчество казахского философа насыщено глубокими размышлениями о целостном, универсальном, гармоничном и нравственном человеке, а главной его целью было научить, что надо делать и чего делать не надо, чтобы стать Человеком, ознакомить людей с истинной сущностью добра и зла. Абай относится к числу таких философов и поэтов, которые формируют душу человека, душу казахского народа, а значит, его национальную идентичность. Он пытается раскрыть уникальный образ мира казахов, т.е. их культурный код. Философские воззрения Абая, пронизанные идеями нравственного совершенствования, добра, милосердия, справедливости и толерантности, служат основой казахского национального мировоззрения, которое и формирует культурный код казахов.

Ключевые слова: философия, казахи, наследие, Абай, культурный код, человек, идея, добро, идентичность.