

FORMING THE VIEW OF THE DISCIPLES OF ABAI IN LABOR AND PUBLICATIONS

Gulzabira A. SHAUYENOVA¹, Karlygash M. KHAMZINA²,
Amangeldy SHURENTAYEV³, Bauyrzhan Zh. OMAROV⁴, Kairat SAQ¹

¹Department of Print Media and Publishing, L.N. Gumilyov Eurasian
National University, Nur-Sultan, Republic of Kazakhstan

²Department of Kazakh Language and Culture, Karaganda Technical
University, Karaganda, Republic of Kazakhstan

³Department of Journalism and Communication Management,
A. Baitursynov Kostanay Regional University, Kostanay, Republic of
Kazakhstan

⁴Department of Teleradio Communications and Public Relations,
L.N. Gumilyov Eurasian National University, Nur-Sultan, Republic of
Kazakhstan

Abstract: *The main purpose of the article is to analyze the literary heritage of the great Kazakh thinker Abai, published on the pages of periodicals that contributed to the spread of the Renaissance in the Kazakh environment. The authors have focused on the study of the vital activity and creativity of Abai, who became the spiritual leader of the Kazakh people, and also to explore ways of his formation and recognition abroad as well as to study from a scientific point of view the ways of forming the poet's worldview. The article considers how the socio-legal, historical and political truth about the life of the Kazakh people was presented by Abai's followers in the periodicals of the 19th and 20th centuries in Kazakhstan. In addition, the results of a study made on the works of the national movement Alash representatives contributed to the spreading of literary and spiritual heritage of Abai, have been presented in the given paper. The article highlights the works of foreign scientists devoted to Abai's worldview and creativity, and emphasizes the influence of the civilized Western and Russian culture as the strongest source of inspiration for his poetry.*

Keywords: publicism, totalitarian system, Renaissance, poetry school, memory genre.

Through the periodical publications of his supporters and students targeted to reveal interclass differences and the truth to the public we have analyzed the era when Abai lived and worked. The article discusses the assessments of foreign researchers to the creativity of the poet, the sources, the literary and spiritual environment in which the poet lived, poetry school, which made invaluable contribution to the development of the Kazakh classic literature. The article analyzes the trilogy novel "The Path of Abai", thanks to which the whole world learned about Abai as a thinker, and also reviews poetic works devoted to Abai in the dissertation of a famous Kazakhstani scientist K. Mukhamedkhanov. The works dedicated to life and creativity, the phenomenon of Abai written within the period from the revolution of 1917 to the present day, have been classified according to the period mentioned. Considering the works of Turagul and Shakarim, the successor of the ideas of

Abai, written in memory of their father in the media, the aim of the articles to demonstrate the peculiarities of the national, folk and poetic art of the great poet.

Various publications in the Kazakh language began to be published long before in the period before the October Revolution. Most newspapers, to be named “*Dalaulyattynyn’ gazeti*” or “*Turkestan ualayattynyn’ gazeti*” issued orders and decrees of the Russian Empire and were aimed at strengthening the power of the colonial Russian Empire in the Kazakh land. There are some aspects to be mentioned in this regard:

1. The Russian empire tried to keep the Kazakh people dependent, not only by a powerful army, but also by ideological means¹. In the conditions of Kazakh nomadic lifestyle, calmness was desperate for the colonial power, because a) the local people’s dissatisfaction, rebelliousness would interrupt the policy aimed at total owning great Kazakh land by the Russian government; b) the Kazakh land was a rugged base for the Russian empire to increase the economic, trade potential of Russian imperialism and a favorable platform for entering the countries of Central Asia and Europe.

2. It is believed that a person can be kept in slavery, but his consciousness is never subjected to authority and any freedom-loving thought finds a way out. So, in the pre-revolutionary period on the pages of local newspapers, being pro-Russian, from time to time there were publications with elements of the national spirit and thought. There were two other newspapers expressing the national interests of the Kazakh people as “*Qazaq gazeti*” and “*Aiqap*”. It should be noted that despite the fact that the name of Abai was not mentioned in the press of the colonial government, his ideas and his spiritual presence was noticeable. This very spirit caused a special fear of the government. Therefore, tsarist Russia and the communist totalitarian regime in the Soviet period struggled with this national spirit. As a vivid example, one can cite the fact that even despite the death of Abai in 1904; more than seventy descendants of Abai were persecuted both during the tsarist regime and in years of Soviet rule. The same fate was also experienced by the leaders of the national movement Alash, who supported the ideas of Abai.

If N. G. Chernyshevsky asserts that “before Pushkin there were no true poets in Russia”², the same can be said about the role of Abai in Kazakh literature. From the point of view of literary studies, these works are considered as biographies, monographs or scientific research on the socio-political events of the time, the study of the environment where the poet created and are generally the basis for the development of scientific knowledge

¹ A. Yerkin, B. Zhekebayeva, S. Kurimbayev, A. Myrzabayev, I. Utebayev, “The teaching policy of Imperial Russia directed to “foreign” people including the Kazakh”, in *Astra Salvensis*, 2018, vol. 6, no. 11, p. 55-74.

² N. Chernyshevsky, *About the classics of Russian literature*, Mysl, Moscow, 1949.

of Abai studies. The article by A. Baitursynov “Abai – the great Kazakh poet” states that neither in the past nor in the present did the Kazakh people have such a poet as Abai³. Such an assessment has not lost its relevance today.

The main features of the heritage of Abai

To analyze the heritage of Abai, his publicist works, we relied on the theoretical works of domestic scientists, as well as scientists from the near and far abroad. The principles of our independent state with respect to national spiritual well-being were taken as the methodological basis of the study. In general, the works of Abai were published in the pre-revolutionary period. And in 1909, thanks to the efforts of A. Bokeykhan in Saint-Petersburg, the works of Abai were published. The biography of Abai, written by K. Iskakov and published in this collection, was one of the first biographical publications about Abai⁴. If we analyze the works of such writers as M. Auezov⁵, M. Beisenbayev⁶, *Abai jáne arhiv* (1995), B. Saparaly⁷, A. Iskakov⁸, A. Shakrimuly⁹, T. Zhurtbay¹⁰ and many others, it would be obvious that Abai, his life and poetry were the source of inspiration and the basis of their creativity.

Today, the heritage of Abai has become an integral part of the treasury of world culture, and his name is among of the greatest poets of modern times. His works have been translated into more than 30 languages worldwide. As one of the well-known domestic linguists S. Kaskabasov notes: “The great Kazakh poet, brilliant thinker and a talented composer Abai is a remarkable phenomenon not only of Kazakh, but also of the world literature. His poetry was distinguished by an enlightened mind, anxious searching thought and an amazing wholeness of the world view, enriched with philosophical thoughts and aspirations about his native people, about the humanistic essence of human existence”¹¹.

It is known that Abai was born in the Semipalatinsk region in 1845. The son of the head of a notable Tobykt family he was sent by his father to study in a madrasa. Having broken the strict rules in the madrasa, Abai went to study in

³ A. Baitursynov, “The leader of Kazakhstan”, in *Kazakhstan newspaper*, 1913, no. 43, p. 1-3.

⁴ K. Iskakov, *Qazaq aqyny Ibrahim Qunanbayulynyń óleńderi*, Mysl, Saint Petersburg, 1909.

⁵ M. Auezov, *Abaidy bilmek paryz oily adamǵa*, Sanat, Almaty, 1997; M. Auezov, *Abaitanyń dáristeri*, Sanat, Almaty, 1997.

⁶ M. Beisenbayev, *Abai and his era*, Writer, Almaty, 1998.

⁷ B. Saparaly, *Qunanbai qajy*, Er-Dáylet, Almaty, 1995.

⁸ A. Iskakov, *Abai's way*, Writer, Almaty, 1995.

⁹ A. Shakrimuly, “Qunanbai týraly”, in *Kazakhstan newspaper*, 2004, no. 4, p.1-2.

¹⁰ T. Zhurtbay, *Besigjńdi auala*, Foliant, Astana, 2002; T. Zhurtbay, *Kunanbayev*, Alash, Almaty, 2004.

¹¹ S. Kaskabasov, *Preface to the collection “Literary and artistic dialogue”*, Science, Almaty, 2008.

the Russian parish school. At thirteen, Abai returned with his father to his native places, but after 15 years he returned to study to deepen his knowledge and become the spiritual leader of his people. As soon as he arrived in Semipalatinsk, he started reading Russian and European literature classics, and got acquainted with the prominent intellectuals who were in exile to Semipalatinsk. In the second half of the XIX century he got interested in works of J. Byron and began to translate the novel “Evgeny Onegin” by A. S. Pushkin and some poems of L. M. Lermontov. He showed great interest in the works of J. S. Mill, J. W. Draper and other European philosophers. In his book “Siberia and the Exile System”, American traveler and journalist J. Kennan mentioned Abai as a man who had studied the English philosophers Mill, Bockle and Draper well¹².

The opinion of J. Kennan, based on the words of Russian writers in exile, said about Abai as a poet and thinker, can be considered the first words of Abai’s recognition at the international level. The opinion of J. Kennan, based on the words of Russian writers in exile, said about Abai as a poet and thinker, can be considered as the first sign of Abai’s recognition at the international level. His poems were published in the newspaper “Valley of the Steppe”, published in Omsk in the years 1889-1890. The first collection of poems was published in 1909 in St. Petersburg only after the death of Abai. His works were published in October 1922 in Kazan and Tashkent, and in 1933 in Kyzylorda. His works were published in Almaty, Moscow and other cities of the world. Foreign critics, writers and poets drew attention to the poetic talent of Abai. The first articles about his work entitled “Abai Kunanbayev. “Three poems” with a preface by Ha Huanzhang appeared in 1958¹³. Then came the studies on his Book of wisdom in Korea, China, India and Iran. Later his works had also been published in European countries and in USA. Foreign critics have admitted the influence of his literary works made on the literary trends in whole.

The Uzbek scientist A. Rustamov called Abai “a healer of human souls”, the famous Turkish activist, K. Zeibek gave an assessment of Abai’s work, calling it the common heritage of the world, and a professor at Moscow State University, N. Anastasyev, dedicated his book “Abai. Difficulties of flight” included into the philological series “Life of great people”¹⁴. Abai’s “Book of wisdom” was firstly published in Czech in 1959, translated by the Czech writer František Soukup¹⁵. Biographical data and information about his work appeared in encyclopedic editions abroad. For the first time the name of Abai was mentioned in the French edition of Grand Laruss, then in German Meyers

¹² D. Kennan, *Siberia and deportation*, V. Vryblevskoy, Saint Petersburg, 1906.

¹³ A. Kunanbayev, *Three Poems*, Literary Publishing House, Beijing, 1958.

¹⁴ A. Kunanbayev, *Three Poems*, Molodaia gvardiya, Moscow, 2008.

¹⁵ A. Kunanbayev, *Ctyricet kozjmani*, Science, Praha, 1959.

Neuez Lexicon (1961). Subsequently, information about his work periodically appeared in Meyers Lexicon (Germany, 1971), in “Brockhaus Encyclopedia” (Germany, 1986, 1988), “The New Britannica” (USA, 1993), “The Universal Encyclopedia on Literature” (France, 1994).

During the years when Kazakhstan gained independence, Abai’s poetry appeared in many languages of the world: in English, Belarusian, Polish and many others. New translations revealed a bright and unique style of the Kazakh poet. Hungarian linguist, academician Imre Trencheni-Vildapfel in one of his articles noted that he loves the poetry of Abai, the novels of M. Auezov, as they show both the past and the present of the Kazakh people¹⁶. A French scientist, Shantal Lemercier-Kelkezhey, in his article “Abai Kunanbayev Enlightener Modernist”, praised Abai’s work, noting that he was in favor of bringing together Kazakh, Russian and Western cultures¹⁷. In addition, French scientists Jocelin Perar and Marivonne Perrault in their scientific article titled “Abay as an Existentialist Thinker” gave a comparative analysis of Abai’s “Book of wisdom” and the works by French philosopher Soren Kierkegaard “Stages of Life”, highlighting a lot of common features in world outlook of both philosophers. They consider themselves followers of Abai’s ideas¹⁸. It is well-known fact nowadays that the writers, namely A. Bokeikhanov, M. Auezov and K. Mukhamethanov, who tried to write about Abai and his followers during the Soviet era, were subjected to persecution and pressure from the authorities. The reason was that the tsarist regime, and then the regime of Soviet totalitarianism, succeeded it, was afraid of people like Abai, who freely expressed their opinions and defended the interests of their nation. In addition, Abai enjoyed undeniable prestige among his people, which was also a threat to the regime.

The works of these writers were journalistic in nature, and the role of journalism in the ability to attract the attention of the masses, to cause their fighting spirit was known to the authorities. Publications about freedom and independence could damage the regime’s colonial policies. Therefore, during the times of tsarism, and in the times of the Soviet Union, any manifestations of independence and disobedience of Kazakh figures in the press were eradicated with execution or exile.

1. The article assesses the philosophical heritage, the poetry of Abai, which was distinguished by its socio-political acuteness. We consider the works of his followers, who have made a great contribution to the development of the journalistic genre.

2. The literary heritage of Abai, reflected and continued in the works of his students was subjected to scientific analysis.

¹⁶ I. Trencheni-Vildapfel, *I love poetry of Abai, the novels of Auezov*, MKA, Almaty, 2004.

¹⁷ Sh. Lemercier Kelkezhey, *Abai Kunanbayev enlightened modernist*, MKA, Almaty, 2004.

¹⁸ J. Perar, M. Perro, *Abai – existential thinker*, MKA, Almaty, 2004.

3. The article focuses on the personalities of Shakarim and Turagul, who were the main followers and propagandists of the humanistic ideas of Abai. Their names in the years of the totalitarian regime were banned in accordance with the Lenin-Marx ideology.

Analysis of worldview of the main followers of Abai

M. Auezov noted that starting a conversation about the works of Abai, about his place in the Kazakh literature, it is impossible not to mention his followers, whom he himself brought up or those on whom his work had a great influence¹⁹. This remark implies first of all the continuity of traditions and values, because any historical and philosophical doctrine comes into the world as an innovation, and then becomes a tradition. Secondly, in order to explain the greatness of Abai, M. Auezov tried to promote the ideas of spirituality in the great steppe where Abai lived.

M. Auezov wrote: “Abai was always a leader for the Kazakh youth. Advanced and young knowledge seekers gathered around him. Among them were singers, composers, folk singers, akyns, and just those who were eager to learn Russian culture. They were from different classes and different generations: the peers and associates of Abai Kokbai, Muka, Beysembay, and also his sons Akylbay and Magaiya and his younger brother Kokitai”. The only point to which we paid attention is that M. Auezov in his article “On the Followers of Abai” did not mention either the name of his son Turagul or his nephew Shakarim. Obviously, the persecution and suffering that Shakarim underwent during the times of the totalitarian regime, his death and the name of “the enemy of the people”, forced the great writer to be on his guard. One of the well-known Kazakhstani researcher K. Mukhamedkhanov, on the advice of M. Auezov, he got involved in the study literary works devoted to Abai and defended the thesis on the given topic. Starting the Abai case since 1940, it became clear what kind of harassment Abai was subjected to by the totalitarian regime.

G. Ibrahimov (1887-1938), a Tatar poet, public figure, scholar, and author of the novel “Kazakh Girl” (1887-1938), drew attention to the peculiarity of the Kazakh people and emphasized the great role of Abai’s work in strengthening their political culture. He also stressed the role of the leaders of Alash national movement Shakarim and Turagul, who influenced the dissemination of Abai’s ideas²⁰. M. Auezov wrote, so far we have paid attention only to those questions, affected the sphere of development of the poet himself, those things that contributed to his formation. But the scale of Abai’s creativity was not limited with only his own development. Auezov meant the

¹⁹ M. Auezov, *Abai shákirtteri týraly*, Science, Almaty, 1967.

²⁰ G. Ibrahimov, *Asárlár. Sigez tomda*, Kazan University, Kazan, 1978.

influence of Abai on the formation of other writers. True pupils and followers of Abai, according to Auezov were four poets. Two of them were his own sons Akylbay and Magauya, who died in the same year of 1904, when Abay died. The other two were Kokbay and Shakarim. And so M. Auezov studied their work as the most committed to the philosophy of Abai²¹.

The fact that M. Auezov wrote his scientific work during the years of stagnation, when any national manifestation was under oppression, is worth considering as he mentioned only four writers in his research. Secondly, strict censorship made M. Auezov abandon the idea of writing about other followers of Abai, like Aset, Turagul, Kokitai, Mashkhar and Arip. Thirdly, the study of the works of the great poet, performed by M. Auezov gives us reason to believe that the influence of Abai's work on Kazakh literature, on poetry in particular, was immense, although M. Auezov did not mention it directly. There is no doubt that Shakarim Kudaiberdy, the founder of realism traditions in Kazakh literature, the poet, philosopher, historian and composer, holds a special place among the students and followers of Abai. Shakarim (1858-1931) was the nephew of Abai, the son of Abai's elder brother Kudaiberdy. In the period of 1916-1918, turning and significant for the Kazakh people, Shakarim involved in press publishing. His publications on the problems of culture and education of the Kazakh people appeared on the pages of the local magazines "Abai", "Aikap" and the newspaper "Qazaq".

Shakarim, a great follower of the ideas and literary heritage of Abai, noted in one of his publications that in his life, until he reached 72 years, he began to realize that he had done many deeds, both good and bad, and only having a worthy example of Abai, he found the path to humanity and loyalty and went the way of knowledge. Search for eternal answers to questions How to change a person's life for the better? How to find peace? which stirred the minds and souls of many philosophers, interested him too²². This work of Shakarim was written, as the author himself noted at a mature age, and secondly, in this work the consonance with the journalistic style of Abai is felt. Therefore, it is easy to see that Shakarim, as a diligent student, was not only inspired by the ideas of Abai, but also contributed to their dissemination.

In his publications Shakarim reflected about human life, giving various opinions: some people say religion can bring a person to the path of truth, others argue that life changes only by becoming independent from the state, and still others say that only through education and enlightenment someone can improve your life. The author also cites the opinion of people, according to which only the equality of the poor and the rich can lead to changes in life. Others are confident that only education will improve people's lives. Shakarim himself claims that nothing can change human life for the better. In his

²¹ M. Auezov, *Setting of Abai's Art*, Science, Almaty, 2014.

²² Sh. Kudaiberdiyev, *Shyǵarmalary: óleńder, dastandar, qara sózder*, Jazýshy, Almaty, 1988.

opinion, the key to improving life and peace of mind should be honesty, a good heart and mind. In the world, these three do not dominate, and people cannot live in peace. All that is needed to achieve this, according to Shakarim, is education and science.

There were various aspects of the publicist genre to be touched upon in the heritage of these two great Kazakh enlighteners. Shakarim in his works endowed the ideas of Abai with new direction. He was able to find answers to numerous questions that worried him throughout his life in the works and in the life of Abai. In his understanding, Abai was the spiritual leader of the Kazakh people. The answer to a wide range of difficult questions he had found not only by education but also by the wisdom, intelligence, and talent inherent to his personality. Shakarim realized that only the unity of such concepts as education, science, conscience, humanity and morality can create the image of an ideal person, whom Abai was striving for. And so he began to propagate the wise and great ideology of Abai and put a lot of effort into spreading his immortal heritage through his journalistic creations. In one of his particularly socially acute writings, Abai addressed his people:

Oh, Kazakhs, my beloved people!
You do not know the prohibitions-life goes free
You don't know what to do –
Good or bad
Because equally good and evil are in your souls!

These lines implied deep social and political thoughts. In one only fair and sharp line *When you lose your independence* the author's view on society is revealed. This poetic work is worthy becoming the property of world literature, because in history there is much evidence of what happens to nations, lost their spiritual independence. *Is there a way out of the impasse?* – asks Abai by his work, implying a loss of morality and national spirit.

The fact that Shakarim was so overwhelmed by Abai's ideology that he tried to continue his teaching is clearly seen in his poetry and journalism and other works. Shakarim's religious and enlightening poetry with following lines:

All religions are poor now
No one is truth, only entertainment.
Only deception, a lie is believed as faith
You dig deeper, your soul will be horrified
It finds a consonance with Abai's poem "God is True, its Word Is Real".
Allah is truth. And the truth is in his words
The truth is unshakable
There are many books from Allah
*And all of them will tell about him.*²³

²³ A. Kunanbayev, *Two-volume collection of works. First volume*, Writer, Almaty, 1986.

The view of that time, the basic principle inherent in all religions, is reflected in the poetry of two poets in a life-affirming and creative way. It is worth mentioning, that the knowledge gained by Shakarim through self-education was deep. In addition to his knowledge of literature and art, he studied the philosophical works of great scientists as Aristotle, Avicenna, Ulugh Beg, as well as Kant, Plato, Socrates and Al-Farabi, which is traced in his philosophical works. There is an evidence that Shakarim was in Istanbul during his pilgrimage trip in 1905-1906. He then met with many scholars in the Istanbul libraries. The purpose of this pilgrimage was told by the poet in his poem “Mutylgannyn omiry” (“The Life of the Forgotten”).

Based on the information collected on this trip, he wrote a book titled “The Chronicles of Turkish, Kyrgyz and Kazakh khans”. Shakarim, under the slander of aul activists, was sentenced to death on October 2, 1931. His body was thrown into a well and lay there for 30 years. And only in 1961, his son Akhat was able to bury the remains of his father near the tomb of Abai in the village of Zidebai. One of the talented followers of Abai was his son Turagul Kunanbayev. Born in 1875, he died in 1934. It was his first son, born from his second wife Aigerim. The scientist who investigated Abai, in his work “Abai and his followers” cites the exact date of his birth as 1875, confirming it with reliable data²⁴. Turagul was subjected to numerous persecutions by the authorities. The regime of tsarist Russia, and then the Soviet authorities’, fearing the freedom-loving and national ideas of Abai, who dreamed of the independence for his people, subjected all his descendants and followers to persecution.

A. Bokeykhanov was one of the first to publish a significant work on Abai in 1909 in St. Petersburg at Boraghisky publishing house, and in 1905 the poet’s biography was published in the Semipalatinsk newspaper. Among the works on Abai there were memories of the aforementioned Abai’s son Turagul. This work was published later in the years of independence under the title “About my father”²⁵. The memory of Turagul on *My father Abai* was written at Auezov’s request, and then was presented to him. This work marked the beginning of a new genre in Kazakh literature – the memoir genre. “Information about my father, his character, how he spoke and expressed his emotions, even the way he dressed turned out to be necessary for his contemporaries. There were no people among his circle, who could tell about the life of my father on paper, so I myself had to take up the pen” – wrote Turagul²⁶. These lines from the biography show us that the son was firstly aware of the great responsibility for his writing, and secondly, he realized how difficult it would be for him to bring Abai’s greatness in its true meaning.

²⁴ K. Muhamedhanuly, *Abais’ students*, Dayr, Almaty, 1993.

²⁵ T. Kunanbayev, *My grandmother and grandfather*, Ana tyly tilai, Almaty, 1993.

²⁶ *Ibidem*, 1993. K. Muhamedhanuly, *Abais’ students*, Dayr, Almaty, 1993.

As he remembered, the father was an open person, good-looking, with a sharp look, fast in both movement and mood. He loved pleasant conversations, always hospitable. He did not like the monotonous routine. He found a common language with a shepherd, a simple worker, and even with a simple aul woman, telling jokes and admiring some of their traits only for him to be seen. Abai could never long communicate with a person who he did not like and did not trust. Communicating with such people was like imprisonment for Abai. He eschewed people who showed him feigned respect and mercy, followed his every word and step. He was really happy to meet a person with an open mind and good character, who came to him without bad intentions and welcomed him like a brother or son – wrote Turagul in his memoirs²⁷. In this small passage we are presented with an image and the character of Abai himself. The next example justifies his frankness and pragmatism of Abai's character. He said, Kazakhs had a bad habit to take too long time to ask something. Arriving somewhere they did not talk about the reason for their visit, and only when it's time to leave began to make requests. Abai was against such a custom, and first of all, meeting the guests was interested in visitors' problems or requests and only then sat down at the table or continued to read. If the person did not make his request, Abai got angry and even ignored his request. People gradually got used to his requirements and began talking about what was bothering them as soon as they arrived to him.

These examples from his life confirm those ideas about which he narrated in his "Book of wisdom". We can judge that character and his outlook on life and moral principles were united. In the fourteenth word of his "Book of wisdom", he criticized lies and ostentatious bravado in people²⁸, and in another one, he tells of an idle lifestyle and unemployment. His criticisms on idle life as the cause of an undeveloped society or a person show the acuteness of his mind and philosophical view²⁹. These lines are from the Abai Encyclopedia, which was published only in the years of independence. The totalitarian regime prevented the emergence of this encyclopedia for a long time.

Both good and bad traits are peculiar to a man, mortal. Both good and bad traits are characteristic of man. Perhaps that is why a person who writes memoirs is inherent in a little subjectivism. And the son of Abai, working on his memoirs about his father, understood this. His son wrote that he tried to write about his father honestly and truthfully, but besides the fact that he was strong, he had grown old early, he could not find other faults with him. "This is not the desire to show him only from the good side, but only what I really knew about him" – he wrote. One of the most remarkable and successful

²⁷ *Ibidem*.

²⁸ A. Kunanbayev, *Data collection*, Science, Almaty, 1995.

²⁹ B. Ayagan, *Kazakhstan: National encyclopedia*, Kazakh encyclopedia, Almaty, 2007.

things in Turagul's memoirs was the fact that he focused on the individual aspect of creative writing of his father's poetic character as much as he can. Taking into account his desire to be as much truthful about his father, it seemed quite logic that he presented to public his father's opinion about Russian deputy Dolgopolov, who was widely known at that time, not intending to diminish his father, as well as to diminish Dolgopolov. When his political outlooks became clear to Tsarist Empire, Dolgopolov was exiled to Semey city. There he got introduced to his father Abai and spent a whole summer of 1885 at their village.

Once during one of their conversations Abai asked Dolgopolov to give his opinion about Abai's children, Dolgopolov replied that his children were seemed to be good ones, but if he did not let them be independent, they would be spoiled by the wealth and luxury he had. And when Abai asked to speak about him, Dolgopolov answered him: "You are a golden man, but the order of your life is unpleasant to me. Your servants do everything for you, dress you, feed you, open the doors for you. And what can you do for yourself?" The son cites Dolgopolov's words about his father only to show his father's lifestyle and manners, and as he thought this man ignored Abai's writing and philosophical gift³⁰.

Conclusion

By these reflections one can understand that the son wanted to show the creative difficulties of his father, his hard writing work. In general, the value of the memoirs lies in the fact that the son of Abai gives his point of view on the conditions under which Abai worked and what reasons prompted Abai to write his poems. The son understood that the devotional love to his father would prevent him from showing his father's true nature of his open-mindedness, patriotism, and other qualities, and therefore sought to truth in his work. And he tried to convey all his thoughts in simple and understandable words. The author in his memoirs presented a detailed analysis and chronology of writing of the most well-known Abai's poems. With his work, Turagul Abaiuly could:

- present absolutely true information about the life of Abai;
- make an analysis of the triunity of the concepts of man-time-consciousness, focusing on the socio-political, historical events of the time;
- prove the necessity of writing memoirs, adding analysis and comparison elements to his work.

It should be borne in mind that Abai is a great personality, an unsurpassed master of the art of word, a man who made a renaissance not only

³⁰ K. Muhamedhanuly, *Abais' students*, Dayr, Almaty 1993.

in the scale of the nation, but also in the world. And only realizing this truth, we can comprehensively study the works of Abai and his followers. Generally speaking, Abai and his followers, especially Shakarim and Turagul, whose creativity we have analyzed in the scale of our paper, made a great contribution to the development of national journalism.