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**ABAI'S EXISTENTIALISM**

The Article is devoted to the study of the existential views of the great Kazakh thinker Abai Kunanbayev. The relevance of one of the most complex problems in philosophical anthropology is dictated not only by the internal needs of the development of modern philosophy, but also by the realities of today. A modern person who is lost in search of an answer to the question of the meaning of life needs not arch-complex abstractions, but a philosophical analysis of the practical problems facing him in everyday life.

In this context, the appeal to the priceless moral and philosophical heritage of famous thinkers of the Kazakh people, including Abai Kunanbayev, is of great theoretical and practical importance. Abai understood the meaning of human life as the desire to conform to his highest destiny – the proud name of man as a rational being.

He notes that this means a person's constant work on his moral and spiritual improvement. Only this way, indirectly, with the help of self-knowledge, a person can influence the logic of being. His life, according to Abai, is constructed by man himself and no one, except himself, is able to give his life and death a genuine meaning.

**Key words:** man, life, meaning of life, existence, morality, death.

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**Абайдың экзистенциализмі**

Мақала қазақтың ғұлама ойшылы Абай Құнанбайұлының экзистенциалдық көзқарастарын зерттеуге арналған. Философиялық антропологиядағы ең күрделілердің бірі болып саналатын өмірдің мәні мәселесін зерттеудің өзектілігі қазіргі заманғы философияның ішкі даму қажеттіліктерінен ғана емес, бүгінгі күннің талаптарынан да туындайды. Өмірдің мәні туралы сұраққа жауап таба алмай қиналған адамға архикүрделі абстракциялар емес, оның күнделікті өмірінде кездесіп отырған практикалық мәселелерді философиялық талдау қажет болып отыр.

Осы тұрғыдан алғанда, қазақ халқының белгілі ойшылдарының, соның ішінде Абай Құнанбайұлының баға жетпес адамгершіліктік-философиялық мұрасына үңілу зор теориялық және практикалық маңызға ие. Абай өмірдің мәнін адамның ең жоғары мақсатқа – саналы тіршілік етуші атағына сай өмір сүру деп түсінді.

Оның ойынша, бұл адамның адамгершілік және рухани жетілдіру жолында талмай еңбектенуін білдіреді. Тікелей, өзін өзі осылайша танып-білу арқылы ғана адам болмыс логикасына әсер ете алады. Абайдың пікірінше, адамның өмірін құрастыратын басқалар емес, тек өзі ғана және өмірі мен өліміне нағыз мән беру де оның өз қолында.

**Түйін сөздер:** адам, өмір, өмірдің мәні, экзистенция, адамгершілік, өлім.

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**Экзистенциализм Абая**

Статья посвящена изучению экзистенциальных взглядов великого казахского мыслителя Абая Кунанбаева. Актуальность одной из самых сложных в философской антропологии проблематики продиктована не только внутренними потребностями развития современной философии, но и реалиями сегодняшнего дня. Современный человек, теряющийся в поисках ответа на вопрос о смысле жизни, нуждается не в архисложных абстракциях, а в философском анализе практических проблем, стоящих перед ним в повседневной жизни.

В этом контексте большое теоретическое и практическое значение имеет обращение к бесценному нравственно-философскому наследию известных мыслителей казахского народа, в число которых входит и Абай Кунанбаев. Смысл жизни человека Абай понимал как

стремление соответствовать своему высшему предназначению – гордому званию человека как разумного существа.

Он отмечает, что это означает постоянную работу человека над своим нравственным и духовным совершенствованием. Только так, опосредованно, с помощью самопознания, человек может воздействовать на логику бытия. Свою жизнь, по мнению Абая, конструирует сам человек и никто, кроме него самого, не способен придать его жизни и смерти подлинный смысл.

**Ключевые слова:** человек, жизнь, смысл жизни, экзистенция, нравственность, смерть.

## **Introduction**

What is a person born for? Does human life make sense? If so, what is it? If not, why? What is life, what is death? Such existential questions have plagued human society for centuries, from ordinary people to great thinkers, so they are called “eternal” questions.

Thinking about the meaning of life is intensified during the transition and crisis periods of society. We know that our society went through such a period. Economic, social, political and cultural changes have destroyed the existing system of social values that is firmly ingrained in the minds of people. Attempts to change life in the direction of new values create contradictions in the inner world of a person formed on the basis of previous values. These contradictions can jeopardize the unity and integrity of the individual, the moral image of not only the individual, but also of society as a whole, as a person seeks to combine their own values with generally accepted values, often pursuing social values.

Of course, it shouldn't be denied that the value system in society must change, but these changes cannot be implemented against the will of a person, in a team way, without taking into account their capabilities and level of readiness to accept these changes. The change of consciousness depends on internal logic, but also on the conditions of social existence. In today's world where it is impossible to fully establish economic and political stability, many people are at risk of being unable to find a meaning in life or risk to interpret it incorrectly.

## **Justification of the choice of articles; goals of the research**

As life becomes more difficult, it becomes more difficult for a person to find his place in life, to fully realize his potential. At a time when people, society, and

the world have changed, a person with a bleak future faces loneliness and alienation, uncertainty and denial.

The science that can help a person to overcome such difficult moments is philosophy. The works of such thinkers as Abu Nasir Al-Farabi, Khoja Akhmed Yasawi, Zhusup Balasagun, Chokan Valikhanov, Ybyrai Altynsarin, Abai Kunanbayev, Shakarim Kudaiberdiev, Myrzhakyp Dulatov, Magzhan Zhumabayev, Gumar are full of life. Not only to study their work, but also to deep into their personalities and tragic destinies, would be a lesson for a modern thinking person. Today we need an excursion into the past that is connected with some of the phenomena of our current spiritual state. In society, there is a danger of misunderstanding the meaning of human life, because of the culture, imitation, which is not typical for the Kazakh people.

Karl Jaspers warned that in order to fully understand the nature of modern man experiencing spiritual regression and become a real person, it is necessary to go back to his history, origin and look deeper into them (Яснец, 1991: 213). Fully confirming this point of view, this work was written in search of a philosophical solution to the problem of the meaning of life in the context of general history of philosophy and the spiritual heritage of the Abai filled with philosophical thoughts, as a dialogue with outstanding thinkers of the past “understanding and remembering the human experience can serve to gain experience in our personal life” (Аббаньяно, 1998: 36).

Purpose of the Article – study of the existential views of Abai. Tasks: to investigate existential motives in works of Abai; to study his thoughts about life and death; to show the modern practical significance of Abai's existentialism.

## **Research Methodology**

In the process of studying Abai's existentialism, the following methods were used: objective consid-

eration of the problem, excluding ideological one-sidedness; the method of historical and logical; the method of comparative analysis; hermeneutic study of the philosophical and existential content of the texts of Abai's Words of Edification and his poems. Along with such generally accepted philosophical methods, the peculiarities of the philosophical worldview of the Kazakh people are also taken into account. Special attention is paid to the biographical method, rarely used in the local philosophy, which allows revealing the personal characteristics and life-meaning reflections of the subject.

### Results and discussion

It would be superfluous to explain the role of Abai Kunanbaev in the life of the Kazakh people. As the President of Kazakhstan Kassym-Jomart Tokayev noted, "The works of the great poet have not lost their relevance. Abai's philosophical reflections and conclusions remain spiritual food for all of us. For the purpose of the revival of the nation, it is necessary to take his works as a basis". (Тоқаев К.К., 2020: 1).

It is difficult to name anyone who could, like Abai, find a place in the heart of an inquisitive Kazakh. For Kazakhs, Abai is a measure of the height of wisdom, fullness of mind, moral and spiritual wealth. Kazakh finds what he is looking for in Abai, reads Abai in trouble, cleanses the soul through Abai, comforts it through Abai. Even in moments of joy, a person finds in the poems of this great poet the exact nature of their feelings, because his works cover almost all spheres of human life and "everything he wrote about, Abai wrote, without adhering to the roots, essence, inner secrets, qualities" (Байтұрсынов, 1991: 464). Although the life and work of the brilliant poet, who throughout the way was the companion of every Kazakh child from the day You will be worshipped and admired. The philosophical thoughts of the main Kazakh poet also amaze contemporaries. It turns out that the solutions to the problems that concern us, life, death, and the meaning of life are fully revealed by Abai and brought to the minds of those who need a deeper understanding of them.

It is very difficult to spread the life thoughts of a scientist like Abai. But it seems that every Kazakh should try to understand it as much as possible. Someone will touch on creativity superficially, someone will consider it more deeply, and in any case, Abai will undoubtedly leave a mark on the heart and mind of the person who reads it. In the

works devoted to the study of Abai's philosophical worldview, there are attempts to integrate it into materialism, idealism, Buddhism, Sufism, and even krishnaism. As for us, we tried to treat the great poet as an ordinary person, as a child of the turbulent nineteenth century in which he lived.

Of course, the main problem of Abai's philosophy is a person. As Kazakh philosopher Raushan Sartayeva noted, "Abai did not leave us any special philosophical treatises, but his legacy (poems, poems, prose) is undoubtedly philosophical, since the Tolyk Adam is an integral person at the center of his philosophical views and research" (Саптаева, 2021: 80). Man is the greatest mystery of nature. There is probably nothing left in the world that has not been studied and discovered, especially in the twentieth century, which was very fruitful for us in terms of understanding the world. Who is this person? What was his goal in life? How will human society improve? What is the meaning of life? These controversial questions have puzzled and will continue to puzzle thinkers from ancient times to the present day, because it is impossible to find an exact answer. It is difficult to find an answer that bothered, upset and irritated even Abai. Whether he found a solution or not is not the question. The problem is in Abai's life search, in the necessity and value of the poet's thoughts on these issues for the Kazakh people in General and for the modern Kazakh people in particular. Gaukhar Barlybayeva, a scientist who studies Abai's ethical and philosophical views, noted that "The essence of man, his ethical and aesthetic appearance, the purpose and meaning of his life, the world of his feelings and intellect deeply worried the thinker" (Барлыбаева, 2018: 128).

Abai expressed his philosophical thoughts about man and his life in verse. This is not accidental, because philosophical thinking and poetic imagery are inseparable aspects of a person's spiritual activity. The ontological and epistemological foundations of philosophy and poetry are united, trying to reflect the real truth. Although the methods and results of the image are different, both seek to find out the truth. Since philosophy has been studying the human world since its inception, poetry is also sung. Both philosophers and poets go through the painful path of creativity aimed at awakening the human heart. There are many examples of similarities between these types of spiritual activities. There are those who deny the unity of philosophy and poetry, the philosopher and the poet, and say that the search for "philosophy", thought and morality in poetry is useless, and Abai himself, not to mention other

world-class figures, can prove the irrationality of such a thought. It seems that Abai's thoughts about man and life can be divided into two stages. At the first stages of his poetic life, lyrical songs dedicated to a person, his feelings of love and affection predominate. In those years when beautiful examples of love poems were born, Abai was more a poet than a thinker.

The second stage is the time when Abai stopped thinking, looked at his past life and analyzed the life of both himself and the Kazakhs in General. During these years, both his poems about the meaning of life and his philosophical works were written. Abai also experienced a lifetime of existential shock experienced by such famous Turkic thinkers as Yusuf Balasagun and Khoja Ahmed Yasawi. We usually blame Abai for often pointing out the shortcomings of Kazakhs, but if we look deeper into his songs, we will see that he was more likely to point out his own shortcomings than anyone else's. He is not satisfied with his busy life. He tries to pass on the bitter experience of his life to the Kazakhs. Its purpose is to give advice and wisdom to those who live in the struggle for wealth and power, making no distinction between good and evil, without prosperity and unity, without regard for the world and its desires.

The XIX century, when Abai lived in, was a special century for the Kazakh people, who experienced many hardships and upheavals in their history. At that time, the yoke of slavery, which lasted for three centuries, was particularly strong. One of the major reasons for this is historical. Beginning in the early eighteenth century, Kazakh rulers seeking to defend the territories under their control from other Kazakh and non-Kazakh rivals turned to Russia for help, thus opening the way for the spread of Russian political and economic influence. In the 1820s, Russia started to build military outposts to consolidate imperial rule in territories inhabited by Kazakhs (William Fierman:173). Russia's colonial policy has undermined the entire Kazakh way of life, economic system, ethnic integrity, and moral character. Because the Russian Empire grew gradually, by assimilating territories that were contiguous rather than overseas, it asserted authority over groups that shared a long history of contact as well as cultural and even genetic intermingling with Russians (Naomi Beth Caffee:10). This change was especially noticeable in the last mentioned area of Kazakh life. It is known that in any society, morality plays a unifying role. The objective basis of morality is the need for social relations based on the virtues of human kindness to each other, resulting from the importance of each

member of society. And human relations based on personality have been the main value for Kazakhs for centuries, and Kazakhs valued them more than economic relations.

The strengthening of colonial policy and the establishment of tsarist power in the Kazakh steppes began to destroy this indissoluble kinship, the tribal and national solidarity that formed the basis of the morality of the Kazakh people collapsed. The country is full of negative qualities based on personal goals, such as the desire for wealth, prosperity, competition. In short, the Kazakh people became smaller. This upsets Abai. He himself went through a period of service to the social hierarchy, the struggle for power, and this period of life later the poet most regretted. But for Abai, his mistakes were an unforgettable lesson. He realized that the value of human life is not in wealth and career, but in preserving morality, reviving as a person and becoming a person. The essence of life, according to Abai, is to live this person. This is the essence of the verses and words of edification of the great poet.

His words have a special place in explaining the meaning and purpose of human life. World, humanity, nation, history and spirit, as well as integrity, harmony and peaceful universe found their rightful place in his humanistic ideas under the title of Qara Sozder (Meryem Hakim:273). It is not an exaggeration to say that Abai's words of edification are a ready-made textbook for Kazakhs who analyze the meaning of life. This is the goal of the scholar in writing words of edification. "Up to this age, regardless of whether we had a good time or a bad time, we spent most of our lives isolated, grabbing, arguing, fighting - we watched the fight. Now, being in middle age: we are tired, we are fed up, we have seen everything we do, we know that there are always obstacles everywhere. What are we going to do with the rest of our lives? I'm surprised, but I can't find it," Abai said, continuing to write down his thoughts about life (Абай, Қара сөз, 2020 :3). He chooses verbal influence on the mind as the best way to think about others and thus correct the person:

Abai reveals the main purpose of human birth in the seventh word of edification. A child is born into the world, inheriting two principles. The first of these requires food, drink, and sleep. This is the need of the flesh, without which the body can not serve as a shelter for the soul, will not grow and grow stronger. Another is the desire for knowledge. The baby reaches for bright things, takes them in his mouth, tastes them, puts them to his cheek. It will start up when you hear the sound of a pipe or

pipe. ...- this is the need of the soul, the desire to see everything, to hear everything, to learn everything. We should understand that the good of the soul is incomparably higher than that of the body, and subordinate the carnal needs to the dictates of the soul. But no, we didn't. (Абай, Қаpa сөз, 2020 :23). A man who controls his body and soul ceases to be a man, because "there is no light in the heart, no faith in the heart. What could be better than an animal that we see with our own eyes?" (Абай, Қаpa сөз, 2020 :24).

In this way, Abai resolves the conflict between the soul and the body, which is widely discussed in the history of philosophy in General, and especially in the philosophy of antiquity, in favor of the soul. The one who waits for his body will remain on the level of ignorance and debauchery, and the one who fulfills the desires of the soul will constantly improve on the path of science, knowledge and morality. This is the goal of a person's life, not just taking care of the body. These thoughts of Abai are especially important for modern people.

What qualities does a person need to acquire in order to achieve the meaning of life? To understand what is important in life, a person first needs to have a mind. Abai describes an intelligent person as a reasonable person. With the help of the mind, a person opens the door to the world that interests him, tries to understand not only the world, but also himself and others. The task of determining the purpose of life is also performed by a person. From the simplest to the most complex, choosing the one that suits you is not easy. A reasonable person is able to choose a stable, final goal, without succumbing to passion and without turning to reason. He said he is "interested, passionate and looking for a place, and when he talks every day, he listens and thinks. He will not regret in this life" (Абай, Қаpa сөз, 2020 :34).

An unconscious person loses their mind and sanity. This is especially true for young people. At a young age, it seems that the whole life is still ahead, life is not exhausted, a person has time for everything. Abai warns against this deceptive belief, because a person who does not listen to his mind and is interested in everything causes intoxication that completely blinds the mind. A drunk person cannot get rid of this intoxication, but «there are no regrets on the day when he finds a place, is interested in something indescribable, priceless» (Абай, Қаpa сөз, 2020 :34).

The mind not only helps determine the purpose of life, but also regulates the course of life. Abai em-

phasizes that every day, Friday and month of his life a person spends on the scales of reason and takes responsibility. What a great idea! A similar «number theory» is found in Pythagoras. An ancient scholar emphasized that human life should be ordered, harmonious, and compact, like numbers. Abai's thoughts deepen. Isn't it true that a person who lives without reason, without calculation, without reflection, doesn't notice how life goes when it's too late to think about it? Therefore, it would not be superfluous if everyone was guided by this opinion of our great ancestor.

One is deceived not only by stupidity, but also by a lack of heart and courage to follow and understand the words of a critical mind. It takes a lot of intelligence, courage, and bravery to achieve a goal. This courage is based on energy and cheerfulness. Courage must obey reason:

If the heart lacks courage,  
Who will wake up the sleeping thoughts?  
If you do not come up with bright thoughts,  
Then it is overcome by greedy predators.

If the mind does not exceed the courage,  
The thought will not go deep.  
The old man's mind raced  
To overcome the darkness (Абай, Олендер, 2020:178).

Motivation is not only the ability to choose the main goal of your life and consciously appreciate its value, but also the ability to focus your internal efforts on its implementation. A deeper understanding of character requires perseverance and resourcefulness, stability is necessary, but it is best when the character obeys reason. A person without character remains out of life because he is mad.

When courage and perseverance do not listen to reason, then hasty conclusions are made. It seems that this type of temperament is more typical for Kazakhs. As Abai said: "If you obey the will of chance, your heart will be forgotten. We cannot praise our Kazakhs for their cordiality" (Абай, Қаpa сөз, 2020 :33).

In a pure heart there is wisdom, mercy, and kindness, and the mercy of a pure heart is sufficient not only for itself, but for all mankind. This principle of a pure heart is the basis of Abai's humanistic principle that "all people are friends". If you think about it more deeply, all people walk under the same sky, they all have the same feelings: life and death, grief and pleasure, hunger and satiety and everything else, everything is the same for everyone. So does

it make sense to spend a short life in a hurry? As Abai said: "... You only have five days to live? Are you guests of each other and do you deserve to be perceived as a stranger? (Абай, Қаpa сөз: 60). Enmity between people arises from the desecration of the heart. Infection of the heart – «pride, selfishness, frivolity, negligence» (Абай, Қаpa сөз, 2020:101). Abai constantly urged his people to avoid these qualities and such evil deeds as ignorance, lies, careerism, because they «drive a person crazy», and "it is necessary to get rid of what leads to dehumanization and dependence» (Абай, Қаpa сөз, 2020 :102). All a person needs is satisfaction.

You can not accurately convey this concept, than it said dear philosophers, who holds a special place in the philosophy of Yusuf Balasagun, Khoja Ahmed Yasawi, ybyray Altynsarin: do not eat, do not drink, do not dress, not to laugh, not fun, not hugging, not kissing, not to breed animals, do not cheat, do not be fooled - these concepts, too, have measure. If you overdo it, then all the shortcomings come out» (Абай, Қаpa сөз, 2020: 102). Satisfaction depends on conscience and modesty. Conscience is a measure of size, for which a person first of all needs reason. Only a wise person can tell true shame from false shame. A limited, ignorant, stupid person is ashamed of what he is not really ashamed of. This is not real shame. According to Abai, true shame can only be found in a wise and loyal person. Abai calls shyness and self - blame a sign of human morality: «one of them is shame, violation of Sharia, violation of reason, violation of conscience, a disease of humanity, a mistake or the result of lust. Even if no one else knows that you have done such a shameful act, your own mind and your own character will insult and punish you. You can't find a place to hide, you can't face a person, you're under pressure. ... Shame is the essence of humanity, the name of compulsion, put your meanness on your neck, and hold down the abuse» (Абай, Қаpa сөз, 64). According to Abai, real conscience is rare, and he is especially surprised that he could not find it in his contemporaries.

In almost all of his poems and sayings, Abai says that the essence of life is knowledge and hard work to achieve spirituality and morality. The meaning of a person's life depends only on the person himself. It is not wise to leave the solution to the problem to God or other forces. Work, according to Abai, learning a craft is primarily necessary for a person to earn a living: "If you have cattle, you will be fed. ... How can a hungry man have a mind, a conscience, and a passion for science? « Абай, Қаpa сөз, 2020 :45). But working hard to earn a living is not the first task.

"The cattle may run out, but the skills of knowledge will always remain with you", so you need not to be lazy, but to be able to develop and improve. Abai warns about diseases that can interfere with it. It is necessary not only to be proud of the existing wealth, it is necessary to increase it, and to demand this from others. Laziness, deception, and extravagance in the pride of having some skills consume the results of hard work, turn them into arguments, and deprive them of humanity. As rightly emphasized by Greta Solovieva, a famous Kazakhstan philosopher, "he is deeply outraged by the desire of other "confident" and "grasping" people to get the opportunity to live without working, turning into flatterers and beggars who prefer idleness and vagrancy" (СОЛОВЬЕВА, 2021: 25).

Education doesn't come without a job. The language of science is the key to peace. It is a science that purifies the human heart and conquers ignorance. Convinced of this principle, Abai called on the Kazakh people to accumulate inexhaustible treasures of knowledge and science, not animals. The great poet, in particular, explains to young people that there is no fortress of knowledge that cannot be obtained by hard work. Abai uses the concept of knowledge in a broad sense. This is not only science, but also the ability of a person to live as a social being, to learn to interact with other people on the basis of morality. A born person does not know everything, but gradually learns to match his name.

Kazakh has a great concept of "good manners". Educated, well - mannered, respectful of the elders, kind to the younger ones, rich in the traditions of their ancestors, knowledgeable - this means educated. We can say that a person who has reached this level of education, has mastered science, has found his place in society, so parents are trying to bring up their child well-mannered. The acquisition of this knowledge depends not only on the parents, but also on the child. The only person who is working hard to see, to know and to learn will achieve the vision and ethics. There are many people who live their entire lives without understanding or trying to understand, who do not work to acquire knowledge about how to be human. There is nothing difficult about leading a meaningless life. Abai warns that "The life doesn't stand in one place, if you don't take things in their time, it will be late then, you will not notice how senility has come and you will be able to do nothing" (Peeter Mürsepp, Aliya Ramazanova, Aisana Dussipova, 2020 :52).

Abai's heritage, which called the Kazakh people to a meaningful life based on morality and

spirituality, did not reach the consciousness of his people. The philosopher-poet, who with his words tried to awaken consciousness from darkness and ignorance, struggled with rivalry, jealousy, laziness and vulgarity, was horrified to see that his appeals did not lead to anything:

I didn't think of ignorant people,  
Considering them stupid,  
I didn't try to change the usual course of things,  
Paying attention only to yourself.

I couldn't help them,  
In the fight against ignorance.  
No one heard me,  
Afraid to change their habits.

In a frightening way  
Everyone is in a frenzy.  
I couldn't influence them,  
They will regret it later.

Avoid such people,  
I'm tired, and you're tired!  
The old man passed saying:  
People didn't listen, what's the reason? (Абай, Өлеңдер,  
2020 :114).

To put it in his own words, Abai, who fought alone with thousands, was exhausted, sad, and lonely. In his twentieth word of edification about depression, he said: "... depression comes from a thoughtful person who wanted to see everything, who has seen a lot, who knows the taste and price of everything. From the life of Khattaka, those who have seen the transience of all happiness in the world may get tired of life. In this case, I believe that both stupidity and sadness can give pleasure" (Абай, Қара сөз, 2020 :40).

Abai also experienced the melancholy that almost all scientists and historians experienced. Melancholy happens to everyone. For some, especially the idiots Abai mentioned, the melancholy may be temporary, their melancholy is not melancholy, but just temporary boredom. Here he recalls Leo Tolstoy, who was tired of looking for meaning in life, wondering "how happy" those who limited themselves to solving everyday worries about food and shelter.

There is a real depression in a person who is deeply immersed in thoughts about life, people and society. Abai was also tired of the hard work and humiliations of life, boredom turned into loneliness, the poet was in a state of "dead soul, but a healthy body". For someone who understands the loneliness of Abai - that is the real depression. The surround-

ing society did not need the guidance and intelligence of the poet, it did not try to understand his deep thoughts and inner world. There was no one to lean on, ask for advice, share an opinion, understand himself, even if not at a high level, but at least at a similar level. This disharmony between society and the individual usually causes the individual to become isolated. Without leaving the environment, Abai became spiritually isolated and alienated from it: "my body is full of bile, my body is covered with ulcers."

For Abai, life is meaningless, only death saves life. Abai's serious approach to death is striking and suggestive. According to him, meaningless life is false, death is real. It is better to die than to grieve for the futility of life. Read the Abai's poem about the death of Ospan:

Waving the flag without falling down,  
Not hiding from the enemy,  
Without turning away from the enemy,  
A young heart generously giving warmth,  
Without ruining your good life,  
Without draining your young energy,  
Flame without cooling the heart,  
Not losing hope after death,  
Spreading the wealth  
Not drying the green grass,  
The luminous river  
Seeing and not daring to drink water from it  
Without covering your happy face,  
Without running away,  
Without begging the dying man  
Beautiful you passed away! (Абай, Өлеңдер, 2020 :119).

The reason why we give the song in its entirety is that in this poem Abai feels a great attitude to death, only the title of the poem is dedicated to Ospan. The text of the poem contains a sharp criticism of the life of the great poet, his resentment at the society that did not understand him. Abai chooses death over a restless, meaningless life. Death is not to be feared, life is fleeting, death is the law, «the afterlife is death» (Абай, Өлеңдер, 2020 :144).

Only a good, meaningful life can overcome death. This philosophical conclusion can be seen in the poems written by Abai after the death of his son Abdrahman, and in another poem written about the death of Ospan. The question is not how long a person lives, but how they live:

What gives longevity,  
If only to see more and find more?  
What does a sluggard learn?  
If the Cup of life is not full of meaning? (Абай, Өлеңдер,  
2020 :146).

A man who deserves to be called a man, who does not denigrate his morals, who wants to serve his country, will not die, his good deeds and meaningful life will overcome death (Nurysheva, Amrebayeva, Amrebayev, 2020 :76).

Mind and soul are mine, body is mine,  
 “I” and “my” have two meanings.  
 “I” has no destiny to die from the beginning  
 If “mine” dies, let it die!

The spark, motivation is your “my”,  
 You day and night searching for carnal desires,  
 Justice, hubris, love, and -  
 When your spouse passes by the grave (Абай, Өлеңдер, 2020:168).

A conscious person does not die only if he seeks to improve himself, soul, spirituality and morality.

Think about whether he’s dead or not.  
 Leaving behind an immortal word,

that’s why they say that . The same can be said about Abai himself, his life is an excellent example of a meaningful life (Абай, Өлеңдер, 2020 : 143).

For Kazakhs, there is still no wiser and smarter person than Abai, and this is probably impossible. Abai’s knowledge is limitless. Undoubtedly, many generations will study the mysterious world of the great Kazakh poet, his issues, society and life.

## Conclusions

Having studied the life-meaning views of Abai, we can make the following conclusions. The Words of Edification and Abai’s poems are works dedicated to revealing the meaning of life. It can be said that

his whole life was an endless search for the highest meaning of life. Having experienced real existential loneliness, Abai could not get out of this state, but bequeathed to his descendants to think about the meaning of life, listen to his heart, work tirelessly, fill his life with science and education as early as possible.

Man is a creature of nature, the human «me», his body prove this. A person fills «my» with «me», his morals, good deeds, and exemplary life. Although the human body is dead, the spiritual imprint he left in life is immortal. The poet says that human life is a “special day of rest”, that only God knows the rest, and that there are no traces of many lives leading to many days.

A man who deserves to be called a man, who does not denigrate his morals, who wants to serve his country, will not die, his good deeds and meaningful life will overcome death. A conscious person does not die only if he seeks to improve himself, soul, spirituality and morality. Think about whether he’s dead or not/Leaving behind an immortal word, that’s why they say that. The same can be said about Abai himself, his life is an excellent example of a meaningful life [76, p. 297].

For Kazakhs, there is still no wiser and smarter person than Abai, and this is probably impossible. Kazakh writer and philosopher Abai is a canonical figure in Kazakhstani culture and society. The father of the Kazakh written literature, Abai, like Pushkin in Russia is considered an indisputable symbol of Kazakhness and even Kazakh statehood of contemporary Kazakhstan (Kudaibergenova, 2018: 22). Abai’s knowledge is limitless. Undoubtedly, many generations will study the mysterious world of the great Kazakh poet, his issues, society and life.

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