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PERCEPTION OF THE WORKS OF ABAI KUNANBAYEV IN FOREIGN EASTERN COUNTRIES

Abstract. The creative writings of Abai Kunanbayev occupies an important place in the history of Kazakh literature's international relations formation and development. In the article, based on the example of the creativity of the great Kazakh poet Abai Kunanbayev, literary ties of Kazakhstan with such foreign eastern countries as Iran, Pakistan, Turkey, Mongolia, China, India have been analyzed. The process of translating his works into Oriental languages is presented. Abai's poetry collections have been published in Urdu, Persian, Turkish and Mongolian. The prose work "Words of Edification" has been translated into Chinese and Korean. Thanks to these translations, Abai's creative heritage became available to a wide range of Eastern readers, scientists and literary critics, who evaluated Abai's creativity in newspapers, journals and introductory articles to the published books. Important aspects of foreign literary reception include speeches by foreign participants in the international conferences. The article discusses the reports of the researchers from foreign eastern countries. Most Eastern poets and writers, literary critics and literary historians have made comparisons of their own literary traditions with the poets. Eastern literary figures, showing respect for the spiritual national leaders, unconditionally raised Abai to the rank of the Teachers of the East. The relevance of the research topic is due to the fact that the perception of Abai's creative writings by Eastern literary critics, who recognize the special role and place of the Kazakh poet in the life of their people, contributes to the international popularization of Kazakh literature.

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Keywords: Abai, poetry, perception, literary connections, translation, the East.

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ШЫҒЫС ШЕТ ЕЛДЕРДЕ АБАЙ ҚҰНАНБАЕВТЫҢ ШЫҒАРМАЛАРЫН ҚАБЫЛДАУЫ

Аңдатпа. Абай Құнанбаевтың шығармашылығы қазақ әдебиетінің халықаралық байланыстарының қалыптасу және даму тарихында маңызды орын алады. Қазақтың ұлы ақыны Абай Құнанбаевтың шығармашылығы мысалындағы мақалада Қазақстанның Иран, Пәкістан, Түркия, Моңғолия, Қытай, Үндістан сияқты шет елдермен әдеби байланыстары талданған. Оның шығармаларын шығыс тілдеріне аудару үдерісі ұсынылған. Абайдың поэтикалық жинақтары урду, парсы, түрік және моңғол тілдерінде жарық көрді. «Қара сөздер» прозалық шығармасы қытай және корей тілдеріне аударылған. Осы аудармалардың арқасында Абайдың шығармашылық мұрасы шығыс оқырмандарының, ғалымдар мен әдебиет сыншыларының кең ауқымына қол жетімді болды, олар Абайдың шығармашылығына газет,

журнал беттерінде және жарияланған кітаптарға кіріспе мақалаларында баға берді. Шетелдік әдеби қабылдаудың маңызды аспектілеріне халықаралық конференцияларда шетелдік қатысушылардың сөз сөйлеуі жатады. Мақалада шығыс шет елдегі ғалымдарының баяндамалары қарастырылған. Шығыс ақындары мен жазушыларының көпшілігі, әдебиет сыншылары мен әдебиет тарихының мамандары өздерінің әдеби дәстүрлерін ақындармен салыстырулар жүргізген. Шығыс әдебиет қайраткерлері рухани ұлттық көшбасшыларға құрмет көрсетіп, Абайды Шығыс мұғалімдері дәрежесіне көтерді. Зерттеу тақырыбының өзектілігі қазақ ақынының өз халқының өміріндегі айрықша рөлі мен орнын мойындайтын шығыс әдебиет сыншыларының Абай шығармашылығын қабылдауы қазақ әдебиетін халықаралық деңгейде насихаттауға ықпал ететіндігіне байланысты болып табылады.

Алғыс: Мақала BR20281009 «Қазіргі әдебиеттану мен өнертанудың өзекті мәселелері» іргелі ғылыми зерттеу аясында дайындалды.

Кілт сөздер: Абай, поэзия, қабылдау, әдеби байланыстар, аударма, Шығыс.

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Восприятие произведений Абая Кунанбаева в зарубежных восточных странах

Аннотация. Творчество Абая Кунанбаева занимает важное место в истории становления и развития международных связей казахской литературы. В статье на примере творчества великого казахского поэта Абая Кунанбаева проанализированы литературные связи Казахстана с зарубежными восточными странами Ираном, Пакистаном, Турцией, Монголией, Китаем, Индией. Представлен процесс перевода его произведений на восточные языки. Поэтические сборники Абая изданы на языке урду, персидском, турецком и монгольском языках. Прозаическое произведение «Слова назидания» переведено на китайский и корейский языки. Благодаря этим переводам творческое наследие Абая стало доступно широкому кругу восточных читателей, ученых и литературных критиков, которые давали оценку творчеству Абая на страницах газет, журналов и во вступительных статьях к изданным книгам. К важным аспектам зарубежной литературной рецепции относятся выступления зарубежных участников международных конференций. В статье рассмотрены доклады ученых из зарубежных восточных стран. Большинство восточных поэтов и писателей, литературных критиков и специалистов по истории литературы проводили сопоставления с поэтами своих литературных традиций. Восточные литературные деятели, проявляя почтение к духовным национальным лидерам, безоговорочно возвели Абая в ранг Учителей Востока. Актуальность темы исследования обусловлена тем, что восприятие творчества Абая восточными литературными критиками, признающими особую роль и место казахского поэта в жизни своего народа, способствует международной популяризации казахской литературы.

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Ключевые слова: Абай, поэзия, восприятие, литературные связи, перевод, Восток.

1. Introduction

The cultural ties of the Kazakh people with the peoples of the East have existed since ancient times, when the works of the oriental poets were transmitted orally, while they were subject to some changes and additions. As a result, Kazakh oral art was replenished with new themes and plots. The classical poetry of the East influenced on the creativity of many

Kazakh poets and, in particular, the creativity of Abai Kunanbayev. Well-known literary studies scholar Sh.K. Satpayeva in her book "Kazakh Literature and the East" noted: "A number of his poems and the poem "Iskander" were created in the style of eastern classical poetry, in which the traditions of the Kazakh national, eastern and Russian cultures are synthesized. Romantic poems "Azim", "Masgut" by Abai were written based on "One Thousand and One Nights"" (Satpayeva, 1982: 10). The eastern literary connections of the Kazakh people, which were already established in folklore, have continued and continue to develop at the present period.

The creativity of Abai Kunanbayev occupies an important place in the history of the formation and development of international relations of Kazakh literature. Thanks to his published translated works, international conferences in honor of the great Kazakh poet, numerous responses to the creative heritage of Abai, literary and cultural ties with such foreign eastern countries as Iran, Pakistan, Turkey, Mongolia, China, and India have developed.

The relevance of the research topic is due to the fact that the perception of Abai's creativity by Eastern literary critics, who recognize the special role and place of the Kazakh poet in the life of the nation, contributes to the international popularization of Kazakh literature.

2. Methods and materials

2.1 Methods. In preparing the article, historical-literary, systemic and analytical research methods were used. In order to comprehend the methodology of comparative literary studies, the works of foreign scientists such as R. Ingarden, H.R. Jauss, V. Iser, S.Fish have been studied. It was revealed that modern level of development of translation studies reflects the textbook "Introduction to Translation Studies" (Alekseyeva, 2012), the training manual "Theoretical Foundations of Comparative and Contrastive Literary Studies" (Amineva, 2014) and the article «Cross-Cultural Migration and the Academic Boundaries of Comparative Literature» in the journal "Comparative Literature Studies" (Zhao and Yang, 2020) are devoted to comparative studies. About international literary relations O.E. Pokhalkenkov writes in the article «On the issue of literary connections between German and Russian literature» in the journal «Bulletin of the Chelyabinsk State University» (Pokhalkenkov, 2010) and the author of this article and M. Khabutdinova in the journal «Keruen» (Mashakova and Khabutdinova, 2021).

2.2 Materials

The sources translated into Russian and collected in the collection of scientific articles «Abai Kunanbaev's creativity in foreign reception» served as the main material for the study of the reception of Abai Kunanbaev's creativity in foreign eastern countries. This book was prepared by the staff of the Department of International Relations and World Literature of the M.O. Auezov Institute of Literature and Art and published in 2016. The collection «Abay Kunanbayev's Creativity in Foreign Reception» contains reviews in newspapers and magazines, prefaces and afterwords in the books published in foreign languages, texts of reports at conferences, the authors of which are foreign literary critics, writers, poets, translators. One of the compilers of the collection is the author of this article. Collection «Abay Kunanbayev in foreign reception» shows the extent of interest in Abay's

creative writings in foreign countries. It presents 24 CIS and foreign countries. It covers the period from 1940 to 2016.

3. Discussion

The first translations of some poems by Abai into foreign languages were published in the first half of the XXth century. At first, these were translations into Chinese and Mongolian, which caused responses among Chinese and Mongolian professional readers. In the 70s of the XX century, certain poems by Abai appeared in English, German, Arabic, but his main works – the poems “Masgud”, “The Tale of Azim”, “Iskander” and the essay “Words of Edification” – remained out of sight of translators for some time.

The next stage of the renewed interest in Abai’s poetry took place already in the period of independence. The intensification of the process of translating Abai’s works into foreign languages is due to the fact that in 1995 the celebration of the 150th anniversary of the Kazakh poet took place at the international level. In the Year of Abai, books with his selected poetic works appeared in Urdu, Persian, Turkish and Mongolian. “Words of Edification” has been published in Chinese and Korean. Thanks to these translations, Abai’s creative heritage became available to a wide range of Eastern readers, scientists and literary critics, who evaluated Abai’s creativity in the newspapers, magazines and introductory articles to the published books.

In Islamabad, the book “Selected Poems of Abai Kunanbayev” was published by the Academy of Literature of Pakistan with the preface “Abai – the pride of the era” by the literary critic and translator H.I. Yasir, in which he compares Abai Kunanbayev with the national poet of Pakistan, Muhammad Iqbal. The author of the preface finds a lot in common between these great poets: “Abai is a fighter for good and peace, and like Iqbal, he was deeply worried about the illiteracy of Kazakh youth” (Yasir, 2016: 194) or “Abai and Iqbal are consonant in their views on religion, traditions, education” (Yasir, 2016: 194). Abai Kunanbayev studied at a madrasah in the city of Semipalatinsk, then at Russian school, and thanks to his extraordinary abilities, he easily mastered knowledge. It should be noted that Iqbal was born and worked a quarter of century later than Abai. After graduating with a gold medal from college in Lahore, he continued his studies at Cambridge, where he prepared his Doctoral thesis, which he successfully defended in Germany at the University of Heidelberg. Both poets were educated people for their time, and realizing that only through knowledge the development of the nation can take place, they urged their people to enlightenment. The educational activity of Abai was noted by the Pakistani scholar with the following words: “For the people, who were lost in the darkness of ignorance, Abai lit a fire with his poetry and showed the way to freedom. His poems were like an insight” (Yasir, 2016: 195). The commonality of the views of Abai and Iqbal is also manifested in their progressive, revolutionary ideas. In his poems, Abai indignantly wrote about the vices of the feudal and bureaucratic nobility, about tribal civil strife, and he fought for the unity of the nation. Iqbal’s poetry is permeated with the ideas of romanticism, which were reflecting the spirit of the times – the national awakening and liberation movement.

After the publication of the book “Selected poems of Abai” in the Pakistani newspapers “The Pakistan Times”, “The Nation”, “The News”, “The Muslim” the articles dedicated to Abai Kunanbayev were published. The following statements can be read in them: “The

book "Words of Edification" will be read both after 50 and 100 years, just to understand how far we have advanced along the path shown by Abai, and whether we are worthy of being called followers of the Great Teacher" (The Pakistan Times, 1995). "Abai is the mirror and soul of the people who have lived for centuries in the steppes in the center of Eurasia" (The Pakistan Times, 1995). The authors of the articles put Abai on a par with the classics of the world literature "Peoples who have reached the highest level of civilization have given Swift, Molière and Gogol to the world. The Kazakhs gave Abai" (The Nation, 1995). "Abai is not only the poet of the Kazakh people, he is a personality of the world culture" (The Nation, 1995).

Noting the nature of the reception of Abai's creativity in Pakistan, the continuity of educational and civic position in literary criticism, which is inherent in many Eastern historical and literary schools, is evident. Pakistani critics paid special attention to the role of the Kazakh poet in spiritual development of the people, and they noted that "Abai in his creativity criticized ignorance, arrogance, the desire to live at the expense of someone. Abai especially disliked laziness, idleness, seeing in them the main evil, the source of corruption of the people and many of their bad deeds. ... Abai singled out five high moral qualities: persistence, diligence, thoughtfulness, moderation and kindness, he urged for maintaining and developing these positive qualities" (The News, 1995).

Sumayra Aslam told how the celebration of the 150th anniversary of the great Kazakh poet was held at the Pakistan Academy of Literature. She highlighted the speech by Tariq Rehmani, professor of linguistics at Qaid-e-Azam University, who "compared Abai to Sir Saeed and Raja Ram Mohan Itai, who accepted certain aspects of Western power, such as modern knowledge, but did not avoid their cultural past" (Aslam, 1995).

In Persian, the book "Works and Thoughts of Abai" was published in Tehran by the "Surush" publishing house with a foreword by R. Islami. In it, he points out the existence of some similarities between the Kazakh and Iranian peoples: "These cultural commonalities are found both in the customs and traditions of the people, and in modern realities of this country. In the Kazakh and Persian languages, often there are many words, which, in turn, explain the commonality of our cultures" (Islami, 2016: 109).

In the studies of Kazakh scholars in Abai studies, the ideas of poetic impact of Persian poetry on the creativity of Abai have long been developed. In the preface to the Iranian edition of Abai's works, R. Islami also draws attention to the fact that Abai showed interest in Persian poetry: "The precious heritage that the skillful Kazakh poet and erudite person Abai Kunanbayev left behind proves that he turned to the culture and rich literature of Islam and Persian civilization. In his works, he repeatedly wrote about the poets of Iran, such as Ferdowsi, Nizami Ganjavi, Saadi Shirazi. And he sought help in his creativity in the souls of those great people. And this, in turn, is a proof of the respect of the Kazakh outstanding poet in relation to the Persian poets" (Islami, 2016: 109-110).

The same book presents an introductory article "Architect of Culture and Civilization" by the Iranian literary critic Ali Asghar Shirdust, who begins it with reflections on the fact that in every nation there are such outstanding personalities who played a big role in the spiritual and cultural development of their nation. According to A.A. Shirdust, among the Kazakhs it was the poet and thinker Abai Kunanbayev: "he is the personification of the tra-

ditions, customs, language, culture, civilization of the Kazakh people. The Kazakhs, using his popular expressions in life, explain the essence of their people and society. His works take us back to the past traditions, show nomadic Kazakh auls and shepherds driving their huge herds to pastures, they remind the forgotten Kazakh songs and a wide river of music that washes the humanity of their spirit in its stream" (Shirdust, 2016: 111).

Of course, the Turkish publicity, which is striving to develop relations in all spheres of life of the newly acquired historical relatives, could not stay away from the world recognition of Abai's creativity. The book "Selected Works of Abai", which was published in Ankara by the publishing house "Kamer", is accompanied by the introductory article by Ziya Yilmazer. In his opinion, Abai is a symbol of wisdom in the public life of the Kazakhs. In conclusion, he writes: "This book is the result of the efforts of the TURKSOY. It is a symbol of friendship between Kazakhstan and Turkey" (Yilmazer, 2016: 332).

In Mongolia, the book "Abai Kunanbayev. Selected Works" was published with a foreword "The Great Poet of Asia", which is written by the well-known Mongolian writer and playwright, Doctor of historical sciences Khabyshiin Islam. The Mongolian scientist noted that the Mongolian and the Kazakh peoples, being nomadic peoples from ancient times, are close in their life style. In his opinion, both peoples have great people who glorified their countries. Among the Mongols, this is Temujin, the son of Yesugei bogatur, among the Kazakhs, Abai Kunanbayev. One, known as Genghis Khan, was a great commander, and the other was a poet. They are separated by six centuries, but both have become famous throughout the world. Drawing such interesting parallels, Khabyshiyin Islam draws attention to the fact that Abai was born under the mountain that preserved the name of the great Genghis. The Mongolian writer writes about the personality of Abai: "Over the past 150 years, Abai has still remained the brightest star of the Kazakh culture" (Islam, 1995: 3).

Important aspects of foreign literary reception include speeches by foreign participants of the international conferences. Anniversary events in honor of Abai were held abroad and in the homeland of the poet. An international conference was held in Almaty, at which representatives of many CIS and foreign countries made presentations. The presentations of the guests from foreign eastern countries are interesting.

One of the confirmations of the recognition of the great Kazakh poet by the world community is the participation of Ali Akbar Velayati, a well-known Iranian statesman, in the work of the anniversary international conference. In 1995, he worked as Iranian foreign minister. In his opinion, "Abai plays the same role in Kazakh literature as the great Iranian poets in our country. With his ingenious and divine talent, he raised Kazakh classical literature to the unprecedented height, and its fame went beyond the borders of Kazakhstan, and now the creativity of Abai and other classics of your literature is being studied at the world level" (Karypk, 1995: 102). In his report, A.A. Velayati highlighted the important role of Abai in the formation and development of the links between Kazakh and Persian literature: "It was thanks to Abai that many Persian and Arabic words entered the Kazakh language. His creativity strengthens the commonality of our cultures. Studying the creativity of such great poets as Rudaki, Firdousi, Saadi, Nizami and Hafiz, he introduced new themes and motifs into Kazakh literature" (Karypk, 1995: 102).

The speech of Ahmad Hasan Dani, Professor of Islamabad University, Director of the Center for Civilizations Studies of Central Asia, was thorough and informative. He received his PhD from the University of London. The Pakistani scholar specializes in the history and culture of the peoples of Central Asia. In the report "Abai – his land, people and mission" A.H. Dani demonstrates an excellent knowledge of the history of life of the Kazakh people and the life of its best representative – the poet and thinker Abai Kunanbayev. The author draws attention to the poet's homeland: "Abai comes from a beautiful land with many mountains and lakes, and his soul and heart are on Chingistau" (Karpyk, 1995: 116), to the formation of Abai as a poet: "His first poems, called "Autumn", he wrote under the impression of what he saw and heard in the childhood" (Karpyk, 1995: 117), and also analyzes his creativity: "For such a poet, whose heart and mind were concerned about family strife and tribal discord, it is quite natural that he was deeply cared about his people and his country. He always worried about his nation... On the other hand, his native country was also a source of his inspiration. His soul was linked to his native nature, and we find a reflection of the homeland in his creativity" (Karpyk, 1995: 118). A.H.Dani enthusiastically describes the nature of the Kazakh land, drawing attention to the yellow hills, green meadows, huge silvery expanses of feather grass that Kazakh nomads could admire. Showing his respect for Abai, he expressed the opinion that thanks to the poetry and wisdom of this great person, one can learn to live in peace and love.

Among the speakers there was the Indian scientist Sharma Rakesh. He devoted his speech to the progressive views of the Kazakh poet: "Abai's creativity is based on a progressive worldview. In many of his works, he depicted the miserable state of the people living in darkness and poverty, sharply criticized the negative aspects of life. The poet skillfully showed the life of various social strata of the Kazakh society, exposed the cruel, hypocritical and ignorant rulers" (Karpyk, 1995: 137).

Another participant of this conference was Zhakyp-Myrza, Vice-President of the Xinjiang Public Academy (China). He spoke about the ceremonial activities dedicated to the 150th anniversary of Abai Kunanbayev that took place in the People's Republic of China and especially in the Xinjiang Autonomous Region. Zhakyp Myrza finished his speech with the following words: "Great Abai has taken a worthy place in the world. He is our teacher in spiritual culture. His poetry is honored both in the homeland – Kazakh, Kazakhstan land, and in Xinjiang – China" (Karpyk, 1995: 129).

"Abai is the spiritual father not only of the Kazakhs, but of all Turkic peoples. Abai is our common heritage, but if we don't study his creativity and know it properly, how will he be our common?" (Karpyk, 1995: 176) – with these words, Namyk Kemal Zaybek, who at that time held the position of the chief adviser to the President of the Republic of Turkey, began his speech. He spoke about the fact that since the mid-1990s, the study of Abai's creativity has been introduced into the school curriculum in Turkey. In addition, in 1995, scientific symposiums, solemn meetings were held, at which the ideas and creativity of Abai were promoted. "Education, work, respect for a person – Abai thought about such simple and important things. And if his thoughts become the wealth of all people, then there will be no wars, and peace will reign on earth" (Karpyk, 1995: 177) – said N.K. Zaibek, with whose opinion everyone can agree.

4. Results

In the article, based on the example of the creativity of the great Kazakh poet Abai Kunanbayev, literary ties of Kazakhstan with such foreign eastern countries as Iran, Pakistan, Turkey, Mongolia, China, India have been analyzed. The process of translating his works into Oriental languages is presented. It was revealed that Abai's poetry collections have been published in Urdu, Persian, Turkish and Mongolian, the prose work "Words of Edification" has been translated into Chinese and Korean.

As one can see, the appearance of Abai's works in oriental languages led to the renewal of the historical and cultural kinship and literary and typological commonality of the Kazakh people with the peoples of the foreign East, especially with Muslim countries. It is no coincidence that the majority of Eastern poets and writers, literary critics and specialists in the history of literature made comparisons with the poets of their literary traditions.

5. Conclusion

Considering the reviews and speeches of Eastern poets, writers, literary scholars and public figures at the conferences, it should be noted that the works of Abai, which were created in the last century, still have not lost their universal significance and continue to enhance the spiritual mutual enrichment of the peoples in the modern world. Eastern literary figures, showing respect for the spiritual national leaders, unconditionally raised Abai to the rank of the Teachers of the East. In addition, the international recognition of the classic of Kazakh literature clearly demonstrates that Abai's creativity is of great importance in the development of international literary relations of Kazakhstan.

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