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RELIGIOUS VIEWS RELATED TO EDUCATION IN THE EPIC NOVEL BY M.O. AUEZOV «THE WAY OF ABAY»

Abstract. Religious views, religious motifs and other artistic means in the works of M. Auezov has not yet been fully studied. A big problem is that there are still no fundamental studies on this topic, let alone several scientific articles and monographs. This is also an indicator that we have not fully mastered the field of musicology. The reason for this is M. Auezov was probably under the influence of the religious censorship of his time. However, it is impossible to notice religious attitudes and practices in the creative heritage of the writer and scientist. An example of this is the abundance of religious and educational details in the epic novel «The Way of Abay». Despite the importance of this epic novel in Kazakh literature, the work has not been fully studied from this point of view. The article analyzes the attitude of Abay and the society in which he lived to religious education, enlightenment in modern times, and science in M. Auezov's epic novel «The Way of Abay». The author considers the reason for the misunderstanding Abay by the heroes around him, who sought to simultaneously study science, education of the East and the West and propagandized it for others. The main character of the work, Abai's religious views and understanding, his education and training, his conversion to true Islam, his attitude towards the Muslim religion in the country, his critical attitude towards it are filtered from all sides. The analysis also pays attention to religious works and provides comparative analysis. The epic-novel provides excerpts from contradictory reflections between characters related to education, and the conclusion is summarized by thoughts cited from the verses of the Quran and the hadith of the prophet.

Keywords: M. Auezov, teaching, education, religious teaching, Islam, Quran, hadith of the prophet.

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М.О. Әуезовтің «Абай жолы» роман-эпопеясындағы оқу-білімге байланысты діни көзқарастар

Аңдатпа. М. Әуезовтің шығармашылығындағы діни көзқарастар, ондағы діни мотивтер мен өзге де көркемдеуіш құралдар әлі күнге дейін ғылыми зерттеу өзегіне алынып, толыққанды зерттелген жоқ. Тек бірлі-жарым ғылыми мақалалар мен монографиялардың бөлімдерін айтпағанда бұл тақырыпта әлі күнге іргелі зерттеудің жоқтығы үлкен мәселе. Бұл да бір әуезовтану саласын толық игермегендігіміздің көрсеткіші. Бұған себеп М. Әуезовтің өз заманындағы діни цензураның болуы әсер етсе керек. Әйтсе де қаламгер әрі ғалымның шығармашылық мұрасынан діни көзқарастар мен қолданыстары байқамау мүмкін емес. Оған мысал «Абай жолы» роман-эпопеясындағы діни-ағартушылық сипаттағы детальдарының көптеп кездесетіні. Бүгінге дейін осы роман-эпопеяның қазақ әдебиетіндегі маңызына қарамастан, шығарма бұл тұрғыдан әлі толыққанды зеттелмеген екен. Мақалада М. Әуезовтің «Абай

жолы» роман-эпопеясындағы Абайдың және ол өмір сүрген қоғамның діни білімге, жаңа замандағы оқу-ағартушылыққа, ғылымға көзқарастарына талдау жасалады. Шығарманың бас кейіпкері Абайдың діни пайымы мен түсінігі, оның осы жолда алған білімі мен тәлімі, оның шын мұсылмандыққа бет бұруы мен елдің ішіндегі мұсылман дініне көзқарасы, оған сыни көзқарасы жан-жақта сүзгіден өтеді. Талдау барысында діни еңбектерге де назар аударылып, салыстырмалы талдау жасалады. Шығыс пен Батыстың ғылымына, оқу-біліміне қатар ұмтылған және де оны айналасындағыларға насихаттаған Абайды төңірегіндегі кейіпкерлердің түсінбеуінің мәні ізделеді. Роман-эпопеядағы оқу-ағартуға байланысты кейіпкерлер арасындағы кереғар ой-пікірлерден, тартысқа толы диалогтардан үзінділер беріліп, қорытынды Құран аяттары мен пайғамбар хадистерінде айтылған ойлармен түйінделеді.

Кілт сөздер: М. Әуезов, оқу, білім, діни оқу, ислам діні, Құран, пайғамбар хадисі.

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Религиозные взгляды связанные с обучением в романе-эпопее М.О. Ауэзова «Путь Абая»

Аннотация. Религиозные взгляды, религиозные мотивы и другие художественные средства в творчестве М. Ауэзова до сих пор полностью не изучены. Большой проблемой является то, что до сих пор нет фундаментальных исследований по этой теме, не говоря уже о нескольких научных статьях и монографиях. Это также является показателем того, что мы не до конца освоили область музыковедения. Причиной этого является М. Ауэзов, вероятно, находившийся под влиянием религиозной цензуры своего времени. Однако нельзя не заметить религиозные установки и практики в творческом наследии писателя и ученого. Примером тому является обилие деталей религиозно-просветительского характера в романе-эпопее «Путь Абая». Несмотря на значимость этого романа-эпопеи в казахской литературе, произведение с этой точки зрения до сих пор не изучено в полной мере. В статье анализируется отношение Абая и общества, в котором он жил, к религиозному образованию, просвещению в новое время, науке в романе-эпопее М. Ауэзова «Путь Абая». Рассматривается причина непонимания окружающими его героями Абая, который стремился параллельно к науке, образованию Востока и Запада и пропагандировал его для окружающих. Религиозные взгляды и понимание главного героя произведения Абая, его образование и подготовка, его обращение в истинный ислам, его отношение к мусульманской религии в стране, критическое отношение к ней фильтруются со всех сторон. В ходе анализа также уделяется внимание религиозным произведениям и проводится сравнительный анализ. В романе-эпопее приводятся отрывки из противоречивых размышлений между персонажами, связанных с образованием, а также вывод обобщается мыслями, приведенными из аятов Корана и хадисов пророка.

Ключевые слова: М. Ауэзов, обучение, образование, религиозное обучение, ислам, Коран, хадис пророка.

1. Introduction

The great Kazakh Abay not only became a poet who wrote down the verses of his pen on paper, and when inspired to reveal the secrets of his heart, but also called on the illiterate Kazakhs to read, learn about their surroundings, master science, and art. Each of his poems and swear words is a real beacon to understand the secret of life and lead to the knowledge of the truth. Many literary critics have studied the fact that a person who learns from the words of wise Abay and instills in his intuition can do something positive for humanity.

And the writer M. Auezov, who knew Abay very well, was full of Abay's name from his childhood, was acquainted with his work and life, and even saw and blessed by him in his novel-epopee «The Way of Abay» describes Abay's special soul for the Kazakh people at a very high level. The image of Abay in Auezov's pen has risen to the level of a unique person who strives to learn knowledge and teachings, loves justice, recognizes the truth, and becomes a son of the people.

The foundation of the science of agriculture, its formation as a science and a subject of study began and was realized at the Kazakh National University named after al-Farabi. While teaching at this university, M.O. Auezov completed the following fundamental works in the field of Abay studies: he created a scientific biography of Abay; wrote a monographic study about Abay (Auezov, 1985: 45); Abay gave birth to the novel-epic «The way of Abay» about Abay's time; Formed the science of «Abaytanu» (Dadebaev, 2021: 147).

«The talent of the great writer and the great scientist-thinker is naturally combined with the wide range of Mukhtar's talent. There is only one artistic idea in his writing laboratory – the fate of the great Abay – as a lofty task, which inspired him throughout his life, and his topical theme was Abay (Ybyrayev, 1997).

To reveal the image of Abay and convey it to the reader in a convincing way, the writer carefully studied every word of the poet's poems and then took a pen in his hand. While most of Abay's poems are aimed at encouraging the Kazakh people to study education and science, based on these poems the writer was able to show examples of advice related to education, religious studies, beliefs.

The poet Abay, who mastered the literature and culture of the East and the West says:
«Searching for science,
Aiming for the world,

I looked in both directions «– There is no doubt that one side of the world here in the West and the other is the East (Kunanbaiuly, 2022: 48).

«My east is the west, my west is the east,» says Abay, who is widely acquainted with European literature and culture. This is probably what he said with excitement after mastering the works of Western thinkers. There is evidence that Abay was well acquainted with Western thinkers. There were books by the authors, Spencer, Spinoza, Descartes, Mill, Draper, Charles Darwin, Shakespeare, Goethe, Schiller, Heine, Byron, Balzac, Mickiewicz, Dumas, etc. also in the Semipalatinsk library in the time of Abay and all of these books fell into the hands of Abay. The catalog of Abay's books in the Semipalatinsk library of the Semipalatinsk branch of the Russian Geographical Society and the American writer J. Kennan's data is proof.

Mukhtar Auezov, the founder of Abay studies, says about Abay's creative connection with the East: "Not only did he take Yassawi, Bakyrangani, Sufi Allayar who were teaching only Sufi mysticism in madrassas as an example for himself but also commend those of whom he commented" (Auezov, 1967: 56). This was Mukhtar's attempt not to portray Abay, whom he glorified, as too religious. And that was the demand of that time. After all, the people themselves became accustomed to the policy of the Soviet government, and the official ideology began to take root. Today, as a country free from dependence and independence, we have reached the day when we connect the true teachings of Abay with the Holy Quran and the hadiths of the Prophet.

Mukhtar Auezov's epic novel «The Way of Abay» immediately reveals that Abay was an educated Muslim. It is clear that there is evidence of this in the work of Abay, his literature, his attitude deriving from the Koran, the hadith, and the first and most importantly, his weaving of the mind, as well as the study of the Russian language. The writer demonstrates Abay's collection of teachings, the strength of his religious views through his dialogue with his brothers around him, especially with his father, through his views on various situations in the country. It is also clear from the novel that Abay did a lot of research to convey his religious views on education.

2. Materials and methods

2.1 Research methods

A historical-comparative analysis was made to analyze the religious views on education in Auezov's novel-epopee «The Way of Abay» and to determine the semantic-structural system.

During the writing of the article, based on the method of historical-comparative analysis, the methods of systematic analysis, complex analysis, interdisciplinary analysis, semantic systematization of religious views were used to determine the religious views of the characters related to education.

2.2 Material description

The main object of the research article is M. Auezov's epic novel «The Way of Abay». The various research works of domestic scientists on the art of Abay and the writer M. Auezov were used.

In the study of the life and work of Abay, the main character in the novel, M. Auezov's work is very important. Apart from the novel, his scientific works related to the life of Abay were also given the main attention. At the same time, in order to assess how the poet's path to education and educational works were reflected in the epic novel, the works of M. Myrzakhmetov, T. Zhurtbay, J. Dadebaev and other scientists were considered.

3. Discussion

Since the epic novel «The Way of Abay» is about Abay, the great educator-reformer of the Kazakh people, the only person who was a thinker, we often come across stories and plots based on education in the line of work. Also, if we say that the protagonist's work in real life, which was the greatest direction in the writing of the novel-epic, in Abay's poems we find a lot of poems about Islam, the knowledge of God, and the recognition of his power. In addition to the poems of the poet, his wise-words 12, 13, 38 also emphasize the concept of «faith», Allah the Creator.

M. Auezov who certainly formed the doctrine of Abay-studies, before writing the novel asked the poet Kokbay who saw Abay in person to say a word about Abay, and he wrote: «Abay was a real Muslim. However, his belief was not Islam as mullah's teaching on the outside, but he was a Muslim who found it with deep thought and in his heart. He criticized the word of the book, the word of the mullah, the way of the Shari'a, and took only the basis and purpose of the religion, and accepted it as the true religion. Abay's religion was the religion of pure reason, which was found in this way in Islam, with great criticism.» This description, written by a contemporary, is reflected in the novel. The following examples have verified this point.

At the end of the first volume of the novel, Kunanbay has three faults to Abay when the father and son talk alone. Let's pay attention to it:

«Kunanbay looked coldly, guiltily:

– You studied, got an education, saw a teacher. We grew up ignorant. But why doesn't that knowledge mean honoring your parents in public? What will you achieve if you quarrel in front of your father? « (Auezov, 2013: 28).

«It is true that a young person's debt to an adult, a child's debt to a parent is a moral and a gift. Abay did not want to argue.

– Your guilt is justified. I indeed am to blame. Forgive me please! he said» (Auezov, 2013). His father paused a little and spoke again.

«I was going to tell you when the time came.» I see three kinds of blemishes on your head. Listen to that! – he said.

– First of all, you do not distinguish between cheap and expensive. You keep everything you have low. You don't know that. You laugh a lot and throw yourself into it. You're shallow! Both dogs and birds lick the flat water. Second, you don't recognize the friend and enemy. You don't treat a friend friendly, and enemy with hostility. There is no secret cold sore inside. A man who begins to form a nation cannot be like this. The country does not circle him. Third, you are Russianist. You go with this perspective. You think that religion ignores Muslim!» (Auezov, 2013: 67).

From this dialogue between father and son, all three of Kunanbay's flaws in the image of a true Muslim are qualities that should not be seen in a submissive Muslim. This dialogue between the characters shows that the author portrays Kunanbay in a harsh and intrusive image and that the opinion of Kunanbay, and a father who ruled the country and started a lot, is not always the same as that of Abay who was open-minded, educated, portrayed his father as a person who did not always support him and had his own opinion.

Of course, Kunanbay considered it his duty as a father to send his son to study to become an educated Muslim. However, criticizing Abay for saying in his poem «Love all mankind as a brother», he says and curses as «you are a democrat», «you don't look friendly to a friend and with hostility to the enemy», and «you are for Russians» for which you seem that blasphemy deviates not only from Islam but also from general moral norms. The words of the protagonist Kunanbay, who says the same thing, seem to define his cruel image. In this regard, it is correct to look at Abay from any angle. Acknowledging his debt to his father, he mastered the qualities of a true Muslim. His sociability, his effort to teach as much as possible to those around him, not discriminating people, seeing everyone equal, all of these in fact please both the father and others. The presence of these noble qualities can be said to be the result of studying and seeking to know God. Kunanbay's statement that Russification is considered alien to Muslims must have been formed and had a certain meaning among the mullahs. Because thoughts about this can be seen in several parts of the novel. That is, there is no need to study in a country of another religion, it is considered a waste of time. However, Abay strongly opposes such a dark view. As Abay grew up recognizing that reading was not limited to Muslim principles or hadiths, that other countries had exemplary heritage and qualities, and that the path of learning was endless, he gave three sharp and clear answers to his father's three faults.

« – I dispute all three of these statements, father. I say I'm right. First of all, you have leveled the shallow water. I would rather prefer to have shallow water which is useful for one and a half people with tools, without tools, for the elderly, for all ages than the water in the well. Secondly, you mentioned the approach that the country will take. You mentioned the character of those who rule the country. As far as I know, the country was once like a sheep. A lone shepherd would guide a flock of sheep as say «ait», and by saying «shait» guide to an inhalation. Eventually, the country became like a camel. If you throw a stone in front of a camel and say «kneel», he will turn around. And today's country is moving away from the old greed, badness, and meekness, and eyes opened. Now the country is like a horse. Only a shepherd who has endured to see in the frost and storm, in the rain, who made no effort to spare his life, covered with snow and ice, made a bed and pillowcases from his clothes and sleeves. An only sympathetic and kind person will take care of ... Third, you spoke about Russians. For the people and me, the most precious thing in the world is knowledge and art. That art is in Russian. If I get something that I can't get from all life, will it be a place for me? ... I may be ignorant, but it will not be a virtue ... he said» (Auezov, 2013: 88).

Both the Islamic teachings and the Western teachings that Abay studied are spiritual food for humanity. It is impossible to know the world without it. In fact, in the first surah «Alaq», Allah sent to His servant beginning with the word «Read!»: «Read in the name of your God, the Most Gracious, Most Merciful: 1. He created man from blood. 2. Read! Your God is the most honored. 3. Taught with such a pen. 4. He taught mankind what they did not know» have been said (Kuran Karim, 1991). In one of the hadiths of the Prophet Muhammad (peace and blessings of Allah be upon him) about education: «Strive to get an education, even from China, because it is the duty of every religion to try to get an education, « he said, emphasizing the importance of education for a Muslim child (100 hadiths of our Prophet Muhammad (pbuh). Or, in conclusion, we see that Abay's views on education are connected with the thoughts given in the Qur'an and the hadiths of the Prophet Muhammad (peace be upon him).

And in the second volume of the novel «The Way of Abay,» he is much more mature than a child, he is more educated, sees more, and opens his eyes, as for Abay, who has reached a level where he can distinguish between the black and white of the situation in the country and find a fair connection, here are some excerpts from the educational events that took place around him:

«Today, Baimagambet is sitting along with Abay on a long journey, riding a horse with a long horsewhip, telling the story of the novel» Black Age – Marta «, which was not mentioned a few days ago. The adventure of this novel is about Dik, a nobleman who had a different religion from the royal religion. About his relishing, pure heart, arrogance, giant hero – Red Beard. About the Black Age, a brutal spy from the Inquisition court. It's an adventure, a difficult story with a hundred knots. Baimagambet slowly develops the structure of this interesting novel written in the book without breaking or making mistakes» (Auezov, 2013: 186).

In this passage, Abay seems like not only one of the young people seeking education but also as a leader teaching those around him and encouraging them to learn something and a leader who can motivate his peers and friends.

From these lines, it is possible to see that Baimagambet got acquainted with the classic poets and writers of Western literature and learned a lot about education from them. We have already mentioned that Abay was also familiar with Western literature, and read and thought about the books of many thinkers in the Semei library at that time. Baimagambet's acquaintance with Western literature, who was with Abay at the time of the novel, also means that Abay was acquainted with one of the world's masters.

And in the next part, it means Abay's connection with Russian literature, who were his favorite authors: «Abay opened the page of a book, found the right place, looked at those pages, squinted and was a little confused. His eyes are on the second book. These two books are books that many people in the village, except Abay, still do not understand in terms of language and secrets. Books of two poets, which were respected only by Abay. It is Pushkin and Lermontov» (Auezov, 2013: 148).

These passages show not only that Abay was an inquisitive young man, but also a general attitude to education at that time.

Abay devoted his whole life to the search for knowledge and science. He was well acquainted with the rich heritage of the Eastern countries with religious backgrounds, such as «Hikmets», «Hafiz», «Sheikh», «Rauai», and was able to combine the search with Western literature. Getting acquainted with the works of Russian scholars Pushkin and Lermontov, he encourages all friends, relatives, and brothers around him to read. In this way, the enlightened side of the wise Abay is revealed.

«From these two, Little Mullah's thought was different. He has not yet approved of Abay.

– «Discussion has been opened», which means that you read Mantikh Ghakaid and understand «Kafiya», «Sharh Gabdulla» without a khalifa, without a hazret, without a lecture, then it is necessary to tell. Otherwise, it is impossible to say here that the Russian «muttered» that he understood some «shitri-mytri». Yours is also a mistake, Abay! – he said» (Auezov, 2013: 98).

Here, of course, it is wrong for a mullah not to recognize the Russian country and its science. Therefore, it is the duty of every person, regardless of nationality, to study useful science. Molda strongly disagrees with Abay's statement that «my mind has been opened» with Russian language in the sense that «my mind has been opened thanks to the Russian language.» Maybe he didn't want to recognize the science of a non-Muslim country. Education in this country seems like an empty activity for a молда (mullah). Abay responds to the little mullah with the following insight and quick-wittedly.

– You say «no scholar has said». Besides others, what would you say about the хадис (hadith) of the Prophet (peace and blessings of Allah be upon him) that says, «The black ink used by a scholar is more valuable than the blood of a martyr?» Secondly, is the name of a scholar who wrote the history of all creations in the book of «Kissasul Anbiye» also a science? Is it a consolation to know the behavior of the human race, of all races, only in terms of «Forty Hadiths», «Lauhynama», «Fiqh Qaidani? – «would say» (Auezov, 2013: 259).

Indeed, in conveying this idea, M. Auezov uses the religious words of many unfamiliar Arabs to show the differences between the mullah and the two, and that Abay is a man of intellect who does not renounce useful teachings.

If we reveal the meaning of the words used in the Arabic language at that time, for example, the meaning of the word «pagan» is – «fire-worshiper», the Kazakh meaning of «nasrani» is the word «Christian». Just like this «qaddim» also means ancient times, «Fihqqaidani» – Islamic law, «Qissasul Anbia» – the story of the prophets, «fahimmu» – understanding, or it gives the meaning of mastery or learning («Gaqaid» – the principles of discipline, «qafiya» – harmony, «mantih» – logic, which means the doctrine of right thinking).

From Abay's answer to the hadith of the Prophet, we can see that Mukhtar Auezov was an expert in Islamic teachings. The meaning of the word «martyr» in the hadith is profound, that is, he gives the name «martyr» to those who died fighting for Allah. It is said that the dead will enter Paradise. In this case, the fact that the black ink used by a scholar is more valuable than the blood of a martyr shows that science and knowledge are one of the main tasks in the sight of God.

Many sages have understood that the true religion is Islam. Now there is a growing desire to recognize that path. But for seventy years in our history, the slogan «there is no god» has been followed. We did not understand the meaning of «Molda recites the Qur'an from the reverse.» We did not recognize the religion before or after it, but by those who misunderstood the Qur'an. The Qur'an is a healer of both physical and mental ailments. It will never become obsolete or worn out because it is the word of God. The word of God is the most powerful book that can answer all the questions in this world and the next.

4. Results

M. Auezov wrote «Abay's way» at a time when atheism was widespread, saying that «there is no god.» Mankind in the Soviet Union had to think so. He explained the world only through natural science. But people always lacked something, they were spiritually exhausted. Although the name of the religion is not mentioned much, we cannot say that all the things that God loves have disappeared. Even then, there were those who secretly and openly adhered to Sharia law. Magauiya (r.a.): «The Prophet (peace and blessings of Allaah be upon him) said: He said, «Allah Almighty bestows a broad and deep understanding of the religion on whomever He wills.» (Abu Zakaria, 2013: 78). One of these principles M. Auezov in the third volume of «The Way of Abay» (part 1) gives the following:

«If you read a lot of philosophers, you will encounter bigger and more bitter truths.» But try to find out what Kokbai says without running away. If your religion is perfect, tie that rope to your curiosity and listen. Think it over and choose!» (Auezov, 2013: 135).

If we ask why did M. Auezov put such a word in Abay's mouth, firstly, the historical truth is the beauty of the work of art, and secondly, as the author himself puts it, Abay was acquainted with Islam and Buddhism. He mastered Islam and set himself on that path. He does not criticize or examine religion, he always criticizes illiterate молдалар (mullahs) and people who do not use religion properly.

«– We, the Muslim world, understand this differently,» – he said. Times change and a prophet come at the right time. Books such the Torah, the Psalms, the Bible, and the Quran come we say. Even though times have changed and the rules have changed, we know that the knowledge of Allah, that is, the tagrifolla, will not change forever! – he said» (Auezov, 2013: 147).

From these examples, you can say that Auezov's way of truth is that the knowledge of God will never change, and only in this way will the scholars and rulers reach the knowledge of him, that is, the knowledge of the truth. However, the iron blockade of the official ideology made this idea subconscious and then even gave it a false impression.

At this point in the novel, it is clear that some of the villagers at that time were illiterate.

«Well, you're going to promise these two oaths and put the Qoran on the chest!» Bazaraly shouted again. Deliberately frightened, he loudly shouted.

– Was there a Qoran in this village? Abdi grumbled, and Bazaraly glared at him:

– How come we do not have the Qoran, there, there is, bring the Qoran that is in the womb! – he said» (Auezov, 2013: 153). According to Bazaraly, Dyusen and Dalbay thought that Abay's book of poems was the Qoran, kissed it, and swore an oath. One of the reasons why the author asks those two men to swear in Abay's book as Qoran is that the content of most of Abay's poems is connected with the Muslim religion. For example, in Abay's 38th Words (He named this word as «Gaqliyat-tastihad» (abbreviation) – «Tasdiq»)) he divided the prophet, saint, ruler and perfect Muslim into four groups and described them as «the generosity of the possessors of the three virtues.» In these words, Abay distinguishes these four and shows his true priesthood. Wise Abay also writes a poem based on this obscenity. This is stated in the memoirs of his son Turagul Abayuli «About my father Abay» (Kunanbaiuly, 2016: 67).

Turagul Abayuli brings evidence from his words taken from Abay's different poems: «The word Allah is easy, the word is no way to Allah», «if dies only nature dies, man does not, but this does not return and smile», «Allah himself is the truth, as well as his word, and true word never becomes a lie». He composed the poem according to the words he wrote in prose (Kunanbaiuly, 2016: 71). And the writer M. Auezov uses a lot of poems and words of the poet to reveal the image of the poet in the novel, to express his religious views.

The image of Abay and a group of friends around him, who knew and propagated the importance of religious literacy and consistent education, realized the great tragedy of the illiteracy of the Kazakh society at that time, the importance of literacy was depicted. His students, the poetic circle, as well as the image of the previous generation before Abay, who remained in the shadow of antiquity, did not leave the yoke of the past. In the epic novel «The Way of Abay» M. Auezov portrayed the historical truth, leaving the past and history for many years as a legacy.

5. Conclusion

In the epic novel «The Way of Abay» Abay was able to clearly state that science is the infinitely deep world, and it cannot be doubted in no way, and he suggested it to all around him. Abay said that only when one recognizes the infinite knowledge that God has sent to man, one can achieve eternal happiness. When a person is born, he is anxious all his life find his way. He seeks the truth. However, many people go astray, not realizing that the Creator created them. He wastes his life in another way. Abay's words were much more valuable and revered than some of the words of the illiterate clerics of that time. This is because Abay said: «God is true and his word is true» (Sanaqbekqyzy, 2019: 24-25) and he preached as «the heart is warm, the heart is strong, the mind is enlightened.» If he sought science, if he sought it from other nations, it was also permissible in religion. We can say

that the novel-epopee clearly shows that Abay, who mastered the new teachings of Islam and the West and commended it to the people, was a truly literate man who was an example for many Kazakhs at that time.

The writer's long-term study showed that the Abay's means of education and science had already been searched many times. In this regard, it should be noted that the writer himself is also aware of the basic tenets of Islam. Studying the topic in detail and adapting it to the image he is portraying is one of the peculiarities of M. Auezov's art. That's why the storyline in the work is convincing and accessible to the reader. Another skill of the writer is that he was able to portray other characters at a high level, without compromising them, increasing their literacy and knowledge, and even arguing with Abay. In this sense, each of the dialogues in the novel is based on deep thought and reason. Each plot and dialogue in the novel, which we select to focus on the subject, reflects a deep philosophical background and meaning. In this respect, the novel will become an invaluable treasure.

The scientist Sh. Ibrayev who wrote about this epic novel, which reveals the truth and history of that time to today's generation, revealing the personality of Abay in detail says that «He was the first to acquaint readers around the world with the life of the Kazakh people and made the world-famous for the existence of such a nation. This tetralogy «The Way of Abay», which entered among the world classics and revealed the immortal image of the great poet and thinker Abay, is the culmination of the writer's work.

In this novel-epopee, which is rightly considered an encyclopedia of the socio-political, moral, and aesthetic life of the Kazakh people, he not only instilled in his genius and wisdom of the people but also embodied all the best names of the national character formed by leading Western European countries. He exalted himself with all his might» (Ybyrayev, 1997: 153). Indeed, in the Kazakh literary criticism at the time when the name of Abay was mentioned, M. Auezov's life and his poetic and artistic way, as well as his enlightenment and thinking, were mentioned at the same time.

Today, this novel-epic has been translated into many languages of the world, showing Kazakh culture, history, and customs. «This does not mean that the epic can be translated into foreign languages without any problems. Undoubtedly, the lack of alternative names for some words when translated from one language to another is a hindrance to the traditions of the nation, the abundance of vocabulary. In the research work on the translation of phraseological units in the target language, scientists use the novel-epic «The way of Abay» as a basis (Tarakov, 2015: 372). Despite such difficulties in translation, this work of the great writer managed to find a place in world literature.

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