

## **Abylaykhan as a symbol of the state independence of Kazakhstan**

*Abylay Khan – the whole era of the history of Kazakhstan. His versatile talents were revealed in the fight for implementation of idea of independence.*

Formation of any state is closely connected to appearance of the outstanding personality of the leader, who is capable to realize and embody long-time interests of the country and the people. Such figure in the Great steppe was Abylay khan, whose name is related with idea of independence, national unity and territorial integrity of Kazakhstan that was realized only at the beginning of the 21<sup>st</sup> century. The problem of identity, determination of the place in world history, formation of statehood had fatal character both in the period of board of Abylay khan and at the stage of formation of the sovereign Kazakhstan.

Process of formation of statehood of the Kazakh people and formation of the sovereignty of the Republic of Kazakhstan proceeded in diversiform forms and the internal periods it is very difficult: from self-organization of breeding communities and the unions of tribes, own dynastic statehood before full loss of the sovereignty and revival of national independence.

Finding of the state independence allowed rethinking many the most difficult and full of contradiction questions of history of the Kazakh people: formation of its ethnic territory, stages of formation and revival of statehood of Kazakhs on the primordial earth.

Abylay khan – the whole era in the history of Kazakhstan. In fight for implementation of idea of independence versatile talents of Abylay such as state mind, personal courage, talent of the commander and politician and quality of skillful diplomat had been revealed. Thanks to these uncommon abilities of Abylay raised till khan's level, had support from wide sectors of society and outstanding figures of the era. In the period of his reign he managed to implement considerable conversions and revived steppe Eurasian statehood.

Abylay became the khan in the most difficult political conditions. At that moment the policy which would distance the Kazakh steppes, both from east neighbors and from a northwest suzerainty was necessary. Abylay as the new leader had to try to combine almost incompatible – formation of the centralized beginnings when saving a patrimonial system of nomads, balancing on contradiction on one side from the Qing empire and Russia, and Dzungaria from another side, also between Kazakh khans, sultans, bii (judges) and batyrs (warriors)

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Zhizak seven Kazakh Abylay brought eastern frontier of the state to Altai, northern – further Tobolsk, and southern – to Tashkent. Victorious military campaigns increased his authority, and his name became legendary.

Abylay was not only the large and far-sighted state principal, but also skillful commander-strategist. Many well-known batyrs, led by Bogenbay and Kabanbay relied on his councils, and if it necessary on his strong will. Abylay having carried out fierce fight against principal enemy Dzhungars and did not lose sight from threats coming from Central Asian leaders. Having used quit situation from Russia and China, he made a campaign to Tashkent and Khodzhent and released seven Kazakh cities till Zhizak. Abylay brought eastern frontiers of his state till Altai, northern further to Tobolsk and southern to Tashkent. Victorious military campaigns increased his authority and his name became legendary.

The internal life of Kazakhs was the main problem of Abylay's concern. He managed to achieve organized and peaceful condition in the steppe using both force and belief. Step by step he achieved weakening of the power of foremen, restoration of traditional institutes of control called "kurultay", strengthened judicial system, expands the powers which are far beyond, provided to him on election. He managed to suppress self-will of the strong separatist tribe leaders and sultans who restricted the power of the khan. He restricted the rights of the courts which judged by Sharia law and the right of pronouncement of death sentence could only made by Abylay. He recovered all privileges of khans which were deprived by previous laws and the territory of Middle and Great divisions (juz) was divided between his sons. By Ch. Valikhanov's recognition, "none Kyrgyz khan had such unlimited power as Abylay".

It allowed Abylay to begin the active economic policy that promoted development of economy and trade. He entered new types and sizes of taxes of the population. Numerous written and oral sources witness that he was the first who deeply realized need of transition of nomads to settled life, to construction of stationary dwellings, to mowing and agriculture. Abylay was the initiator of development of agriculture in northern regions of the Kazakh khanate. For such business he invited experts through the Russian administration.

All logic of foreign and domestic policy of Abylay was directed on saving the state and solidifying of unity of the people. The creator and the strategist, the wise governor and the political leader who managed to resist to violent colonization and loss of the state identity of Kazakhs. This is how he remained on the memories of Kazakh people.

Abylay khan provided to people three most important values. First, "kaygysyz uiky", i.e. there is no enemy aimed at you, thus you can dream quietly. Second, "kaiurusyz zhylky" what does mean wealth for Kazakhs. Third, "kalynsyz kyz" –

what can be more valuable than a family. Girls from adjacent people became wives of the Kazakh men without bridewealth.

Indeed we can call Abylay khan passionate person. The term "passionarity" offered by L. Gumilyev means passion to something in public sense. L.Gumilyov believed that formation and decay of the whole nations depends not on social and economic system, but on activities of passionate persons, on a level of their activity which represents splashes of the certain biochemical energy which accumulated in the biosphere.

Having passed a difficult way of formation and solidifying of necessary attributes of the government, own model of the steppe Eurasian state was created. The unity of such concepts as "territory", "population" and "power" which had the conditional character became specifics of the organization of the steppe state. Distinctive feature of the steppe state it is necessary to call the prevailing influence of territorial factor. In fact, territorial factor, climatic conditions became a defining constant of the economic organization of life and affected system of political and cultural wealth.

The concept "statehood" covers different forms of the state organization of society at different stages of its development. Under statehood designate all system of the relations of people concerning the organization of life during a concrete historical time frame, a difficult complex of elements, structures, the institutes of the public power caused by identity of social and economic, political, spiritual and moral conditions of activity of the specific people on a certain historical segment. It means that the Kazakh statehood is not restricted only to frames of the Kazakh khanate as it implies not only origin and development of the Kazakh state, but also the state and legal processes happening throughout the long period of activity of Turkic ethnos. Thus, the theoretical judgment of the Kazakh statehood requires study of the government in genesis, since the early steppe states and finishing with conversions of actually Kazakh khans.

In the Kazakh traditional society the system of imperious domination was based on the principle of the genealogical relationship coming from traditional ideas of Kazakhs of the right of a primogeniture and precedence. The system of genealogical relationship executing ideological function in traditional society of Kazakhs served as the main instrument of regulation of the social relations. In addition to khans the significant role in the state was played by bii, batyrs and principals of patrimonial genealogical subdivisions. Based on this, it is possible to tell that the steppe Eurasian state was built on the basis of the civil world as the principles of genealogical relationship were dominating.

The Kazakh khanate took responsibilities of all burdens of new historical conditions which significantly burdened changes in a foreign policy situation. First of all, it was Dzhungar invasion, when Kazakhs lost the considerable territories of

Great and Middle juz, including the residence of the Kazakh khans – the city of Turkestan. One and half-secular war with Dzungaria ended with imposing victories of the Kazakh militia.

The last decade of the 20<sup>th</sup> century is full of the largest events and a global change was a turning point in destiny of many people and the countries. This decade of the last century there was a decay of the Soviet empire and education in its territory of the independent states.

What was the difference between new and former integration ideas?

The project of new integration combining provides supremacy, first of all, of social and economic interests. The solution of any fatal questions shall be carried out on the basis of exclusively national referenda. Relations of the states of the Eurasian union shall be built on the basis of equality, non-interference to internal affairs of each other, on the principles of territorial integrity and inviolability of new boundaries. The new project contains the accurate mechanism of integration in the sphere of economy, national security and ecology. Sentences on interaction in the field of science, culture and education are especially accurately designated. The initiative of the President of Kazakhstan N. Nazarbayev gradually, step by step, was supported by political elite on the Eurasian continent.

Today, the idea of creation of the Eurasian union of the states is fairly regarded as the most perspective regional initiative for the CIS countries.

Idea of integration of nomads of Eurasia, the concept of the positive complementarity was offered by L. Gumilyov. In short, the essence of the theory consists in the following: positive complementarity is some kind of unaccountable sympathy without attempts to rebuild structure of the partner. The more the ethnic group, the ethnic standard then it is stronger and insuperable”.

The new stage of the state construction is provided in the Message of the President of the Republic of Kazakhstan to the people of Kazakhstan Strategy "Kazakhstan-2050". Strategy of the Head of state "Kazakhstan-2050" contains the all-round analysis of promptly changing global challenges of the present. The president systematizes them in ten main points. This acceleration of progress, demographic growth, food and energy security, water deficit, abbreviation of inventories of natural resources, third industrial revolution, social instability, world outlook crisis, new wave of world crisis. N. Nazarbayev especially selected need of further solidifying of the Kazakhstan statehood, democracy and unity of the nation.

The accurate reference points designated in the program "Kazakhstan-2050”. A new political policy of the taken place state", allow to make high-quality breakthrough, to define tasks and the principles by which people of Kazakhstan will live in the next decades. By 2050 our country shall enter into thirty of the most

developed states of the world. As the head of state marked, the basis of success of multinational and multi-religious society will be provided by new Kazakhstan patriotism. It is a reference point for future generations.

“Kazakhstan-2050” is the strategy, successful implementation of which will define the place and role of Kazakhstan in the future. It is readiness and capacity of the country for the most serious internal transformation and upgrade. Development of Kazakhstan is oriented on the competition not only in today’s world, but also in a pattern what it will become up to “Rubicon of century” – 2050s.

Recalling great Abylay khan today, we can tell that his idea of unity, freedoms of the Kazakh people and independence of its state continued to live in folklore, in poetry of great Abay, in scientific works of Chokan Valikhanov, in political activities of leaders of movement "Alash" and was realized on December 16, 1991 – on the Independence Day of the Republic of Kazakhstan. Thus, in modern Kazakhstan, Abylay is not simply a name of the glorified khan, but a symbol of unity and independence.

We are once again convinced that questions of formation, saving, further development of the sovereign state will always remain topical. Independence - sacred value! The main invariable condition of success of the Independent state is patriotism of each of us.

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