

Asan Kaygy

Asan Kaygy was born in the second half of the 14th century in the bank of the Volga River. He was a statesman, poet, narrator and philosopher. The period of Asan Kaygy's life coincided with the time of creation of Kazakh statehood.

Historical sources do not contain any information on the earliest period of his life and environment in which he grew up. It is known that when the political struggle in the Western Deshti-Kipchak strengthened Asan Kaygy became a messenger of a new established state – the Kazakh Khanate founded by Sultans Zhanibek and Kerey. He pinned great hopes on this created Khanate. He dreamt of successful future for the nation. Asan Kaygy focused all his efforts on integration of Kazakh tribes into the Khanate.

Asan Kaygy realized dzhut and natural disasters caused a lot of damage to nomadic people. Dreaming of replacing injustice for the whole nation the poet travelled around the Kazakh steppe to find a mystical place – Zheruuyk. That area was considered to have enough land and water for cattle and give people equal rights. Zheruuyk was not just a beautiful place for him; it was a protection from external enemies, a model of a new society, a programme to keep Kazakh nation on the historical stage.

Asan Kaygy's thoughts devoted to Khan Zhanibek were reproduced in Kazakh folklore. The poet expressed his frustration that the Khan didn't examine cases at an appropriate level and didn't think about the concerns of Kazakh people:

Khan, what do you get drunk with?
Do you like a tart kumys?
Or, perhaps, you think that you are
A great man?

He reminded the Khan that he had to avoid neighboring rulers who sought for conquering south-eastern states. Through imagery he revealed his astuteness and foresaw Russian colonization of the region.

Ethical worldview was a basis for the poet's philosophical thoughts. Person's qualities, significance and the category of humanity were presented by him in the context of morality. Ethical terms and principles were expressed in poetic style, provided continuity, were in harmony with characteristics of the Eastern civilization and defined numerous moral aspect of life.

In his reflection Asan Kaygy proved that Kazakh people equate essence and philosophy. The main trends in philosophy are: a goal and point of human life; a sense of death; problems of learning of environment. Turkic nations have preserved Asan Kaygy's humanism and respect for people.

Philosophical and instructive genre played a crucial role in Asan Kaygy's creative works. It included poetic reflection; musical recitatives (terme); expressive edifications. The main idea of his works was current problems of life of Kazakhs. The name of Asan Kaygy became a legend and descendants recognized him a Holy One. The Nogais, Uzbeks, Turkmens, Kirghiz and Karakalpaks respected him so much. It became a symbol of struggle against tyranny, violence and injustice.

Chokan Valikhanov called him “the philosopher of nomads”. Muhtar Auezov wrote: “his short critical reasonings, predictions, instructions gave us information and insights about the circumstances of that period and about himself”.

The burial place of Asan Kaygy is unknown. There are two versions. According to the first one, he was buried in Ulytau area, Zhezkazgan region. Another says that he was laid 16 km from the village of Chiili, Chiili area, Kyzylorda region. The burial monument in honour of Asan Kaygy was placed on the cemetery of Seven Holy Fathers in the complex of “Asan Ata”.

References:

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