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The image of Abai in the works of Alash intellectuals: spiritual continuity and ideological harmony

This article analyzes the image of Abay Kunanbayuly in the works of Alash intellectuals, emphasizing the spiritual continuity and ideological unity between his heritage and the national idea of the Alash movement. The study shows how key figures of this movement—such as Alikhan Bokeikhan, Akhmet Baitursynuly, Mirzhakyp Dulatuly, Magzhan Zhumabay and others—rethought and adopted Abai's philosophical, moral and pedagogical view in connection with their desire to rejuvenate and revitalize Kazakh society. Abai is considered not only an outstanding poet, but also a profound thinker, whose teachings on justice, freedom, moral responsibility, science and education formed the ideological basis of the Alash movement. Particular attention is paid to the concept of the «complete man» (tolyq adam), which shaped the intellectual landscape of Kazakh political and cultural thought at the beginning of the 20th century. The idea of individual self-improvement through knowledge, reason, virtue and enlightenment found great resonance with the goals of the Alash activists: national awakening, social modernization and resistance to colonial oppression. Through his works, Abai laid the foundation for a new cultural and moral model, which Alash leaders developed in the context of the political and historical challenges of the early 20th century. The interaction between Abai's philosophical thought and the civic engagement of the Alashorda is examined as a key element in understanding the evolution of modern Kazakh identity. Based on a textual and comparative analysis, the article highlights direct and indirect references to Abayev's legacy in prose, poetry, journalism, and the political works of the Alash authors. It also shows how the image of Abai passed into the cultural memory of the people and acquired a new meaning in the era of independent Kazakhstan. His moral and bourgeois ideals are perceived today as a bridge between historical identity and the desire for modernity and global integration. In this way, Abai's influence on the Alash intelligentsia was not accidental, but consciously and deeply ideologically shaped. His spiritual heritage continues to be an intellectual and ethical guide for modern Kazakh society.

Keywords: Abai, Alash intellectuals, spiritual continuity, ideological harmony, national consciousness, literary heritage.

Introduction

In the 19th century, the national awakening process began to gain momentum in Kazakh society. During this period of history, the spiritual revival of the people was based on the deep philosophical thoughts and enlightening ideas of the great Abai. His legacy was not only a literary phenomenon, but also a spiritual orientation that paved the way for the national identity and self-realization of the Kazakh people. A peculiar role on this path is played by the Alash intellectuals, who continued the great ideas of Abai and strove for the liberation and civilizational development of the people.

Alash's characters managed to develop Abai's worldview, views on human development, education, religion, language, law and freedom, and form them into a national idea. They recognized Abai as a spiritual teacher and thinker and deeply expressed his image in their works. The ideological harmony of Abai and Alash testifies to the spiritual unity of these intellectuals.

The study of the ideological harmony of the intellectuals Abai and Alash makes it possible to understand the continuity of Kazakh spirituality and paves the way for the development of national ideology and culture. In this era of independence, a deep understanding of its historical continuity plays an important role in the renewal of national consciousness.

The purpose of the study is to analyze the image of Abai in the work of Alash intellectuals and to determine their spiritual consistency and ideological consistency.

Obligations:

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- Analyze the main spiritual and ideological principles in Abai's works;
- Determine the relationship of Alash characters to Abai's legacy;
- Unlock the content of ideological harmony between Abai and Alash.

The hypothesis of the research is that the ideas of Alash and Abai are an important tool in the modernization of Kazakhstan and strengthening its cultural independence, and are the basis for the preservation and transformation of the national code.

Based on the theoretical and practical meaning of the work, its aims are to study in depth the philosophy of the characters Abai and Alash and their contribution to the national revival and uniqueness of the Kazakh people.

The novelty of this study is the comprehensive and comparative analysis of how Abai's concept of the «tolyq adam» («complete man») and his spiritual and ideological heritage are reflected in the artistic and socio-philosophical works of representatives of the «Alash» movement. Particular attention is paid to the depth and form of this reflection—both at the level of artistic understanding and in the context of the social and cultural ideas of the time. The practical significance of the work lies in the identification of the continuity of the values of national identity, the idea of social renewal and approaches in the field of education. This allows us to verify the significance of Abai's philosophy and Alash's thinking in the context of modern renewal processes of Kazakh society.

Research methods

Various complex research methods were used in this scientific article, which made it possible to conduct a comprehensive and in-depth analysis of the reflection of Abai's personality in the works of the Alash intelligentsia. First of all, the historical-comparative method was used to identify the ideological and spiritual continuity in the works of Abai and the Alash intelligentsia. For example, Akhmet Baitursynuly's conclusions on human education were compared in «The Teacher of Literature» («Ädebiet tanytqys»), as well as questions of morality, reason and spirit in Abai's poems.

The method of text analysis (content analysis) made it possible to systematize conclusions about the image of Abai from fictional and journalistic texts and analyze their content, structure and purpose.

In addition, philosophical and culturological approaches were used to explain the views of Abai and the Alash intelligentsia on man, society, education and national rebirth. These methods served as the basis for identifying similarities and differences in their worldviews.

The method of comparative literary analysis was intended to reveal the formation of the literary portrait of Abai by comparing the features of his artistic image in the works of various authors.

Using the intertextual method, direct and indirect references to the words and thoughts of Abai were identified in the works of such personalities as Mirzhakyp Dulatuly and Magzhan Zhumabayev, and ideological consonants and connections between texts were analyzed.

The complex application of these methods ensured the integrity of the object of study and made it possible to conduct a deeper study of the place of Abai's heritage in the ideology of Alash and proved its spiritual influence.

Results and discussions

Abai Kunanbayev occupied a central place in the spiritual and cultural life of the Kazakh people in the second half of the 19th century. His philosophical thoughts, poetry and journalism reflected his desire for enlightenment, moral purity and personal self-improvement. His ideas had a profound impact on a whole generation of Kazakh educators and became the basis of the national awakening of the early 20th century [1; 122–165].

Of particular importance in Abai's heritage are the concept of the «complete man» («toliq adam») and his reflections on conscience and morality. It turned out that these ideas coincided with the views of the Alash National Democrats, for whom Abai became not only a poet, but also the ideological source of the Kazakh national idea [2].

Alash personalities actively praised and popularized Abai's work. Thus, Alikhan Bokeikhan was the first to present his work to the European public and disseminated Russian-language translations of his poems through the press. Akhmet Baytursynuly analyzed the language of Abai and portrayed him as a reformer of Kazakh literature. These actions emphasize that the legacy of Abaev had not only a spiritual, but also a political and social significance for the Alash movement [3].

The cultural and educational program of the Alash Orda included the reform of the education system, the development and standardization of the Kazakh language, the modernization of public consciousness and at the same time the preservation of traditional values. In this context, Abai was perceived as a spiritual harbingers of a movement whose ideas inspired the leaders of the Alash community to build an enlightened and free society [4, 5].

Akhmet Baitursynuly, one of the most prominent representatives of the Alash movement and a reformer of Kazakh culture, in his famous article «Kazakhtyn bas akyny» («The main poet of the Kazakhs») paid special attention to the contribution of Abai Kunanbayev to the development of Kazakh literature. For him, Abai was not just a poet, but a thinker who laid the foundation for a new type of personality—an educated, thoughtful and responsible citizen [6].

Baitursynuly emphasized that Abai radically changed the perception of poetry in Kazakh society. He wrote that Abai understood that the reason for the devaluation of poetry was not in the poetic form itself, but in the way poets used their art—not for the sake of education or enlightenment, but for fundamental purposes. For this reason, Abai has set itself the task of enhancing poetry and making it an instrument of enlightenment, moral development and broadening of horizons [7; 207].

Akhmet Baytursynuly quotes Abai himself: «My goal is to sharpen the tongue and spread art. To enlighten the ignorant and open their hearts....» (Maqsatım — til ustartıp, öner şaşpaq. Nadannıñ közin qoyıp, köñilin aşıpaq). The poet saw his duty in the spiritual awakening of people, in the development of aesthetic taste and in teaching their native language and culture, also emphasizes that the poet saw his duty in the spiritual awakening of a culture of speech and its development. Baitursynuly proves that, unlike many other poets who tried to hide the poverty of thought behind a beautiful form, Abai aspired to truth and depth: he wrote simply, but meaningfully, conveying the essence of phenomena and concepts [8, 159–163].

Akhmet Baitursynuly paid special attention to Abai's attitude to the speech. He noted that Abai treated artistic words with respect and reverence, elevating them from the position of entertainment to the level of spiritual value. According to his understanding, poetry should be a means of cognition and self-improvement, and not just entertainment. This is evidenced by the words of A. Baitursynuly proves: «Abai looked at poetry with a different eye, treated it with a different respect and affection, and gave it a place on the throne, not just a throne» (Abay öleñge basqa közben qarap, basqa qurmet, ıqlaspen kütıp alıp, tör tügili, taqtan orın bergen)—that is, Abai gave poetry the most honorable place, giving it the function of moral and intellectual education [9; 340–358.].

Thus, Abai Kunanbayuly appears in the assessment of Akhmet Baitursynuly as a reformer of Kazakh literature and spirituality. According to the thinker, his poetic heritage is a test for the reader: not only does the reader have to evaluate the work, but the work itself puts the reader to the test—in terms of his thinking ability, sensitivity and spiritual maturity [10].

For example, Abai Kunanbayuly's principle of «mind, heart, strength» in relation to human education is in line with the pedagogical and moral principles reflected in Akhmet Baytursynuly's «The Teacher of Literature» («Ädebiet tanytqys»). Both thinkers presented reason and spiritual purification as the most important values that lead a person to perfection.

Table 1

Comparative table: views of Abai and A. Baitursynuly

Abai	Akhmet Baitursynuly
«Wisdom, willpower, and heart—keep all three in balance.»	«A person's character improves through proper education and upbringing.»
«The complete (perfect) person is one who is spiritually mature.»	«Literature and art are tools that shape the consciousness of the people.»
«Philosophical thinking is a path to inner freedom and moral integrity.»	«The spiritual awakening of a nation begins with the individual.»

The comparative analysis revealed a deep ideological agreement between the views of Abai Kunanbayuly and Akhmet Baitursynuly on issues of personal and spiritual development, as well as the formation of national consciousness. Both thinkers considered human development as the cornerstone of national prosperity and emphasized the central role of morality, reason and education in building a harmonious society (Table 1).

This common goal shows that the roots of the ideological research of the Alash intelligentsia go back primarily to the heritage of Abai. Abai's philosophy not only inspired her, but also became a kind of moral and intellectual guide on the way to the spiritual awakening of the people. Thus, Abai's teachings form the ideological core of the «Alash» movement and the basis of the spiritual platform on which the desire for a renewal of Kazakh society was built.

One of the most prominent representatives of the Alash movement and the spiritual leader of the national liberation movement of the Kazakh people was Mirzhakyp Dulatuly. He highly appreciated the work of Abai Kunanbaev and considered him a moral mentor of the nation. In his journalism and poetry, Dulatuly consistently continued the tradition of Abaev. His article published in the Kazakh newspaper in 1914 is a unique work that deeply reveals the social significance and mission of Abai as a thinker and poet [11].

In his works, in particular, in the famous collection «Oyan, Kazakh!» («Wake up, Kazakhs!») Mirzhakyp denounces ignorance, laziness and tribal thinking, repeating the motives of Abai. Like Abai, he calls people to a spiritual awakening, an active attitude to life and awareness of their civic responsibility. Therefore, his poetry is of an educational and constructive nature, repeating Abai's «building words», which Dulatuly considered the philosophical basis for the formation of a politically mature nation [12].

Mirzhakyp's political rhetoric is closely linked to ethical guidelines that he adopted from Abai. This creates a holistic image of a citizen who not only lives in society, but also understands his role in its transformation.

Alikhan Bokeikhan, the political leader of the Alash Orda, also attached great importance to Abai. In his works, Abai is depicted as a figure of historical significance who played a key role in the transition of Kazakh society from traditionalism to modernization. Alikhan Bokeikhan considered Abai a national ideologist who recognized in advance the need to consolidate the cultural, social and political efforts of the Kazakh people in order to create a renewed and strong society [13].

Thus, both Akhmet and Alikhan saw in Abai not only a great poet, but also a thinker, whose legacy became the intellectual platform of the Alash movement and national rebirth in general.

Table 2

The Image of Abai in the Works of Alash Intellectuals

№	Author / Thinker	Perception of Abai	Main Ideological Views	References to Abai / Influence
1	Akhmet Baitursynuly	Abai as the spiritual teacher of the Kazakh people	National language, literature, public consciousness	Declared Abai «the first and greatest Kazakh poet»
2	Alikhan Bokeikhan	Abai as a national leader and democrat	National independence, democracy, enlightenment	Used Abai's ideas in political struggle
3	Mirzhakyp Dulatuly	Abai as the initiator of national revival	Freedom, education, independence	Reflected Abai's ideas in his poetry and prose
4	Magzhan Zhumabay	Abai as a philosopher and poet of deep spirit	Spirituality, harmony of East & West, inner truth	Called Abai «the giant of Kazakh literature»
5	Zhusipbek Aimauly	Abai as a deep psychologist and educator	Human nature, morality, national education	Promoted Abai in pedagogical discourse
6	Mukhtar Auezov (early works)	Abai as the ideological foundation of Alash	National unity, intellectual tradition	Elevated Abai's image in <i>The Path of Abai</i> « <i>Abai Zholy</i> » novel

Analyzing Table 2, it can be seen that Abai Kunanbayuly, as the leading personality of Kazakh spirituality and literature, occupies a special place in the work of the Alash intelligentsia. Abai was considered not only a poet, but also a figure of national awakening, a spiritual teacher and a symbol of national ideals and renewal. Each character reflected a certain aspect of Abai in his work, continuing and developing his ideas [14].

For Akhmet Baitursynuly, Abai is the leader of national literature. It emphasizes Abai's reformist role in literature by recognizing him as the «chieftain» of the Kazakhs. For Akhmet, Abai is the initiator of a new era of oratory, an example of the purity of thought and speech. Baitursynuly promotes Abai as the spiritual leader of the Kazakh nation [15].

Alikhan Bokeikhan considered Abai a source of national consciousness and democratic thought. Abai considered his work an ideological pillar of the political struggle and the path to national independence. For

Alikhan, Abai is an ambassador of the principles of patriotism, freedom and justice. He portrays Abai as a bridge between people and intelligence [16].

Mirzhakyp Dulatuly recognized Abai as a pioneer in the struggle for enlightenment. The influence of Abai's teachings is clearly noticeable in his work «Oyan, Kazakh»— the ideals of the awakening of the nation, the pursuit of knowledge and freedom are in harmony with Abai's poems, such as «Gılim tappay maqtanba» [17].

Magzhan Zhumabay praised Abai on a spiritual and philosophical level. He highly appreciated Abai's poetry, which is based on humanism, soul and inner depth, and emphasized Abai's historical role with the statement: «Abai is the leading poet of the Kazakhs». Abai's metaphysical thoughts and eastern intuitions are clearly noticeable in Magzhan's poems [18].

Zhusupbek Aimaulytuly praises Abai as a teacher, educator and anthropologist, analyzing his works from a psychological and pedagogical perspective. He supported Abai's concept of the «complete person» and introduced it as the basis of national education [19].

Abai is also considered the spiritual basis of the Alash idea in the early works of Mukhtar Auezov. Later, in his epic novel «Abai Zholy», he raised the image of Abai to the level of a national symbol in literature. For Mukhtar, Abai reflects the historical development and spiritual quest of the Kazakh people. In the perception of Alash thinkers, the figure of Abai symbolizes the ideological core of the nation, around which three main directions of its socio-political and cultural thought were formed:

1. Education and science as a vector of modernization

Abai stressed the importance of knowledge, education, and self-perfection as the foundation of human and societal maturity. The Alash people accepted and further developed these ideas, perceiving education as the primary instrument for the advancement and modernization of Kazakh society. Education was thus regarded by them as being not only a social tool for advancement but a central value for national renaissance [19].

2. Synthesis of religion and culture

The Alash activists, in line with the Abai tradition, strove to harmonize Islamic values with Kazakh customs and the European intellectual tradition. Abai was first, in general, to apply the paradigm of synthesis, urging neither the rejection of one's spiritual roots nor the closing of one's mind to them. This theme was pursued by his disciples as well, and thus a modern Kazakh identity was forged on the frontiers of tradition and modernity [20].

3. Social justice versus reform thinking

In his writings, Abai often emphasized inequality, the irresponsibility of the elite, and internal moral reforms. In contrast Alash activists emphasized this pathos of social responsibility by advocating political and economic reforms with equal rights and opportunity for all citizens. Their ultimate vision is a free society, just in character and governed by the principles of law, ethics, and solidarity [21].

The central category in Abai's philosophy—«adam bol» (to be a human being)—referred to the image of a morally perfect, enlightened and responsible individual. This humanistic ideal formed the basis of the worldview of the Alashevites. Their goal was to create a new Kazakh citizen—an active, conscious, critically thinking person, capable of participating in the destiny of his people and state.

The parallel with nature is also interesting. For Abai, nature was not just a habitat, but a source of spiritual purification, inspiration and aesthetic harmony. The Alashevites developed this perspective and emphasized the importance of agrarian reform, rational use of natural resources and environmental protection as a prerequisite for sustainable national development [22].

The intellectuals of the Alash movement actively relied on Abai's literary heritage and used his images and ideas in their works. Thus, in the prose of Zhusupbek Aimaulytuly and Mirzhakyp Dulatuly, the image of a poor, but honest and hardworking person occupies the central place—a motive that Abai defines as the ideal of a moral personality [23].

Abai's philosophical idea of the enlightenment and moral renewal of the individual was transformed into the political platform of Alash Orda. The national goal formulated by Abai as the spiritual development of the people found its concrete expression in the desire of the Alash people to build an autonomous, just state that respects traditions, culture and individual rights [24].

The emergence of Abai's worldview was influenced by Eastern traditions—Islamic philosophy, Sufism, as well as the works of such Eastern classics as Firdausi and Hafiz. These sources contributed to the fact that in his work the idea of internal self-improvement and moral education of the individual was confirmed [25].

At the same time, the representatives of the Alash movement were more oriented to Western ideals—liberal values, the ideas of the European Enlightenment and rationalism. Their views were aimed at practical reforms and the modernization of public institutions.

Overall, the results of the comparative analysis show that Abai's ideas were not only part of the historical heritage of the Alash intelligentsia, but also became a profound spiritual and ideological foundation. Representatives of the Alash movement not only adopted Abai's worldview based on enlightenment, humanism and the urge for freedom, but were also able to make it a strong ideological platform for the National Liberation Movement of the early 20th century.

This process clearly shows that Abai's legacy influenced not only the development of literature and philosophy, but also the formation of political and social thought. His spiritual principles aimed at awakening national consciousness, in conjunction with the modernization aspirations of the Alash intelligentsia, played a key role in the awakening of the Kazakh nation to a turning point in history.

Thus, Abai's legacy became an integral part of the spiritual foundation on which a new model of Kazakh identity was built, based on development, education and national rebirth.

Despite different sources of inspiration, both the Abai people and the Alash people were united by a common goal: the spiritual and social renewal of Kazakh society.

Conclusion

At the beginning of the 20th century, Abai became the most important spiritual and intellectual support for the formation of the Kazakh intelligentsia. His philosophical ideas, poetic heritage and focus on education and self-improvement had a decisive influence on the worldview and activities of the leaders of the Alash movement.

The ideological connection between Abai and the Alashevites manifested itself in two main directions:

– Cultural and pedagogical unity: both sides paid great attention to the reform of the Kazakh language, the development of national literature and the creation of a modern education system. Abai laid the foundation for the Kazakh literary language, and Alash activists continued his work, spreading education and scientific knowledge among the population.

– Political and social harmony: Abai addressed issues of social justice, morality and the responsibility of the individual to society. These ideas were translated by the Alash people into a program of political and social reforms—the struggle for autonomy, the protection of the rights of the people, the construction of a state governed by the rule of law, taking into account the cultural identity of the Kazakhs.

Thus, one can speak of continuity not only in humanistic and moral views, but also in national political ideology. Abai's legacy became the platform on which the intellectual and political aspirations of the Alash representatives were built.

Perceived by the Alashi intelligentsia as a spiritual and ideological guide, Abai's legacy served to awaken Kazakh society, encourage it to knowledge and science, and lead it to national consciousness and freedom. This continuity also serves as the basis for the intellectual and moral development of modern Kazakh society.

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Алаш зиялыларының шығармаларындағы Абай бейнесі: рухани жалғастық пен идеялық үндестік

Мақалада Абай Құнанбайұлының Алаш зиялыларының еңбектеріндегі бейнесі зерттеліп, оның мұрасы мен Алаш қозғалысының ұлттық миссиясы арасындағы рухани сабақтастық пен идеологиялық бірлікке баса назар аударылған. Зерттеу көрсеткендей, бұл қозғалыстың негізгі қайраткерлері — Әлихан Бөкейхан, Ахмет Байтұрсынұлы, Міржақып Дулатұлы, Мағжан Жұмабай және т.б. Абайдың философиялық, адамгершілік-педагогикалық идеяларын олардың қазақ қоғамын жасартуға және жандандыруға деген ұмтылысына байланысты қалай қайта ойластырып,

кабылдағанын көрсетеді. Абай тек көрнекті ақын ғана емес, сонымен бірге әділеттілік, бостандық, адамгершілік жауапкершілік, ғылым мен білім туралы ілімдері Алаш қозғалысының идеялық негізін қалыптастырған терең ойшыл болып саналады. XX ғасырдың басындағы қазақ саяси және мәдени ойының интеллектуалдық пейзажын қалыптастырған «толық адам» ұғымына ерекше назар аударылады. Білім, парасаттылық, ізгілік және ағартушылық арқылы жеке тұлғаның өзін-өзі жетілдіру идеясы Алаш зиялыларының ұлттық ояну, әлеуметтік жаңғыру және отаршылдық езгіге қарсы тұру мақсаттарымен үлкен резонанс тудырды. Абай өз шығармалары арқылы XX ғасырдың басындағы саяси-тарихи сынақтар аясында Алаш қайраткерлері қалыптастырған жаңа мәдени-адамгершілік үлгінің негізін қалады. Абайдың философиялық ой-пікірлері мен Алашордашылардың азаматтық іс-әрекетінің өзара байланысы қазіргі қазақ болмысының эволюциясын түсінудің негізгі элементі ретінде қарастырылады. Мәтіндік және салыстырмалы талдау негізінде мақалада Абай мұрасының прозадағы, поэзиядағы, журналистикадағы, Алаш зиялыларының саяси шығармаларындағы тікелей және жанама сілтемелері көрсетілген. Сондай-ақ Абай бейнесі халықтың мәдени жадына қалай еніп, тәуелсіз Қазақстан дәуірінде жаңа мәнге ие болғанын көрсетеді. Оның моральдық және буржуазиялық мұраттары бүгінде тарихи бірегейлік пен қазіргі заман мен жаһандық интеграцияға деген ұмтылыс арасындағы көпір ретінде қабылданады. Осылайша Абайдың Алаш қайраткерлеріне ықпалы кездейсоқ емес, саналы және терең идеологиялық тұрғыда қалыптасты. Оның рухани мұрасы қазіргі қазақ қоғамы үшін зияткерлік және этикалық бағдар болып қала береді.

Клт сөздер: Абай, Алаш зиялылары, рухани сабақтастық, үндестік, ұлттық сана, әдеби мұра.

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Образ Абая в творчестве интеллигенции Алаш: духовная преемственность и идейная гармония

В данной статье рассматривается образ Абая Кунанбайұлы в творчестве представителей Алаш, подчеркивается духовная преемственность и идеологическое единство между его наследием и национальной миссией движения Алаш. Исследование демонстрирует, как ключевые фигуры этого движения — Алихан Бокеев, Ахмет Байтұрсынұлы, Миржақып Дулатұлы, Мағжан Жұмабай и другие — переосмыслили и переняли философские, нравственные и педагогические идеи Абая в связи со своим стремлением омолодить и оживить казахстанское общество. Абай выступает не только как выдающийся поэт, но и как глубокий мыслитель, чьи учения о справедливости, свободе, нравственности, науке и образовании легли в идейный фундамент движения «Алаш». Особое внимание уделяется концепции «целостного человека» (толық адам), оказавшей значительное влияние на формирование интеллектуального ландшафта казахской политической и культурной мысли начала XX века. Идея самосовершенствования личности посредством знаний, разума, добродетели и просвещения нашла отражение в идеалах деятелей «Алаш» — национального пробуждения, социальной модернизации и сопротивления колониальному угнетению. Творческое наследие Абая заложило основы новой культурной и этической модели, которую лидеры алашского движения развивали с учетом политических и исторических вызовов эпохи. Взаимодействие философской мысли Абая и гражданской активности деятелей «Алаш» рассматривается как ключ к пониманию эволюции современной казахской идентичности. На основе текстологического и сравнительного анализа в статье выделяются прямые и косвенные отражения абаевского наследия в поэзии, прозе, публицистике и политических трудах представителей движения. Показано, как образ Абая вошел в культурную память народа и приобрел новое значение в эпоху независимого Казахстана. Его моральные и буржуазные идеалы сегодня воспринимаются как духовный мост между исторической идентичностью и стремлением к современности и глобальной интеграции. Таким образом, влияние Абая на интеллигенцию «Алаш» было не случайным, а глубоко осознанным и идеологически мотивированным. Его духовное наследие продолжает оставаться важнейшим интеллектуальным и этическим ориентиром для современного казахстанского общества.

Ключевые слова: Абай, интеллигенция Алаш, духовная преемственность, идейное согласие, национальное сознание, литературное наследие.

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