

THE ORIGINS OF HUMANISTIC IDEAS IN THE KAZAKH WORLDVIEW

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Abstract. This article examines the origins of the formation of humanistic ideas in the Kazakh worldview from a historical and philosophical perspective. The main object of the study is the traditional worldview of the Kazakh people, oral culture and folklore heritage, the spiritual orientations of early nomadic society, as well as the ethical and humanistic content of Zoroastrianism. The role of oral culture in representing the spiritual experience of the people, historical memory, and the system of relationships between human beings, the world, and nature is analyzed, with particular attention paid to its philosophical, ethical, and aesthetic dimensions. Special emphasis is placed on the dualistic worldview of Zoroastrianism, the struggle between good and evil, and the issues of human freedom and moral responsibility as early forms of humanistic thought. The study also considers the creative legacy of Kazakh akyns and zhyraus as a significant spiritual and cultural factor in the formation and development of a humanistic worldview. Their views on human freedom, justice, morality, and spiritual perfection are analyzed. The article elucidates the “Human-World” relationship in the worldview of the zhyraus, as well as the interconnection between the individual’s inner spiritual world and social existence. Furthermore, the concepts of national spirit, ethical values, and spiritual integrity are philosophically substantiated, while the humanistic character of the Kazakh worldview is interpreted within the context of traditional culture and specific historical and social conditions. The research findings provide

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a theoretical basis for understanding the evolution of humanistic ideas in Kazakh philosophy and for analyzing contemporary issues of spiritual development in modern society.

Keywords: Kazakh worldview, humanistic ideas, spiritual and ethical values, oral culture and folklore, philosophy of akyns and zhyraus, Abai's humanistic doctrine, national spirit and spiritual modernization.

Introduction

In the context of intensified globalization processes, the reconsideration of the spiritual and moral foundations of national worldviews has become one of the most pressing scholarly issues. In particular, humanistic ideas such as the nature of human existence, individual freedom and moral responsibility, as well as the harmonious relationship between society and nature, have taken shape within the historical and cultural experience of each people in distinctive ways. From this perspective, a historical and philosophical examination of the origins of humanistic principles in the traditional Kazakh worldview is directly connected with contemporary processes of spiritual modernization.

The Kazakh worldview has been formed over centuries in close connection with the nomadic way of life, oral culture, and spiritually oriented practices grounded in belief. Folklore heritage, mythological representations, traditional beliefs, and the creative legacy of poets and *zhyrau* constitute essential spiritual sources that reflect the holistic vision of the human being, the world, and nature within Kazakh culture. In this cultural context, the human being is understood not merely as a biological or social subject, but as an integral entity endowed with spiritual and moral significance.

In this context, a historical and philosophical exploration of the origins of humanistic values within the traditional Kazakh worldview is inherently linked to contemporary efforts towards spiritual renewal. The duality of the struggle between good and evil, as well as the emphasis on individual freedom and moral agency, formed the ethical foundation for the subsequent evolution of Kazakh cultural traditions. Over time, these ideas found profound and systematic expression in the philosophical reflections of poets and *zhyrau*, and later in the humanistic doctrine of Kazakh Enlighteners, particularly Abai Qunanbaiuly.

The article offers a comprehensive analysis of the historical and philosophical origins of humanistic ideas in the Kazakh worldview, examining the specific features of their formation within the framework of oral culture, folklore, Zoroastrianism, and the worldview of poets and *zhyrau*. The purpose of the study is to reveal the evolution of humanistic thought in Kazakh philosophy and to substantiate its theoretical and conceptual significance for the spiritual development of contemporary society.

Methodology

The study is based on historical-philosophical and theoretical methods of analysis. To identify the origins of the formation of humanistic ideas in the Kazakh worldview, a комплексное combination of cultural-historical, comparative, and hermeneutic

approaches is employed. These methodological principles make it possible to examine the object of research within its specific socio-historical context and to interpret it as an integral spiritual and cultural phenomenon.

Within the article, the historical-philosophical method is used to explore the evolution of the traditional Kazakh worldview, including the stages of formation of humanistic ideas within the framework of oral culture, folklore, mythological representations, and early religious belief systems. This method also enables an analysis of the interaction between the ethical and humanistic principles of Zoroastrianism and the nomadic worldview, as well as their influence on subsequent spiritual traditions.

The comparative-philosophical method is applied to analyze the ideological continuity between Zoroastrianism, the worldview of Kazakh akyns and zhiraus, and later Islamic ethical perspectives. This approach allows for the identification of the specific features of the manifestation of humanism in different cultural and civilizational contexts and contributes to revealing the distinctive character of humanistic ideas within the Kazakh worldview.

The hermeneutic method is used to interpret the semantic content of oral cultural forms, such as folkloric texts and zhiraus' poetry, as well as philosophical reflections. This way, we can better get what these texts mean, morally and symbolically. Plus, we can see how they've shaped our ideas about what it means to be human, how we see the world, and how we fit into everything. In addition, a systemic-structural analysis is used in the study, through which humanistic ideas in the Kazakh worldview are examined as an interconnected system of spiritual and ethical values. This approach is aimed at identifying how issues of the inner spiritual world of the individual, moral responsibility, freedom, and social harmony are integrated within a unified worldview structure.

The methodological foundation of the research is grounded in the principles of philosophical anthropology and the philosophy of culture. These principles provide a conceptual framework for understanding the human being as a spiritual and moral entity and for conducting a comprehensive analysis of historical-cultural experience and the processes of spiritual self-perfection.

The Traditional Worldview of the Kazakh People and the Spiritual-Ethical Foundations of Oral Culture

The spiritual life of the Kazakh people is closely interconnected with their traditional mode of existence. Within the structure of social consciousness, worldview orientations based on belief and faith have historically prevailed over rational forms of knowledge. One of the principal sources reflecting the richness of Kazakh culture is folklore. Oral culture has served as a medium for representing the people's social experience, historical memory, and significant life events through a system of interrelations between the human being, the world, and nature.

In recent years, the traditional worldview of the Kazakh people has increasingly been interpreted as a complex spiritual system closely intertwined with pre-Islamic layers of belief. Within the Kazakh cosmological and conceptual framework, elements

of animism, totemism, Tengrian cosmology, and nature worship played a significant role. At the same time, the nomadic way of life fostered an organic unity between human beings and nature, establishing a model of perceiving the world as a sacred space. This syncretic worldview subsequently interacted with Islamic values, giving rise to a distinctive and unique model of Kazakh spirituality [1].

Recent research has emphasized that religion in Kazakhstan serves not only as a doctrinal system, but also as a formative element in sociocultural self-identification and spiritual continuity. It is argued that the religious consciousness of modern Kazakhstan represents a dynamic synthesis of traditional beliefs and the processes of modern identity formation. They show that spiritual self-identification is rooted in historical memory and ethical traditions that continue to shape values in society. This perspective supports the idea that the Kazakh worldview has historically developed as an integrated spiritual system incorporating belief, morality, and collective identity[2].

An integrated examination of the historical and logical patterns of development of oral culture makes it possible to identify the substantive features, structural dimensions, and essential characteristics of the spiritual world. As a result, its philosophical significance is revealed more profoundly, and its ethical and aesthetic attributes become subject to systematic scholarly analysis [3].

In the worldview of the Scythian nomads, Zoroastrianism occupied a significant place as a spiritual phenomenon. Within this doctrine, the struggle between good and evil was formed and developed as a system of humanistic ideas. According to scholarly research, Zoroastrianism encompasses a complex system of beliefs expressed in figurative and mythological forms, which together constitute a set of specific ideological and moral principles [4]. As noted by K.A. Azimov and S.K. Satybekova in their studies of Zoroastrianism, dualism—namely, the opposition between good and evil—represents the fundamental principle of Zoroastrian philosophy and serves as the core basis for understanding the world and establishing a value-oriented and evaluative attitude toward it. All phenomena related to human existence are interpreted within the framework of these universal oppositions.

According to Zoroastrian doctrine, the human being is initially characterized as a benevolent creature endowed with reason, freedom, and the capacity for conscious choice. These qualities are directly linked to humanity's mission of combating evil. As a rational being, the human participates in this struggle consciously and voluntarily, since human nature is inherently oriented toward goodness. In this sense, the human being is understood as possessing a humane and humanistic essence, while at the same time remaining a fallible and imperfect creature.

In Zoroastrianism, the unity of soul and body is regarded as a fundamental anthropological principle. The spiritual and physical dimensions of human existence form an inseparable whole, representing a unified substance of goodness. Since the body functions as the instrument of the soul, Zoroastrianism requires not only spiritual perfection but also the preservation of physical health. According to this teaching, bodily well-being constitutes a prerequisite for the well-being of the soul, and only a person who is capable of mastering and disciplining the body can attain genuine virtue [5].

Moreover, the moral nature of the human being is directly connected with wisdom. Through wisdom, a person acquires the ability to distinguish between good and evil. According to Zoroastrian doctrine, innate human wisdom is grounded in a set of fundamental virtues, which include right reason, moderation, truthfulness, compassion, and hope. The degree to which these virtues are formed and developed largely depends on an individual's will and moral effort. A genuinely benevolent and humane person can be defined as someone who acts in accordance with their inner inclination towards goodness, resisting evil and preserving spiritual purity. This person embodies moral integrity not only through external conduct but also through a conscious alignment of intentions and actions.

While Islamic, Christian and Buddhist teachings emphasize personal spiritual responsibility for salvation, Zoroastrianism emphasizes the unity of humanity and collective action against evil. Zoroastrian ethics emphasizes shared moral responsibility and solidarity in facing destructive forces.

In general, although the idea of humanism in Zoroastrianism is expressed in a universal and comprehensive way, its analysis in a concrete socio-historical context reveals a pronounced abstract nature. This form of humanism is based primarily on the moral-ontological level of human existence and does not offer practical mechanisms for solving social structures or specific societal contradictions. As a result, the humanistic principles of Zoroastrianism remain idealized and do not always correspond directly to empirical social realities.

K.A. Azimov and S. Kh. Satybekova, who specifically address this issue, interpret the abstract nature of the humanistic concept in Zoroastrianism as stemming from its tendency to conceptualize society as an undivided and internally homogeneous whole, detached from processes of social stratification and concrete social contradictions. From this perspective, such an approach marginalizes historically specific problems such as social inequality, power relations, and social injustice, replacing them with oppositions articulated at an ontological or metaphysical level.

Within Zoroastrian doctrine, the fundamental contradictions of existence are explained, on the one hand, through the relationship between humanity and nature, and on the other, through the struggle against evil forces. However, the notion of evil itself is not linked to concrete social structures and is instead presented in an overly broad and abstract manner. Phenomena such as hunger, disease, suffering, and natural disasters are interpreted as manifestations of evil, yet their social causes and historical preconditions remain largely unexplored. As a result, social problems are subsumed under the issue of individual spiritual perfection, which obscures their specifically social and historical character.

Humanism in Zoroastrianism absolutizes the spiritual development of the individual and, by elevating social reality to a transcendental level, weakens its concrete historical and social content. Although this doctrine proclaims the moral unity of humankind, it remains limited by its failure to propose concrete mechanisms for overcoming social contradictions. Consequently, despite encompassing elevated moral and ethical values, Zoroastrian humanism may be regarded as having a constrained practical and social dimension [5]. This assessment can be accepted to a certain extent.

However, in our view, it is essential to take into account that the social structure of nomadic society during the period in which this doctrine emerged was relatively simple in character. The level of social relations was significantly lower than in modern societies, and complex forms of social stratification and systemic contradictions had not yet fully manifested themselves. In this regard, evaluating the humanistic ideas of Zoroastrianism through the lens of contemporary socio-philosophical criteria may lead to a degree of methodological distortion.

Therefore, when considered within the worldview horizon, value system, and social experience of its own historical epoch, Zoroastrianism can justifiably be regarded as one of the significant stages in the historical development of humanistic thought. This doctrine was one of the first to systematically articulate a conception of human existence based on goodness, thus establishing a conceptual foundation that later influenced the development of spiritual and philosophical traditions.

Humanistic Ideas in the Worldview of Kazakh Poets and Zhyraus

Kazakh poets and zhirau's really nailed capturing their view of the world. They gave people great ideas about life, being human, and how society works. Back when everyone was nomadic, their poems and stories were a main way of creating a shared way of thinking and a spiritual life. So, these poets and storytellers were like the big thinkers of their day, really shaping the culture.

Their spiritual stuff is super important in how Kazakh philosophy got started. Experts will tell you that one cool thing about these Kazakh singers is how they handle spiritual stuff with morals. Their writings show that anyone can live a good life by being virtuous. It's about what's revealed to you and how you grow as a person.

In this regard, the creative heritage of the poets and zhyraus presents access to the ethical law as an alternative possibility open to every individual. That is, the idea is clearly articulated that any person who possesses an inner spiritual orientation toward goodness and consciously chooses this path is capable of achieving spiritual growth and moral perfection [6].

The zhyraus' creative work is based on core ideas such as freedom, justice, and being a good person. They weren't afraid to call out the issues of their day, criticizing people who bent their morals to fit in with the times. You can see this critical view all over their poems and lessons.

These poets and thinkers understood people well. They saw humans as spiritual and moral beings, able to make their own choices and be responsible for them. The zhyraus built their worldview around the idea that people should decide for themselves what's right.

In this regard, their creative work made a significant contribution to the formation and development of humanistic thought within Kazakh philosophy.

Analyzing the "Human-World" relationship in the worldview of Kazakh zhyraus, Q. Alzhan identifies their core humanistic idea as the recognition of the human being, society, and their spiritual perfection as the primary goal of development. According

to the researcher, these humanistic orientations are directed primarily toward the inner world of the individual, which he characterizes as «the subjective esoteric space of the human being, where intuition functions as a living compass».

From this perspective, the worldview of the zhyraus conceives the human being not merely as a social subject, but as an integral and holistic entity capable of self-knowledge and spiritual perfection. The individual's inner spiritual world is regarded as the fundamental condition for establishing harmonious relations with the world, society, and oneself [6]. In our view, the inner world of the human being encompasses spiritual existence, rational faculties, and structures of consciousness. At the same time, it is not possible to disregard the irrational dimensions that constitute this inner realm, namely the subjective esoteric space. Accordingly, the development of human reason, spirit, soul, and moral consciousness may be understood as the principal components of inner spiritual maturation.

Furthermore, the Zhyraus did not conceive of these dimensions of human existence as an inwardly spiritual sphere alone, but rather interpreted them in close connection and unity with the external world. They clearly recognized the interdependence between an individual's inner world and social reality, seeing this relationship as manifesting itself within the system of interpersonal interactions.

Within the Zhyrau worldview, the spiritual inner life of a human being and the rational intellect are seen as fundamental prerequisites and driving forces for the development of human relationships. Accordingly, within a worldview-based framework, ethical relations are regarded as the highest-value form of interaction for both the individual and human society as a whole [6].

The elevation and maturation of a people's spirit are manifested in the heightened significance accorded to spiritual values in social life, as well as in the intensification of activities aimed at preserving, developing, and enriching those values. Moreover, this process is reflected in the establishment of profound moral principles within interpersonal relations, where they assume the role of guiding normative orientations.

A nation can enhance its spiritual vitality only through profound spiritual renewal grounded in worldview-based values. In this regard, it is beyond doubt that every people possesses a distinctive national spirit and a spiritual mode of being shaped in accordance with its historical and cultural particularities.

Turning to the contemporary all-Kazakhstani spiritual context, its orientation toward social harmony and consensus, encapsulated in the principle "where there is unity, there is life," may be assessed as a positive tendency. Nevertheless, it should be borne in mind that attempts by internal and external forces to undermine this spiritual cohesion may pose a threat to the spiritual stability of society.

The genuine spiritual development of a nation is closely linked to the inner maturation of each of its members and their orientation toward Truth. To figure out how to grow spiritually, we need to understand what it means to be human, what our purpose is, and how we fit into society. When we look back at philosophy, we see different ideas popping up, especially when comparing Western and Eastern ways of looking at things. These ideas come from how people see and deal with the world around them.

In ancient India, religion was a big deal, so they had a very spiritual way of life. On the other hand, ancient China focused more on ethics and doing what's right. Meanwhile, ancient Greece and Japan really cared about beauty and art. Looking at it this way, you could say that Kazakh culture was mainly about ethics, too. You can see this in how Kazakh thinkers thought about life, our place in the world, and how we relate to each other.

S.E. Nurmuratov emphasizes that the profound philosophical reflections of thinkers of the Kazakh steppe are revealed прежде всего in their approaches to the problem of the meaning of life. In his view, life is undeniably one of the highest values for the human being. However, particular importance is attached not only to life itself, but also to the direction in which it unfolds, the achievements with which it is enriched, and even the manner in which it ultimately comes to an end [7].

Kazakh culture really values nature—it's all about being aware of our impact on the environment. Freedom and free will are super important, and so are fairness, respect, and staying balanced. People think about the group before themselves and admire bravery. Being artistic, friendly, and always ready to help those in need, plus respecting older people, are also key.

Kazakh ethics aren't just about personal rules; it's a whole system for keeping harmony between people, nature, and our spiritual side. Today, these old values can help us think about big global problems, specially related to the environment and nuclear safety. Alongside its orientation toward peace, harmony, and responsibility, the Kazakh ethical tradition demonstrates conceptual continuity with contemporary paradigms of social justice and sustainable development. This perspective further underscores the universal and civilizational significance of the humanistic ideas embedded in the Kazakh worldview[8].

In addition, Kazakh philosophy may be characterized as a spiritual-philosophical system that developed predominantly along existential, ethical, and axiological lines. The ethical nature of the Kazakh worldview is clearly reflected in the content of proverbs and aphoristic sayings widely disseminated in oral tradition. The principles of maintaining the integrity of the soul, elevating moral standards, and prioritizing conscience and honor over material interests are encapsulated in well-known sayings such as «My wealth is a sacrifice for my life, and my life is a sacrifice for my honor», «Shame is stronger than death», and «The eyes of the pure-hearted do not waver».

These aphorisms reflect the idea that human interactions should be based on honesty, moral purity, and genuine humanity. Therefore, it can be inferred that ethical principles are of utmost importance in the Kazakh cultural perspective.

Kazakh Enlightenment and a New Qualitative Stage in the Development of Humanistic Ideas

Starting in the 1730s, Kazakhstan became part of the Russian Empire. This definitely had bad results because of colonial rules. Yet, like anything complicated in history, there were some good sides too. For example, Russian culture spread into

the Kazakh steppe. This helped bring European culture and sped up the growth of educated folks in Kazakh society. The way these educated people saw the world became important in how people thought. Big questions about life got serious thought. All this was linked to the rise of Kazakh thinking. Prominent representatives of the Kazakh Enlightenment-Shokan Ualikhanov, Ybyrai Altynsarin, and Abai Kunanbayev-through their intellectual and creative activity elevated the spiritual culture of the Kazakh people to a new qualitative level and played a decisive role in defining its spiritual identity. Their works are regarded as exemplary achievements in the spiritual and cultural development of the Kazakh nation.

To reveal the essence of Enlightenment thought in Kazakhstan, it is necessary to take into account a number of methodological and theoretical premises. First of all, Kazakh Enlightenment should be regarded as a spiritual and intellectual phenomenon shaped by specific historical conditions. Although Kazakhstan's incorporation into the Russian Empire, its broad engagement with Russian culture, and, through it, the reception of European civilizational influences were historical outcomes of the colonial period, Kazakh Enlightenment did not develop in isolation from global Enlightenment thought. On the contrary, it emerged and evolved in close interaction with the all-Russian Enlightenment movement of the second half of the nineteenth and the early twentieth centuries, within which it took shape as an autonomous spiritual phenomenon with a distinct and original content [9].

This perspective, articulated by T. Kh. Gabitov, a researcher of Kazakh culture and philosophy, is consistent with the author's arguments presented above in both substantive and methodological terms and further complements them at the theoretical level.

Analyzing the substantive features of national Enlightenment thought, S. Myrzaly emphasizes that one of the principal tasks of Kazakh Enlightenment was to adapt a population living within the framework of tribal and early feudal relations and adhering to a nomadic way of life to rapidly changing socio-economic and political-legal conditions. According to the researcher, this process was aimed at preventing potential social catastrophes, preserving the population, and facilitating a transition to a sedentary mode of life through the introduction of a new system of values into public consciousness [10].

The gradual transition to a sedentary way of life emerged as an objective necessity of that historical period, since the socio-economic structure of the Russian state inevitably influenced the economic system and the organization of everyday life in the Kazakh steppe. This influence manifested itself not only in the economic sphere but also distinctly within the cultural domain. In particular, these processes had a direct impact on the development of the education system and science, thereby creating prerequisites for the formation of new spiritual and cultural orientations in Kazakh society.

Prominent figures of the Kazakh Enlightenment-Shokan Ualikhanov, Ybyrai Altynsarin, and Abai Kunanbayev-articulated educational ideals as the cornerstone of social progress, conceptualizing knowledge and science as the principal driving forces of societal development and as essential conditions for the moral and spiritual formation of the individual.

Within the framework of the present study, which foregrounds ethical and humanistic concerns, particular emphasis is placed on the philosophical legacy of Abai Kunanbayev, especially his reflections on human nature and the meaning of human existence. At the same time, the intellectual contributions of Shokan Ualikhanov and Ybyrai Altynsarin constitute a substantial scholarly and educational corpus, distinguished by its profound socio-political and cultural significance.

In the works of these thinkers, humanism emerges not merely as a theoretical concept, but as a lived intellectual and moral stance, expressed through their social involvement and personal behavior. Abai Kunanbayev's ideas are super important to Kazakh philosophy. He really gets to the heart of what it means to be Kazakh, looking at the culture, history, and beliefs of the people. He thought a lot about right and wrong, what it means to be human, and how we fit into the world. For Abai, these weren't separate questions, but all connected to helping people grow into better human beings. Kazakh thinkers all agree that Abai is a key figure. Garifolla Yessim even says that if you want to understand Kazakh philosophy, especially when it comes to being Kazakh and understanding the culture, you've got to start with Abai.

From this perspective, Abai's thought functions not merely as one intellectual contribution among others, but as a system-forming framework that defines the conceptual foundations and developmental logic of Kazakh philosophy as a whole. This assessment underscores Abai's unique status as a thinker whose ideas continue to shape and inform the philosophical self-reflection of Kazakh culture [11].

Abai Kunanbayev sees the human being not just as a product of nature, but as a manifestation of divine wisdom and love. He believes that the fundamental basis of human existence lies not in natural causality, but in a higher spiritual principle connected to the divine. However, he does not advocate theological determinism, instead acknowledging that individuals can understand their purpose through genuine faith and use their agency to direct their lives.

For Abai, God is constant and unchanging, while the world is always changing. This difference in their nature shapes Abai's understanding of right and wrong. He focuses on improving oneself spiritually and looks at people's flaws with the intention of helping them overcome them.

Abai believed that not knowing enough and not being educated were the main reasons why people had other moral flaws. So, his thinking puts a lot of weight on learning and growing your mind as key to growing morally and spiritually. He thought people aren't born good or bad, but what they learn, when they live, and who they're around shapes their moral character.

Abai thought learning and thinking hard about things was super important for growing as a person and becoming a better person. To him, knowledge wasn't just a tool, but something that makes people want to be responsible, fight for what's fair, and control themselves.

The questions Abai asked back then still matter today. His thoughts on what's right, finding your purpose, and being responsible are still important when people talk about being good and growing spiritually.

But, because Abai wrote poems, it's tough to break down his thoughts in a neat way. The way he uses images and philosophical ideas makes it hard to understand his ideas in an organized manner, which leads to different understandings of what he meant, and some of them don't agree with each other.

In schools, people have called Abai different things, like a deist or someone who only believes in what's logical. There's proof in his writings for each of these ideas, but none of them fully represents how complex his thought was. These names come from Western ways of thinking and don't really show the history and culture of Kazakh thought. So, using them can make Abai's original ideas harder to see.

To get a real sense of Abai's philosophy, let's look at it in its cultural setting. It's a mix of ethical thoughts, spiritual questions, and poetry. Kazakh philosophy stands out because it uses poetry to express ideas. So, to really get what Abai was about, we need to look past just Western ideas.

We can better understand his work if we see it as part of the country's spiritual and cultural background. It's like a poetic and philosophical package deal, where ethics, big-picture questions, and art all go together.

The link between Abai's philosophy and Eastern Sufism, Deism, and Theism was checked out by philosopher A.N. Nyssanbayev, which shows how it comes from Kazakh culture's own spiritual base. Thinking of it that way, Abai's philosophy sums up the historical spiritual thinking of the Kazakh people. So, we shouldn't see his work as just his own personal philosophy, but as a group effort to think about where the country is and where it's going.

Looking at it like this, the religious and philosophical ideas in Abai's views shouldn't be pinned down to just one philosophy or school. Instead, it makes sense to see them as a whole thing shaped by the country's spiritual past, steady moral questions, and thoughts about its history.

In this sense, Abai's thought emerges as an integrated expression of collective cultural consciousness rather than a derivative philosophical system grounded in external theoretical frameworks [12].

Accordingly, attempts to interpret Abai's philosophy through the isolated enumeration of its goals or themes prove methodologically insufficient. Such an approach risks oversimplification, as it fails to reveal the internal coherence and unifying foundation that bind together the diverse aims and ideas of his intellectual legacy. Abai's philosophical worldview constitutes a multidimensional and deeply layered system, marked by conceptual richness and internal tensions, which resist reduction to linear or single-axis interpretations.

For this reason, any attempt to interpret Abai's worldview in a one-sided manner or to confine it within a single theoretical framework is methodologically untenable. His ideas require analysis from multiple perspectives and cannot be adequately accommodated within a single explanatory scheme. In this regard, Abai's philosophy should be understood as a multidimensional and synthetic spiritual-philosophical phenomenon, distinguished by both the richness of its content and the complexity of its internal structure [13].

Particular attention to the notion of Abai's *hakimlik* (wisdom) has been given by the philosopher and Abai scholar Garifolla Yessim, who argues that there are solid grounds for characterizing Abai as a *hakim*. According to Yessim, Abai not only offers a definition of *hakimlik* but also undertakes a profound philosophical examination of its essence. Within Abai's worldview, three principal types of spiritual authority are identified as guiding figures for humanity: saints, prophets (*nabīs*), and *hakims*. Abai systematically reflects on each of these categories, clarifying their respective roles in both social life and the spiritual development of the individual [14].

On this basis, Yessim concludes that reducing Abai to the role of a mere Enlightener fails to disclose the full depth of his philosophical legacy. While Enlightenment ideas indeed constitute an important dimension of Abai's work, they do not exhaust its metaphysical, ethical, and sapiential (*hakimic*) dimensions. Interpreting Abai primarily as a *hakim* thus allows for a more comprehensive and conceptually accurate understanding of his philosophical identity and intellectual contribution.

Like other representatives of the Enlightenment tradition, Abai Qunanbaiuly clearly distinguished between religion as a spiritual phenomenon and the specific historical role of religious leaders in society, subjecting their misuse of religion to strict criticism. He resolutely rejected any moral rationale for the actions of those in positions of authority, who, under the guise of trust in a divine power, sought to legitimize violence, avarice, and exploitation in Kazakh society. Abai's poems and Words of Wisdom showed how blindly following faith can be bad. He thought irrational beliefs could excuse unfair and awful actions, leading people away from what's right.

Abai wanted people to have a real understanding of their beliefs, rather than blind faith. He believed that only belief based on reason could truly guide people and inspire them to be kind, loving, and fair. He understood faith as a mix of thinking about what is right and wrong, and this understanding was key to his ideas about religion and ethics.

Other Kazakh philosophers, such as Zh. Altaev, T. Kh. Gabitov, and A. Qassabekov, agreed with this idea. They said that Abai criticized religious leaders, ignorance, fatalism, and hypocrisy not because he did not believe in God, but because he had a deep understanding of religion. This deep understanding was typical of Enlightenment thinkers in Kazakhstan, who stressed the importance of critical thinking and using reason in religion.

Abai did not like blind faith, and he insisted that belief should come from careful thought and reason. This is in line with the ideas of Enlightenment thinkers who believed that critical thinking and the use of reason are essential for understanding the world. Abai made this idea clear in his Thirteenth Word of Edification, where he said we need logical arguments to back up the belief in God's existence and unity. Abai saw faith as something you do with your mind and morals, not just passively accepting religious rules.

Therefore, Abai's approach to religion is characterized not by dogmatism but by an ethical–rational orientation, which constitutes a crucial element of his humanistic and Enlightenment philosophy. His religious thought integrates moral responsibility, intellectual autonomy, and spiritual commitment into a coherent philosophical framework [14].

By critically addressing religious fatalism and forms of belief based on blind submission, Abai emphasizes the issues of human freedom and moral responsibility. This concept is clearly articulated in his «Words of Wisdom», where he explicitly refutes the notion that God directly causes social and existential disparities, such as wealth and poverty, health and illness, and knowledge and ignorance.

Abai contends that while God is the originator of both positive and negative aspects, He is not responsible for individuals' unjust or immoral actions. He argues that God creates both good and bad, but it is up to individuals to choose how to respond. This idea is encapsulated in his statement that God creates both good and bad things, but it is up to individuals to decide how to react [15].

Abai saw God more as the creative force, not some boss telling people what to do or judging them. So, he didn't think you could use religion to excuse being unfair, violent, or treating people unequally. He pointed out that religious leaders mess up big time when they don't use their brains when dealing with faith. He was saying real belief has to go hand-in-hand with doing what's right and thinking for yourself.

He felt a big responsibility to his people and cared a lot about their souls. Abai wasn't trying to bash society. He wanted people to be more aware of what's right and wrong. Actually, the best part of Abai's ideas is that he wanted to free people from just blindly believing things and help them find a spiritual freedom based on being sensible, fair, and responsible.

Abai's thinking really gets into those old, tough ethical questions that never seem to go away. These problems were super tough back in the late 1800s in Kazakhstan because everything was changing so fast. Abai was digging into these moral puzzles because he was worried about the spiritual mess of his time. He was hunting for a way to stay ethical when everything was shifting.

It is evident that ethical dilemmas cannot be fully comprehended without philosophical investigation.. Abai looked at moral questions by trying to figure out the basics like what's real, and big questions about religion – like what's the world made of, what's it mean to be human, and how do we fit in with God. His writing ties all this together to form a whole philosophical idea.

Abai didn't think people are just bodies that can be explained by biology. He thought they were created by God on purpose, showing wisdom, and kindness. So, for him, humans are spiritual and religious.

Abai thought morals come from faith, not just our biology. You can see this in his religious and philosophical stuff. He figured people are special 'cause we can think and be good, unlike other creatures. He stressed that God gave us rules to live by, like being fair and kind.

Abai thought God made us smart and will judge us later, which shows He's fair and good. People can get things from nature, but they gotta be good too. Animals don't have to be moral, but we do, and we answer to God.

This tells us why God made us. Abai thought we can make good choices and are responsible to God. So, being good and spiritual is key in his ideas – we gotta be responsible and know right from wrong.

Abai Qunanbaiuly said humans are special in many ways – spiritually, morally, and physically. He thought we're unique 'cause we can think, feel, and act on purpose, not like other living things. He even thought our bodies were made by God, not just nature. He wrote about this best in his Thirty-Eighth Word of Edification. He talked about how our bodies work together perfectly. He saw this as God showing love for us. He said our bodies let us eat, enjoy stuff, work together, talk, and stay safe. Abai believed this wasn't by accident, but 'cause God loves and cares about us. So, he didn't just see our bodies as biological but as something with a moral and spiritual meaning. God's love is in our body and soul, which makes us kind and caring to others. Abai basically said God's love means we gotta love back. This give-and-take is a key moral idea in his thinking. [16].

In Abai's worldview, the fundamental basis of human existence is not nature but God. This position does not imply a deterministic view of humans as passive creatures wholly dependent on divine will. Rather, Abai emphasizes the principles of autonomy and moral responsibility as essential aspects of human life. Although humans are created by God, they are active agents with the ability to make conscious choices and are accountable for pursuing ethical ideals.

As previously stated, Abai clearly differentiates between institutional religion and true faith. In his opinion, genuine faith (iman) is intrinsically linked to reason and moral consciousness. Through this faith, Abai endeavors to elucidate the individual's position in the world, the purpose of human existence, and the profound essence of life. From this perspective, genuine faith serves as a fundamental instrument for spiritual self-discovery and ethical development in Abai's philosophical framework.

Abai firmly believes that individuals have the capacity to consciously determine their place in life and actively forge their own paths. He rejects the notion of humans as passive beings and instead portrays them as beings endowed with the freedom to choose, the responsibility to act, and the potential for self-fulfillment. This concept is beautifully encapsulated in his poem «When I Gaze upon the Bazaar», where Abai reflects on the diversity of human lives and destinies.

In this poem, Abai highlights the idea that people enter the world with different starting points and embark on unique journeys through life. Through his imagery, he suggests that our position in life is not determined solely by external factors, but by our abilities, intentions, and actions. This idea leads to the emergence of autonomy and responsibility as central aspects of his worldview.

Abai thought God was the main, never-ending thing. Everything else changes, but God stays the same. This idea helped him think about how people can be better. He thought people could change and get better through being good and growing spiritually. Abai looked closely at what was wrong with people back then and why it happened. He thought not knowing stuff was the biggest problem because it caused other bad things. But he didn't think people were born good or bad. He believed being good came from how you were taught, raised, and the people around you.

Abai knew that where you lived, what happened in the past, and who you knew changed you. He didn't ignore this, and he saw being good as something that came

from your spirit and how you lived with others. So, being good wasn't just something you were born with; it was something you grew into.

Abai's way of thinking puts a lot of weight on being free, responsible, and learning. He felt these things were key to making us better people.

Lately, people have been looking at what thinkers from Kazakhstan thought about fairness and taking care of the country from new angles. They're starting to see that old spiritual beliefs are important for how we think about getting better as a society today. Experts say that old ways of thinking can guide us in changing how we see things and restating what fairness means. This argument highlights the continued relevance of the humanistic principles articulated in Kazakh Enlightenment thought and in the teachings of Abai for contemporary society [17].

For Abai, the path to moral excellence lies in the pursuit of knowledge and scientific understanding. He posits that true moral living, characterized by honesty, justice, and compassion, is attainable only by those who are intellectually developed and enlightened. According to Abai, education illuminates the mind, revealing truth and dispelling the shadows of religious dogma, hypocrisy, and ignorance. This enlightened perspective, grounded in reason and insight, fosters virtuous conduct and a life rich in meaning.

In delving into Abai's humanistic perspective, philosopher and Abai scholar Garifolla Yessim highlights that one of the fundamental aspects of Abai's wisdom is his humanism. Yessim believes Abai chose the word *adamshylyk* (humaneness) over the usual Kazakh word "*adamgershilik*" (morality) to really show the deep ethical meaning in his ideas.

Yessim says Abai's idea of humaneness comes from the idea of "*amal al-salih*" (righteous action).

Abai's humanism actually fits with his Islamic views, instead of clashing with them. Yessim thinks this lines up because of the core ideas of Islamic ethics. Abai's view of humaneness is closely tied to what the prophets taught, like the famous saying that the best people are those who do good for others. Consequently, Abai's humanism should not be understood as an abstract moral doctrine; instead, it represents an ethical system deeply embedded in Islamic thought, one that emphasizes concrete moral action, personal responsibility, and the practical realization of virtue through good deeds [14].

Conclusions

Thus, the general character of Abai's humanistic worldview becomes clearly delineated. Historically, periods of strength in the Kazakh national spirit have often been associated with military conflicts and struggles against external adversaries. Undoubtedly, the people's persistent efforts toward self-preservation in such circumstances deserve high historical recognition. Nevertheless, these manifestations of collective resilience are primarily rooted in the instinct of survival and reflect a form of natural vitality rather than a fully articulated spiritual ideal.

Right now, what makes Kazakhstan truly Kazakh isn't about battles or fighting off invaders. It's about how spiritually mature we are and how strong our moral values are. So, one of our big jobs now is to find good methods to weave ethics into our national thinking and how we act as a society, starting from when kids are very young, even in preschool. This means focusing on moral growth as the groundwork for lasting spiritual growth and a peaceful society.

The national spirit is at the heart of how a people relate to their history, the world, society, and their lifestyle, it's the spiritual root. Patriotism shows how deeply people take this spirit to heart and how it appears in how they see the world. Consequently, the manifestation of patriotism varies across different social contexts, shaped by individuals' spiritual development, social experiences, and value systems.

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Transliteration

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Сағиқызы А., Муса С.Е., Мейрманов А.Д., Жанабаева Д.М., Досхожина Ж.М. Қазақ дүниетанымындағы гуманистік идеялардың бастаулары

Аңдатпа. Мақалада қазақ дүниетанымындағы гуманистік идеялардың қалыптасу бастаулары тарихи-философиялық тұрғыда талданады. Зерттеудің негізгі нысаны ретінде қазақ халқының дәстүрлі дүниетанымы, ауызша мәдениет пен фольклорлық мұра, ерте көшпелі қоғамдағы рухани ұстанымдар, сондай-ақ зороастризм ілімінің этикалық-гуманистік мазмұны қарастырылады. Ауызша мәдениеттің халықтың рухани тәжірибесін, тарихи жадын және адам-әлем-табиғат арасындағы қатынастар жүйесін бейнелеудегі рөлін айқындай отырып, оның философиялық, этикалық және эстетикалық қырлары зерделенеді. Сонымен қатар, зороастризмдегі дуалистік дүниетаным, жақсылық пен жамандықтың күресі, адам болмысының еркіндігі мен моральдық жауапкершілігі мәселелері гуманизм идеяларының ерте формалары ретінде сарапталады.

Зерттеуде қазақ ақын-жырауларының шығармашылығы гуманистік дүниетанымның дамуы мен қалыптасуындағы маңызды рухани-мәдени фактор ретінде қарастырылып, олардың адам еркіндігі, әділеттілік, адамгершілік және рухани кемелдену туралы көзқарастары талданады. Сонымен қатар, жыраулар дүниетанымындағы «Адам – Әлем» арақатынасы, адамның ішкі рухани әлемі мен әлеуметтік болмысы арасындағы өзара байланыс мәселелері айқындалады. Мақалада ұлттық рух, этикалық құндылықтар және рухани тұтастық ұғымдары философиялық тұрғыдан негізделіп, қазақ дүниетанымының гуманистік сипаты дәстүрлі мәдениет пен тарихи-әлеуметтік жағдайлар контекстінде пайымдалады. Зерттеу нәтижелері қазақ философиясындағы гуманистік идеялардың

эволюциясын түсінуге, сондай-ақ казіргі қоғамның рухани дамуы мәселелерін зерделеуге теориялық негіз бола алады.

Түйін сөздер: қазақ дүниетанымы, гуманистік идеялар, рухани-этикалық құндылықтар, ауызша мәдениет және фольклор, ақын-жыраулар философиясы, Абайдың гуманистік ілімі, ұлттық рух пен рухани жаңғыру.

**Сағиқызы А., Муса С.Е., Мейрманов А.Д., Жаңабаева Д.М., Досхожина Ж.М.
Истоки гуманистических идей в казахском мировоззрении**

Аннотация. В статье с позиций историко-философского анализа рассматриваются истоки формирования гуманистических идей в казахском мировоззрении. В качестве основного объекта исследования выступают традиционное мировоззрение казахского народа, устная культура и фольклорное наследие, духовные установки раннего кочевого общества, а также этико-гуманистическое содержание учения зороастризма. Анализируется роль устной культуры в репрезентации духовного опыта народа, исторической памяти и системы взаимоотношений «человек – мир – природа», раскрываются её философские, этические и эстетические измерения. Особое внимание уделяется дуалистическому мировоззрению зороастризма, проблемам борьбы добра и зла, свободе человеческого бытия и моральной ответственности как ранним формам проявления гуманистических идей.

В исследовании творчество казахских акынов-жырау рассматривается как важнейший духовно-культурный фактор становления и развития гуманистического мировоззрения. Анализируются их представления о свободе человека, справедливости, нравственности и духовном совершенствовании. Раскрывается содержание соотношения «Человек – Мир» в мировоззрении жырау, а также взаимосвязь внутреннего духовного мира личности с её социальным бытием. В статье философски осмысливаются категории национального духа, этических ценностей и духовной целостности, а гуманистический характер казахского мировоззрения интерпретируется в контексте традиционной культуры и конкретных историко-социальных условий. Полученные результаты могут служить теоретической основой для понимания эволюции гуманистических идей в казахской философии, а также для анализа актуальных проблем духовного развития современного общества.

Ключевые слова: казахское мировоззрение, гуманистические идеи, духовно-этические ценности, устная культура и фольклор, философия акынов-жырау, гуманистическое учение Абая, национальный дух и духовное возрождение.

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