

*<sup>1</sup>N.K.Nyshanbayev, <sup>2</sup>Zh.M.Tolen*

*<sup>1</sup>KazNU named after al-Faraby, Almaty, Kazakhstan*

*<sup>2</sup>Turan University, Almaty, Kazakhstan*

*Corresponding Author: Nyshanbayev N., n.nyshanbayev@turan-edu.kz*

## THE ROLE OF AL-FARABI AND ABAI KUNANBAYEV IN THE FORMATION OF THE IDENTITY OF THE KAZAKH PEOPLE IN THE XXI CENTURY

**Abstract.** Historical figures, cultural values and historical memory play a huge role in the formation of the identity of every nation. In determining any national identity, every individual tries to find a decent response to the question: «Who are we?». By answering this question, each nation determines its own national identity. For example, French, English, Kazakh national identities, etc.

This article focuses on the peculiarities of the formation of modern statehood's national identity and the role of historical figures on it. At the time of the declaration of independence of any state, to form state institutions and national identity are the most important and honourable tasks which have to be done at first. On the basis of the decree of President Q.-Zh. Tokayev 2020 has been announced for the anniversary of the two most prominent thinkers the 150<sup>th</sup> anniversary of Abai Kunanbayev, and 1150<sup>th</sup> years anniversary since the birth of Al-Faraby. The article analyses the role of Al-Farabi and Abai Kunanbayev in the formation of the national identity of the Kazakh people in the XXI century. The purpose of the article is to identify the peculiarities of the formation of national identity through the image of historical intellectual personalities on the example of Kazakhstan. In order to achieve this goal, the article used the method of retrospective analysis. Analyzing the historical role of Al-Farabi and Abai Kunanbayev, defined to what extent influenced the Abai's, Faraby's historical role to the formation of the national identity of the people of Kazakhstan in the XXI century.

**Key words:** National Identity, Al-Farabi's 1150<sup>th</sup> Anniversary, Abai's Kunanbayev 150<sup>th</sup> Anniversary, Statehood, Retrospective Analysis.

## XXI ғасырда әл-Фараби мен Абай Құнанбаевтың қазақ халқының бірегейлігін қалыптастырудағы рөлі

*<sup>1</sup>Н.К.Нышанбаев, <sup>2</sup>Ж.М.Толан*

*<sup>1</sup>Әл-Фараби атындағы ҚазҰУ, Алматы, Қазақстан*

*<sup>2</sup>«Тұран» университеті, Алматы, Қазақстан*

**Аннотация.** Әрбір ұлттың өзіндік бірегейлігінің қалыптасуы жолында тарихи тұлғалардың, мәдени құндылықтар мен тарихи жадының атқарар рөлі орасан зор. Өзінің ұлттық ерекшелігін анықтауда әрбір адам өзіне: «Біз кіміз?» деп сұрақ қояды. Аталмыш сұраққа жауап беру арқылы әрбір ұлт өзінің ұлттық болмысын анықтайды. Мысалы, француз, ағылшын, қазақ және т.б. ұлттық бірегейліктер.

Мақалада алдымен «ұлттық бірегейлік» ғылыми ұғымына анықтама беріле отырып, қазіргі таңдағы мемлекеттіліктің қалыптасуының ерекшеліктеріне тоқталып өтіледі. Мемлекетіміз тәуелсіздік жариялап, алғаш мемлекеттік институттардың қалыптасқан кезеңінде «ұлт құру», «ұлттық бірегейлікті қалыптастыру» ең маңызды мәселе болып қарастырылды.

Президент Қ.-Ж.Тоқаев Жарлығы негізінде 2020 жылы әл-Фарабидың 1150 ж., Абай Құнанбайұлының 150 жылдығы атап өтілетін болды. Мақалада әл-Фараби мен Абай Құнанбайұлының ХХІ ғасырдағы қазақ халқының ұлттық бірегейлігінің қалыптасуындағы рөліне талдау жасалынады. Мақаланың мақсаты Қазақстан мысалында тарихи интеллектуалды тұлғалардың бейнесі арқылы ұлттық бірегейлік қалыптастырудың ерекшеліктерін анықтау. Аталмыш мақсатқа қол жеткізу үшін, мақалада ретроспективалық талдау әдісі қолданылды. Әл-Фараби мен Абай Құнанбайұлының тарихи рөліне талдау жасай келе, ХХІ ғасырдағы Қазақстан халқының ұлттық бірегейлігін қалыптастыруына ықпалы талданады.

**Түйін сөздер:** ұлттық бірегейлік, әл-Фарабидің 1150 жылдығы, Абай Құнанбаевтың 150 жылдығы, мемлекеттілік, ретроспективті талдау.

### **Роль аль-Фараби и Абая Кунанбаев в формировании идентичности казахского народа в ХХІ веке**

*<sup>1</sup>Н.К.Нышанбаев, <sup>2</sup>Ж.М.Толен*

*<sup>1</sup> КазНУ им. Аль-Фараби, Алматы, Казахстан*

*<sup>2</sup> Университет Туран, Алматы, Казахстан*

**Аннотация.** Исторические личности, культурные ценности и историческая память играют огромную роль в формировании идентичности каждого народа. При определении любой национальной идентичности каждый человек пытается найти достойный ответ на вопрос: «Кто мы?». Отвечая на этот вопрос, каждая нация определяет свою национальную идентичность. Например, французский, английский, казахская национальная принадлежность и т. Д.

В статье рассматриваются особенности становления национальной идентичности современной государственности и роль в этом исторических деятелей. Во время провозглашения независимости любого государства формирование государственных институтов и национальной идентичности является наиболее важными и почетными задачами, которые необходимо выполнить в первую очередь. На основании указа Президента К.-Ж. Токаева. 2020 год объявлен юбилеем двух выдающихся мыслителей – 150-летием Абая Кунанбаева и 1150-летием со дня рождения Аль-Фараби. В статье анализируется роль Аль-Фараби и Абая Кунанбаева в формировании национальной идентичности казахского народа в ХХІ веке. Цель статьи – выявить особенности формирования национальной идентичности через образ исторических интеллектуальных личностей на примере Казахстана. Для достижения поставленной цели в статье использован метод ретроспективного анализа. Анализируя историческую роль Аль-Фараби и Абая Кунанбаева, определено, в какой степени повлияла историческая роль Абая, Фараби на формирование национальной идентичности народа Казахстана в ХХІ веке.

**Ключевые слова:** национальная идентичность, 1150-летие Аль-Фараби, 150-летие Абая Кунанбаева, государственность, ретроспективный анализ.

### *Introduction*

There are many factors that shape national identification on the way of its emergence. Among them, we can note as the main factor to form the national identity of the nation, the territory where they live, the cultural heritage, the myth, the language, and images from the past. One of the most important factor is historical memory, since it carries the history of the people, in particular, memories of key events and figures of the past, their assessment, stores historical experience [1]. Today, there are many definitions of the term «historical memory» in the scientific literature, which is an indicator that science has not yet developed a single strict concept and its boundaries have not been established yet. Often, this form of memory is considered as a way of storing and transmitting historical information, as a set of ideas about the social past that exist in society both at the mass and individual levels, including their cognitive, imaginative and emotional aspects. For Example, J.T. Toshchenko gives this definition: historical memory is an expression of the process of organizing, storing and reproducing the past experience of a people, country, or state for its possible use in people's activities or for returning its influence to the sphere of public consciousness» [2]. It is also important that historical memory is interpreted in scientific works by various authors as both collective and individual memory of the past. It can be represented as part of the social stock of knowledge. It is worth noting that in the scientific literature, the concepts of “collective”, “social”, “cultural” and “historical memory” are used by some researchers as equivalent, while others distinguish these terms.

In the system international relations, after the declaring independence of the Republic of Kazakhstan in the last decade of the XX<sup>th</sup> century, the most important task was to form political institution and to «build a nation» which are based on particular values. The role of historical precedents, symbolic attributes, and historical figures in the formation of national identity is particularly important. The path of a nation's own formation includes long historical periods that span thousands of years. However, as history has shown, there are many cases when nations that have been in the Colonies of Empires for many years have lost their historical memory and national identity, which have been formed for a long time. It is very important to show the role of historical figures in the promotion of history in the museum, cinema, and national currencies, on the way to form its own «national structure» after gaining independence. For instance, the image of Sultan Mehmed II in the Republic of Turkey, Shyngys Khan in Mongolia, the history of Samanids in Iran, the image of Amir Temiru in Uzbekistan, the revival of the tradition epic «Manas» in Kyrgyzstan, played a historically important role in the formation of national identity, forming the memory of history.

In the case of Kazakhstan, Al-Farabi played a crucial role in the formation of the identity of the Kazakh people. The image of Al-Farabi was given to the first national currency, the names of streets and avenues from several regions of the country, and the publication of a large number of scientific papers emphasized its role in the unification of the nation in the first years of independence. The intellectual heritage of the founder of Kazakh written literature, the great thinker Abay Kunanbayev played a key role in the formation of national identity, crisis and renaissance at early period of independence. The role of the historical leaders on the forming national identity in the case Republic of Kazakhstan has become the most important topic which understudied on social science these days.

### *Methodology*

In this article as a main method of study we used historical retrospective analyses on the way defining the role of Faraby and Abay on the formation of national identity in the contemporary period. Historical retrospective analyse helps us to understand better the period when those historical figures live, also makes easier to interpret works of Faraby, Abay on the modern period.

The retrospective method is one of the most frequently used in social research. Its essence consists in a consistent and systematic disclosure of all the properties, functions, and changes of the studied object in the process of historical movement, which makes it possible to reproduce the real history of the object as closely as possible. This way, the object will be reflected in the most specific form. Knowledge must go strictly sequentially from the individual quality to the special. The retrospective method allows us to show directly cause-and-effect relationships and patterns of historical development and to characterize historical personalities and events in their individuality. When using this method, the individual characteristics of the historian-researcher can be most clearly revealed. They can have a positive impact on the research process in the world of reflection of social needs. The retrospective method is primarily aimed at analyzing the development of the phenomenon. Therefore, if insufficient attention is paid to fixing a certain time datum, there is a danger of relativism, which, by absolutizing the dynamic nature of objective historical reality, denies the possibility of obtaining true knowledge about it. The failure of relativism is connected with a one-sided consideration of objective historical reality. It takes into account only changes and ignores the fact that objective reality, in addition to them, is also characterized by a certain stability, based on the fact that every qualitative certainty has a certain range of quantitative expression. As long as continuous changes are only quantitative in nature, but do not lead to the appearance of a new quality, all objects, phenomena and processes of historical reality remain stable. Therefore, it is essential to identify measures of quantitative certainty of the relevant qualities. This means that when applying the retrospective method, a combination of show-

ing changes and fixing the limits of qualitative stability of the historical reality under study is necessary [3].

In addition to all the above, the retrospective method, despite its age and a fairly wide scope of application, does not have a clear logic and developed conceptual apparatus. This makes its methodology, and therefore its technique, vague and uncertain, making it difficult to compare and combine the results of individual historical studies together. All the listed weaknesses of the retrospective method are clearly shown when applied to the study of mass historical phenomena.

### *The role of historical figures to the modern nation-building process*

Any society at different stages of its historical development is distinguished by the peculiarities of culture, philosophy, and the development of science. Times change, but these social values are always linked to the spiritual nature of people. Without this, society would never have improved. Its well-being and culture depend on the intelligence of the nation, its desire for education, knowledge, and art. One of the important scientific and theoretical tasks that precede the direct study of national and state identity and the features of its formation in modern conditions is to develop an acceptable definition of this concept. Starting such a theoretical search, one should turn to the broader and more popular term “identity” in modern socio-humanitarian knowledge. The concept of “identity” is currently one of the most widely used, but at the same time not fully defined in social and humanitarian disciplines. The initial popularity of the concept of «identity» is primarily associated with the development of psychoanalysis, social psychology and, somewhat later, the social sciences in the twentieth century. Thus, the first group of approaches to the analysis of the nature of national and state identity can be conditionally characterized as psychological. The psychological view of identity contains many concepts - psychoanalytic, socio-psychological, communicative, etc [4].

This second group of approaches to understanding and defining national identity stems from the tradition of understanding the nation as a political phenomenon. It originates in the works of European political philosophy of the XVIII-XIX centuries and has been actively developing in the XX century in line with a broad historical and philosophical view of collective identity as a whole and national-state identity as its most important variety. One of the most prominent representatives of this direction of socio-humanitarian thought is considered to be the French philosopher E. Renan, who in the scientific report «What is a nation?» it tries to identify some psychological grounds for national self-identification (Berzonsky, Linda 2000). At the same time, it is important to note that the idea of the «spirit» of nations and peoples based on the common values of human solidarity, set forth in the works of Renan and Durkheim, although it proved to

be methodologically fruitful from the point of view of political philosophy, was poorly received by political science as a whole, which, since the 1920s, developed in a different, quantitative and sociological way [5].

The third group of approaches defines the concept of «identity» as a social and communicative phenomenon, through its value and symbolic nature. Such views are most emphatically presented in the framework of social psychology and in the works of the classics of symbolic interactionism. For all their theoretical and methodological differences, these concepts are united by a pronounced determinant of socialism, the idea that it is communicative interaction that is the basic mechanism for identity formation based on the reproduction of semantic and symbolic systems, the distribution of social values and attitudes. After all, as we know, semantic systems, values, and models of social behavior are nothing more than the result of various socio – cultural activities, including in the framework of the formation of the political culture of a particular society.

The memory of the past of its country, state, nation, ethnic group acts as a basic foundation for a sense of belonging, of belonging to a certain cultural-historical, ethnic community, playing the role of a guide in a crisis of identity, fulfilling educational and personality forming functions. Historical memory, memories of heroes and significant events unite people, form a sense of belonging to the history of their people, and help preserve ties between generations. It also contributes to the assimilation of many social norms and provides an explanation of the present. There are philosophers and poets who shape the soul of a person, the soul of the people themselves. Abay and al-Faraby are one of them. In Abay's ethical teaching, Kazakh philosophy reaches its most mature stage, where it is possible to reveal the essence of the Kazakhs' philosophical understanding of the world. This idea is emphasized in his article by the Head of state Kassym-Jomart Tokayev, when he wrote that « the works of the great poet have not lost their relevance today. Abay's philosophy can always be a spiritual support for all of us.» [6]. Al-Faraby is also one of the great thinker, scientist who left enormous scientific findings to his us. His writings influenced Ibn Sina, Ibn Baja, Ibn Tufail, Ibn Rushd, as well as the philosophy and science of medieval Western Europe.

This year we celebrate the 1150th anniversary of al-Faraby and the 175th anniversary of Abay. The goal of all events and projects is to promote their ideas, values, and heritages. At the present stage, the potential of their knowledge and ideas is more relevant than ever before. Al-Faraby's philosophy is aimed at justifying the civilized development of society, so from century to century, his wise thoughts do not become outdated, arouse interest, and continue to be studied. Al-Faraby and Abay's views on human values such as spirituality and reason serve as the basis for new deep reflections. Head of state Kassym-Jomart Tokayev in his article «Abay and the XXI century» noted that we should pay special attention to the legacy of the great poets and philosophers, who is needed by our people for further spiritual development [7].

### *Al-Faraby and his influence to the formation of Kazakh identity*

Al-Faraby received his initial education at home, in Southern part of Kazakhstan, Otyrar. There is proved fact that before his departure from Central Asia, Faraby visited Shash (Tashkent), Samarkand and Bukhara, where he studied and worked for some time. To continue his education, the philosopher went to Baghdad, the capital and cultural center of the Arab Caliphate in that time. Along the way, he visited many cities in Iran: Isfahan, Hamadan, Rey (Tehran). Faraby settled in Baghdad during the reign of Caliph al-Muqtadir (908-932) and began studying various branches of science and languages [8]. He is known to have studied medicine, logic, and Greek. Al-Faraby lived and worked during what was called the Muslim Renaissance. This period is one of the most significant and vivid in the history of mankind. Europe at that time, as we know, due to various circumstances plunged into the “darkness of the middle ages”. The Muslim East became the heir of ancient science, which carefully preserved and multiplied it. Here, scientists of Arab, Iranian and Turkic origin laid the foundations of modern science. Among those who developed various branches of knowledge were many people from Central Asia, including al-Ferghani, al-Khwarizmi, Biruni, Avicenna (Ibn Sina) and many others [9]. There is no doubt that al-Faraby was one of the most famous and authoritative scientists. The works of al-Faraby show that he perfectly mastered the achievements of contemporary world culture. He was a progressive and original thinker, who gained fame as a universally educated man of his era, an encyclopedic scholar. After studying the works of ancient Greek and prominent Arab philosophers, al-Faraby wrote commentaries on Aristotle’s “Metaphysics” and introduced Europe to his teachings. Faraby’s scientific, philosophical and sociological views, which played a huge role in the development of world science, can be described as multi-faceted and fundamentally humane and progressive. Al-Faraby proves the objective existence of the material world and the possibility of human knowledge of it. In contrast to the idealistic mystical teachings of Plato about innate ideas, the emergence of, for example, mathematical concepts Faraby explains from the standpoint of materialistic philosophy.

Representatives of the Iranian-speaking peoples also believe that al-Farabi was an Iranian. Thus, the President of the Academy of Sciences of the Islamic Republic of Iran, Dr. Davari, in one of his reports said that al-Farabi has Iranian roots, not Arabic, adding that inter-state disputes on this issue cause Iranians resentment [10]. At the same time, the fact that the problem of studying the life and work of al-Faraby became the subject of serious study in Uzbekistan and Kazakhstan during the Soviet period. The Uzbek philosopher I. Muminov devoted many works to al-Faraby and other prominent figures of science who lived during the Muslim Renaissance. In Kazakhstan a study of the scientific heritage of al-Faraby, his contribution to the development of human culture studied by philosopher A.H. Kasymzhanov [11]. Under the leadership of A.Kh. Kasymzhanov, a re-

search group worked, published a number of works on al-Faraby's works, including "Commentaries on Ptolemy's Almagest", "Mathematical treatises", "Philosophical treatises", "Treatises on logic", "Treatises on music", etc. Subsequently, the work on studying and popularizing the heritage of the great scientist of the middle ages was led by the daughter of Agyn Khairullovich A.A. Kasymzhanov in the al-Farabicenter established at the Kazakh national University named after al-Faraby [1982]. At the early periods of independence of Kazakhstan, al-Faraby became one of the national brands. The largest Avenue in Almaty (at that time it was the capital of Kazakhstan) was named after al-Faraby and the oldest and largest university was named after him. His image was placed on the national currency – tenge. Of course, this image was a figment of the artist's imagination, since science does not have a reliable portrait of the scientist.

The first President of Kazakhstan, Elbasy N. Nazarbayev, during a visit to Syria in November 2007, noted that "only in the conditions of independence we were able to begin the formation of our history, study, raise sources from all regions of the world, now we begin to remember such great ancestors of ours who were born on the territory of Kazakhstan, became famous all over the world - scientists, philosophers, poets. Here, on the land of Syria, today we want to perpetuate his glorious name Abu Nasir al-Faraby. Our country allocates the necessary amount of funds for reconstruction, so that Kazakhstanis and Syrians remember our common history, our common ancestor" [12].

It is important to understand that our ancestors paid special attention to historical consciousness when forming and strengthening the state. They promoted it as a common home for the people and tirelessly served the interests of the country. Al-Faraby and Abay are outstanding representatives of the culture of their time.

Its city (Faraby's) is the basis of the model of a civilized society and state. Civilization is based on the general features of society, and the fundamental culture is the coexistence of reason, historical consciousness, upbringing and education. The highest expression of public intelligence are national and civic identity. The presence in the social environment of such qualities as charity, morality, sincerity, modesty. Human nature consists not only of the soul and body, but also of a person with spiritual qualities, such as consciousness, reason, and knowledge. And this is invariable. According to al-Faraby, society will rise to the heights of civilization if it does not abandon its spiritual roots. Both society and people living at the peak of civilization need spiritual values. He noted "If we accept the inhabitants of ignorant cities, their souls will not be able to reach perfection, and they will inevitably need matter to live, because with the first concepts, there is no truth in their minds. When the matter that is the basis of their existence is destroyed, the forces that are the basis of the existence of what is inherently destroyed will also be destroyed. In the case of residents of a virtuous city, according to their ancestors, their spiritual state frees their souls from matter" [13].



The President of Kazakhstan, Tokayev K, emphasized that relying on the rich heritage of our ancestors, we must strengthen our state so that it grows and flourishes. It is important to understand that the rule of law and public order are a common goal.

### *The role of Abay in the XXI century on the formation of Kazakh identity*

It is obvious that the foundations of the new Kazakhstan was built by the new values based on history. This means that we must first of all focus on improving the quality characteristics and competitiveness of our people. It is also necessary to get rid of negative traits that hinder the development of society and cause discord and confusion.

Today, a number of intellectuals around the world debate about the crisis of classical capitalism and are skeptical about its future. They note that there is a growing gap between the rich and the poor, between the educated and the uneducated, and between urban and rural residents. This gap is growing at an accelerated rate. Returns whether the social responsibility? Of course, this is not an easy task. The solution to this complex problem can be found in Abai's idea of a "Mature, fully developed person". The concept of "Mature person" corresponds to the English term "a man of integrity". This is typical only for those who are confident in themselves and strive for good. This concept, which is now widespread, was developed and promoted by Abay in the 19th century.

The concept of a "mature person" in Abay's understanding goes from the religious and philosophical context to the socio-political and universal, acquires an aesthetic and cultural character. Developing all the necessary institutions of value, Abay's "a mature person" should work for the future of his country and its successful development. This raises him to the highest level of the category of aesthetics – "aesthetics of service". Human life throughout its course is accompanied by the maintenance of various contacts, without which the individual would be separated from society. Communication, of course, involves mutual responsibility. This responsibility is broken when it comes to selfishness. That's why Abaysais: "Combine the mind, will and heart, and then you will become a mature independent person", meaning that a person should have a clear mind, a strong, cold will and a hot, kind heart. He considers these three concepts in constant unity, but believes that the first two should obey the heart. This is the philosophy of life of the Kazakh people.

Cities are growing rapidly, and small settlements are falling into disrepair. Scientists believe that all this is due to the weakening of social responsibility. In his article, President Kassym-Jomart Tokayev draws special attention to the problem of "Tolyk adam" – a holistic, moral, universal person. Indeed, all the work of the Kazakh philosopher is full of deep thoughts about the whole person, and his main goal was to teach what to do and what not to do to become a mature

person. The essence of man, his ethical and aesthetic appearance, the purpose and meaning of his life was deeply affected the thinker. The ethical ideal of Abay is closely intertwined with the aesthetic one. The idea of service, characteristic of all outstanding Kazakh thinkers, the idea of the priority of national and national over personal runs through all the philosophical heritage of Abay. Re-birth and modernization are not just about moving away from the past or opening up to the new. In fact, this is a process of development and modernization, during which there is a harmonization, convergence of national values with the positive trends. In this case, we can't ignore Abay's legacy. After all, the great thinker more than a century ago called on the nation to improve, update, to meet the new values.

This year marks the 175th anniversary of the birth of AbayKunanbayev. To mark the anniversary of the great son of our great steppe, a begun preparatory work. It is planned to organize large-scale events both at the national and international level, which should not just be festive celebrations, but lead to the expansion of national consciousness, self-knowledge and spiritual perfection. AbayKunanbayuly left an indelible mark on the history of our country as a scientist, thinker, poet, educator, founder of modern national literature, translator and composer. His poems and prose reflected the national identity, life, worldview, character, soul, faith, language, traditions and spirit of the people, which were later evaluated as a unique phenomenon called the world of Abay. To thrive as a sovereign state, we need to strengthen our statehood. It should be understood that maintaining the rule of law and public order is a universal responsibility. If the people have no respect for the authorities, then everything is not good in the state. At the same time, citizens, and especially young people, need to explain the meaning and content of respect for the state. Once again, we need to turn to the legacy of Abai. The great poet in his works spoke about strengthening the power of the country, the state and national unity [14].

He promoted the idea of creating a wise society. These views of Abay are especially valuable in the XXI century for Kazakhstan's society, its unity and well-being. Sage Abai's installations correspond to the principles of a civilized state. Justice will be firmly established only if the rule of law, the openness of the government and accountability to the people are at a high level, and representatives of civil society are actively involved in the affairs of the state. Abay in his writings attached great importance to the problem of meritocracy. He valued a person by their merits and merits, not by their position or position. In this sense, the great poet guided the Kazakh youth to the right path by his example. In that sense, Abay greatly affects to the emergence of modern Kazakh national identity. Currently, Kazakhstan is undergoing a process of political modernization. Thanks to the program of the leader of the nation, a new generation of managers is coming to state structures. Despite this, the country often makes statements about the need for radical political changes. However, this process must be approached with extreme responsibility, on the basis of national consent, the capa-

bilities of the state and the preservation of social governance. Those who, using populist ideas, raise a fuss about rapid political reforms, do not think about the future of their country. Populism as a negative trend has become global. All over the world, there are often voices of those who, without a clear strategy, rush to power, using empty slogans. Abay argued about such populists and windbags: “They will stir up empty chatter and leave, leaving in fools.” Without a doubt, this is a dangerous trend that undermines the development of any country and weakens the cohesion of the nation. Abay’s personality unites all of us, Kazakhstani, inspiring success and creativity. Each person will find in the lines of Abay very important for themselves, something that can become the guiding star of their entire life.

Above all, we must value unity and harmony, which are the guarantee of stability and our development. When we think about public interests, we must maintain continuity and not lose our values and achievements. Save and multiply all the best. Internal political stability, mutual trust and respect for numerous ethnic groups, and religious peace are the main priorities of the state. Only such a policy, based on the age-old wisdom of our ancestors, will allow Kazakhstan to achieve all our strategic goals and become one of the developed countries of the world. Celebrating the 175th anniversary of Abay is necessary for the spiritual development of the nation. But all this is necessary not just for the sake of celebration, but for us to learn to think more broadly and develop spiritually. Of course, AbayKunanbayuly left an indelible mark on the history of our country as a scientist, thinker, poet, educator, founder of a new national literature, translator and composer. His poems and prose reflected the national identity, life, worldview, character, soul, faith, language, traditions and spirit of the people, which were later evaluated as a unique phenomenon called the world of Abay. The world of Abay and al-Faraby are the main foundations Kazakh’s national identity. The President stressed the importance of the national relay race for reading Abay’s poems, which went beyond the country’s borders. This is an effective way to honour Abay and also educate the younger generation.

### *Conclusion*

Events related to his anniversary also show that al-Faraby and Abay should play a big role in shaping the national identity and recognizable brand of the country. The country has formed a belief that a people of this scale are the pride and heritage of all mankind. Kazakhstan’s duty is not to forget about the contribution of those wise men to the development of nation’s consciousness. Respect for the state means that members of society have common sense and are responsible for what is happening. This is the basis of social culture in the teachings of our thinkers. Their ideas are connected to each other on the basis of a common consciousness. Every citizen of Kazakhstan should know Abay&Faraby in order to under-

stand the future of our society and main values. Many problems of modern society are outlined in the philosophy of al-Faraby, Abay. In other words, the phenomenon of our national idea in the field of history is connected with the basics of Turkic culture. Probably, al-Farabi became a great thinker and was named the second teacher because of his study of the nature of society and being. He was convinced that at any time the development of society is carried out through its unchanging, basic values. Science, technology, and politics are just tools for society that arise and are formed in new conditions. And religion, culture, language, traditions, and art ensure its deep and sustainable development. According to al-Faraby, civilization comes from the mind. Public intelligence is an intelligence that arises from an understanding of the spirit of nature, the experience of history, and all that is good and bad for the nation and the state. Knowledge, art, work, and professions that contribute to the development of culture should be promoted in the social environment. In today's global world, issues related to the nature of society should be studied on the basis of the heritage of al-Farabi, Abay and intellectuals of the Alash movement. Only then can we come to a right understanding of the significance of social existence and its values which create a common identity.

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### INFORMATION ABOUT AUTHORS

<b><i>Nurbolat Nyshanbayev</i></b>	<i>PhD student at KazNU named after al-Faraby, Almaty, n.nyshanbayev@turan-edu.kz, orcid id: 0000-0001-7563-2254</i>
<b><i>Zhengisbek Tolen</i></b>	<i>Head of Department of Regional Studies and IR, Turan University, PhD on Political Science, Almaty, Kazakhstan. Zh.tolen@turan-edu.kz</i>

<b><i>Нурболат Қайратұлы Нышанбаев</i></b>	<i>Әл-Фараби атындағы ҚазҰУ докторанты, Алматы, n.nyshanbayev@turan-edu.kz, orcid id: 0000-0001-7563-2254</i>
<b><i>Жеңісбек Мұратбекұлы Төлен</i></b>	<i>Саясаттану ғылымы бойынша PhD, «Тұран» университетінің аймақтану және халықаралық қатынастар кафедрасының меңгерушісі, Алматы, Zh.tolen@turan-edu.kz</i>

<b><i>Нурболат Кайратович Нышанбаев</i></b>	<i>Докторант КазНУ им. Аль-Фараби, Алматы, n.nyshanbayev@turan-edu.kz, orcid id: 0000-0001-7563-2254</i>
<b><i>Женисбек Муратбекович Төлен</i></b>	<i>PhD по политическим наук, заведующий кафедрой регионоведения и международных отношений, Университет Туран, Алматы, Zh.tolen@turan-edu.kz</i>

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