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Literature of the Islamic period and the human problem

In this article, the authors set the task to consider human problems in the literature of the Islamic period and analyze the ways of development of the human problem as the main and relevant topic of literature. The authors of the article on the basis of concrete examples prove that in each individual historical period in literature and art, the concept of man changes, and each epoch has its own concept of man. Special attention is paid to the study of the main monuments of literature of the Islamic period, revealing the understanding of the meaning of human life, its spiritual and moral improvement and attitude to the world. As a result, based on the analysis of various works of the period under review, different stages in the spiritual development of the human person, as well as its relationship with society are revealed.

Keywords: attitude, the essence of life, morality, world view, truth, patience, justice, and the identity of the person.

The problem of man, the appearance of man, the place in nature, the existence, the goal — this is a complex problem that is discussed over time. Among them, the human problem is the main subject of the basic Sciences. These include such Sciences as psychology, pedagogy, sociology, philosophy, physiology, medicine, and Philology. In addition, this issue was of a nature at every stage.

The problem of man, as the main and topical topic of literature, has passed a long historical path of its development since ancient times. In each individual historical period, the concept of man in literature and art has changed. The ancient era, the middle Ages, and the age of awakening are the main stages in the development of world culture and literature. Each of these epochs has its own typological features, characteristic features only for itself, its own concept and vision of man and the world. In the same way, the literature of each epoch reflects the ideas and actions of a person in their time. Continuing the best traditions of the past years, it opens up new perspectives in understanding and reflecting the diversity of human beings. In this regard, the article focuses on the study of human problems in the literature that arose in the Turkish steppe, based on the analysis of the main monuments of literature of that period.

The main problem in the middle ages was the problem of personality. During this period, the religious character spread widely. As a result, here man is considered a part of god, as his image. In this era, it was believed that «even if a person was incredibly capable, a person can not reach the depth of truth, so it is necessary to master the knowledge achieved by other peoples who lived in former times». If we objectively evaluate medieval Muslim philosophy, he considers the problems of man, nature, and society in close connection with the problems of god.

The new century formulated the opinion: «Human is the ideal being on the planet, the crown of evolution, and therefore the master of the world». During this period, the individual was considered both from a humanitarian point of view and from a social point of view. Thinkers of the new century also left many different opinions on human problems. The French philosopher, scientist, and mathematician Rene Descartes explained the problem of man: «it is that man combines two identical substances (both material and spiritual), so he is the one who can rise above nature».

If the thinker T. Hobbes in his famous book «Leviathan» explains the characteristic features of human nature:

1. damage from human nature;
2. the driving forces of human action are personal gain and selfishness, and their own needs;

These qualities lead to the fact that everyone has the right to everything. This has led to the interests of others. As a result, a social mechanism (institution) for systematizing public life appeared — the state, in order to avoid «war with everyone» and to stop extreme selfishness.

J. Locke the main points in Locke's main work «experience of the human mind»:

1. a person cannot have «innate ideas», since the idea itself arises through experience;
2. consciousness is an empty room in which each person fills their experience in their life;

3. the ideal of a person is patient, law-abiding and respecting the law, moral, comprehensively improving himself, and achieving good results in his field.

In the philosophy of Modern times, idealistic views about man were formed, so humanity is primarily a spiritual soul. Here a person, independent of God, has a special mind, a conscious subject of his life.

The art direction that began in literature and art in the 17th century and early 19th century was the era of classicism. Here it portrays a person not in General, but as a person. In the literature, two different ways of creating an image of a person are used. The first is a generalization of behavior specific only to the individual, the second is a generalization of General qualities. In life can be typical, though, and which of the most common facts that are rarely encountered in life. Most importantly, truth is the capacity and fidelity of human nature. Therefore, literature is a pedigree, an artistic history of the era in which a person lived. History of Kazakh literature — the history of the Kazakh people in certain dimensions. It depicts the dreams of people from different eras and eras who survived the people.

According to the German philosopher Immanuel Kant, man is able to develop moral rules with the help of his mind. These provisions of the Kant are divided into two types: conditional and mandatory implementation, and non-permanent rules.

The nineteenth century, called the Golden age of Russian literature, became a platform for the development of three literary trends: romanticism, sentimentalism, and realism. These directions changed each other and each created his own wonderful character. The artistic direction of the end of the XVIII and the first half of the XIX century in romanticism was the main place of the main human freedom. Only in this romanticism does man have complete sovereignty and complete independence. The romantic personality does not recognize any obstacles or difficulties, and absolute spirit and freedom become its slogan. However, freedom in romance is the freedom of a one-sided and abstract spirit. A person is only spiritually free, but in life, in everyday life, he is not really free. Romanticism does not solve specific problems, does not lead a real struggle, tries to refute these problems. Romanticism leads a person to the spiritual world, retreating from real life. The main novelty that brought Romanticism is the desire to know a person. The main direction of romantics — spiritual, internal psychology, complexity, infinity and secret in the spiritual world. A character in the literature of sentimentalism puts his feelings above his mind.

The artistic realities of life were variously expressed in the literature of realism. The realities of realism are the realities of life. Life writer Talas-the struggle of human relations, which fully describes the living alphabet. In the 19 century, the decline of realism is characteristic. Realism was shown in the Kazakh literature under Abai and was shown in a critical quality.

In any country, in the 19 century, the development of the method of realism is not easy. In the 19 century, throughout the century, types of characters were created that passed from work to work. The character of the «little man» in Russian literature was characteristic of works on the topic of the confrontation between the people and the authorities. These heroes include two heroes of A.S. Pushkin — Samson Vyrin from «Station controller» and Eugene from «the Copper horseman», as well as the main character Akaky Bashmachkin from «Overcoat» by N.V. Gogol. An «extra person» is a hero who does not respond to society, a hero of works constructed in an ideological conflict. «Extra people» — M.Y. Lermontov Pechorin in «Hero of our time», A.S. Griboyedov in «suffering of the mind» Chatsky, and Eugene Onegin in Pushkin's novel «Eugene Onegin».

The Islamic worldview in Abay's works in the second half of the 19 century caused a Renaissance in Kazakh literature. This is the time when Shokan Ualikhanov, ybyray Altynsarin, Abay Kunanbayuly lived — the era of awakening in Kazakh literature. Abay in his poetry sets the task of knowing a person and understanding a person. According to Abay, the power of a person is in his knowledge, hearts and soul. Abay says that in order to be a full-fledged person, you need a calm mind, persistent energy, and a warm heart. The poet States that «the mind, Kairat, lives in the equality of the heart, you will fully become separate from the country». If one of them is smaller, it is not considered a complete person. The image of Abay «full man» is executed as the owner of love, loving Allah, loving humanity, just birth.

And one of the main features of Shakarim's worldview is the assessment of personality. Through psychologism in the analysis of human problems, Shakarim offered his people critical and realistic poetry. His own thoughts rose from the national level to the world level. The behavior and worldview of the characters are inextricably linked to life. In his works, Shakarim reveals the essence of the concepts of «straight man», «true pure soul», «good man». The poet rationally used those moments that correspond to his worldview of the works of Islamic literature that we are talking about.

Thus, the problem of man, as the main and actual topic of literature, has passed a long historical path of its development from ancient times to the end of the 19 century. In each individual historical period, the concept of man in literature and art has changed. The ancient era, the middle Ages, and the age of awakening are the main stages in the development of world culture and literature. Each of these epochs has its own typological features, characteristic features only for itself, its own concept and vision of man and the world. The literature of each epoch reflects the ideas and actions of man in his time. Continuing the best traditions of the past years, it opens up new perspectives in understanding and reflecting the diversity of human beings.

In their books, Zhusip Balasagun, Ahmet Iugineki, Ahmet Iassauï reflect on teaching and education, science and art, fame and pressure, desire and greed, consciousness, impunity and honor, justice and injustice, conscience and morality. In this sense, the words of wisdom clearly reflect the ways of human perfection, explained in connection with the Islamic rules. «Abay experiences critical actions: misfires, lies, pride, heroism, traditions of describing five noble deeds and five poisons that came to Kazakh literature before Abay, there are since the time of Zh. Balasaguni. The book of Avesta also mentions good and bad qualities» [1; 151].

In Kazakh literature there is a concept of «perfect man». «Perfect man» (Arabic insan-i-kamil) is a full-fledged person. In religion, a perfect man is a noble man who has been thoroughly cleansed of immoral behavior. Every action of the perfect man is dedicated to Supreme. It is a guide to the lost for the lost, a bridge to those who remain on the road, and an open door for those whose hope is broken. The concept of «perfect man» was written by poets and poets in the Kazakh literature. The notion goes back to the writing of Zh. Balasaguni's «Kutty bilik» and Sufi creations. In Sufi poetry, the concept of a «perfect man» is closely intertwined in two cognitions.

Zhusup Balasagun — the outstanding poet of the 11 century, the encyclopedist scientist, the wise thinker, the public figure who wrote the poem «Kutty Bilik» of the Turkish culture. Little is known about the death of Zhusup Balasagun. His name has survived in the history of world literature and culture through the series «Kutty Bilik». Details of his life, ministry, and purpose are also found in the verse.

In 1070, Zhusip Balasagun wrote this poem according to the current annual count. Poem will grant the founder of the Karakhanid state Suleiman Arslan Khan. For this Khan Zhusip Balasagun held the position of «bass Wazir». The study of this work, translation studies, Russian scientist V.V. Radlov was engaged for twenty years. In 1942–43, Turkish scientists published three versions of «Kutty bilik» three volumes from Istanbul. The main idea of poem was laid down in four principles. The first is to be truthful in order to manage the state correctly. The author, as a symbolic image of justice, indicates the king of the rebellion. Second, Bak Daulet, that is, the desire to give the country a kunt. The problem of the media-Daulet entered the poem with the help of the Aitol image of the king. Third, intelligence. The social role of intelligence is celebrated in the image of the son of Islam. Fourth, the issue of satisfaction. The problem is that we are talking about relative. In his speech, he noted that currently there are more than 50 religious associations in the Republic of Kazakhstan.

Zhusup Balasagun creates beautiful paintings of the epoch, reflecting on his life, sadness, sorrow, youth and old age, and traditions and customs of the people. The question is, «Who should be a great governor?» He answers the question himself. The great ruler is the king's sight, and the ear of hearing. It ensures that the laws of the country are properly enforced. The governor also commands the treasurer, sends and sends ambassadors, oversees the passage of official gatherings, and hears and appeals to poor governors, orphans and widows. It follows that Joseph served in Balasagun's court, and he went on to find out more about the matters which he knew in the «Kutty Bilik».

In the introduction to his work, the author mentions in which language the poem is written, and says, «There are a lot of Arabic and Tajik books. And this is the first set of wisdom in our language» [1]. «Our language» is the Turkish language spoken by the poet. The author also makes judgments about the character, properties, goals, language and importance of the poem in his life.

The main idea of the epic piece is to empower the state and society through humanistic maturity and human maturity. If you look at the content of the poem, we know that its core is «complete man». The idea is «prosperity and prosperity is the inheritance of a full and mature person». According to Zhusup Balasagun, happiness and happiness can only be achieved by nurturing our world. Human maturity and human maturity are the main ideas of the story. The poet proclaims, «Be human, your name is human, be honest, be human». It is often said in the dastarkhan that there is a rarity or absence of a person. Zhusup Balasagun's «Kutty Bilik» was probably born of the need and need of this shaft. Because the content of the poem is designed to reflect the dignity of the people.

As Al-Farabi said, man consists of wisdom and charity, that is, humanity and knowledge. All noble qualities in man begin with knowledge and virtue. The poet strives to simplify his thoughts in each of his poems. Sometimes they bring their thoughts in various literary ways, on the lining.

But, despite the fact that everyone knows the truth only with their own mind, they see a person—this is a reality that many perceive.

Zhusup Balasagun always describes and compares noble qualities and cut qualities. If noble qualities bring up a person, then sharp qualities reduce a person, aggravate it.

Topical issues of the era of social and social point of view, deeply understood by the poet «Kutty Bilik» can be said to be one of the most important issues raised in the issue of governance of the country. Poet «how to manage a country, a state?», «What qualities should the country's managers have?» he answers the questions of his time as a reader, an open person, a thinker.

«Kutty Bilik» is devoted to the most important social and political problems of the middle ages, which were led by the dominant Karakhanid tribe. Zhusup Balasagun thinks to the reader about the state and the Queen, the people and ordinary people, the employees of the Royal Palace, their rights and duties.

It is not so difficult to understand how highly the image of the poet, on behalf of poem, appreciates. Georg Simmel in his poem «Kutty Bilik», which he did not name for free. Poem has special sections dedicated to education and science. The poet also recognizes the power of knowledge and prides scientists in his chapters on the poet, the state, society, the head of state, the head of state, the king, and ethics. The poet says, «a scientist should be on an equal footing».

The brilliant scientist in the price explains the lines below the person:

If the ignorant gets a seat,

The wise man gives birth when he gets free from the door [1].

In his didactic essay, Zhusup Balasagun gives a sermon on morals, ethics, decency, and discipline. Focusing on the relationships, communication, and respect of people in the community, and especially on the goodness of the language. The poet sang good manners and came to the conclusion that the most important of these was language proficiency. The whole chapter of poem is devoted to the whole thing — language etiquette, the art of expressive, meaningful and polite speech. The author encourages the student to be careful, thoughtful, and careful about the language. «Comprehensive and Comprehensive Speech The author encourages the student to be careful and thoughtful and to be careful about the language. Ability to speak in a nutshell is a good start».

The poet describes in a poetic way some behaviors that portray the man as indecent, rude or ignorant. Negative traits include materialism, openness, greed, malice, and anger. The poet criticizes alcoholism, laziness, indecency, rudeness, tenderness, and bad behavior. The dastark is described in the opposite character, good and evil, good and bad, deceit and cunning. The poet says, «If a person is ill — he does not know the value of health, if there is no death — he does not know the value of living, the poor person cannot fully feel the power of a sense of joy». Parents who are brought up from their parents and always have a good temper are always generous, affectionate, patient, and good-natured.

«Kutty Bilik» can be said that the author does not particularly find fault, one of the most important issues set out by the huge enthusiasm of people to respect each other, to give honor and respect, satisfaction, is. In particular, it answers the question of what kind of respect young people should have for the elderly, elderly people subordinate to akims, for their owners, for their parents of children, for their parents, for their parents», — N. Kelimbetov said [1].

The work of Zh. Balasagun's «Kutadugu Bilik» is a collection of knowledge in various fields of science and culture of his day. The book deals with worldview on the meaning of life, the fate of a person, his place and role in the social and natural environment. Balasagun's sediment is a great deal of work. It addresses both philosophical issues as well as problems in life, ethics and aesthetics. However, the main problems of this work are government and country administration. All of the works in this genre have sections for the governing ethos. The authors of the Gospels set a task for the governors to improve morally. And the main idea of the epic «Blank shaft» is based on four principles:

The first is the existence of a fair law that can be used for the proper administration of the state. The author portrayed King Kuntu as a symbol of justice.

The second is prosperity and a wish for peace. The prosperity issue was included in the poem in the image of the king's eunuch, Aitoldy.

Third is intelligence. The public role of intelligence is portrayed in the image of the eunuch's son Ugdulmash.

Fourth, the problem of satisfaction. This story will be told through the image of a relative of the eunuch, physician Ogdurmash [1; 151].

Thus, one of the major issues raised in Zh. Balasagun's work is the administration of the country. How to govern a country, and what qualities should a governing person have? Here the author answers these questions as a thinker of his time. The person who governs the country must be wise, open-minded, agitated, proficient in art and education, open-minded, broad-minded, and free from retaliation. People without knowledge and art say that they cannot govern justice [1; 155].

Ahmet Yuguneki is a poet, genius and poet of his time. The book of «Gift of Truth» by Ahmet Yuguneki is a valuable legacy of education, morality, education and upbringing of generations. The book is written in the Turkish language of Karakhanid. Turkish scholar Rashid Arat Rahat prepared the full text of the poem and published it in a Latin letter. Prose and poetic translations of the Gift of Truth were also published in the Kazakh language.

«The gift of truth» Ahmet Yuguneki is a work with a predominantly didactic character. The volume of the head of the poem in the copies are different. The complete translation into Kazakh consists of 466 lines of poetry. According to the theme and ideological content, the work is a set of moral concepts and norms of behavior in the society in which the poet lived. The poem «gift of truth» fosters such moral qualities as education, justice, humanity, contentment, charity, intelligence, generosity, and tolerance. Negative behavior and actions against these qualities are tested. The work reveals the benefits of knowledge and the harms of ignorance, good and evil, generosity, benevolence, politeness and rudeness. The poet presents thoughts about the social meaning of knowledge, language, and ethics.

In the book of wisdom, the author says that to be educated, you need to learn:

Hey, buddy, be thirsty for education,
Opening Happiness to Knowledge,
Learn and Be Happy! [1].

At the end of the word, a poet who begins with the word knowledge says that art that shows a person's personality cannot be easy, it cannot be a manifestation of talent, and the fruit of many — sided work, a true talented person does not overcome difficulties in art:

The talented soul will see many difficulties,
The art is happy, he hates the lifeless! [1].

The poet warns the population that it manifests itself in tactical speech, the use of words, and preaches that it is necessary to speak briefly in order to speak out of habit:

Always polite,
It is customary to speak short.
Be careful,
Speak your tongue! [1].

«The wounds are healed, the wounds will not heal», the indecent person strongly warns.

Carrying the tongue,

Your tongue is against the enemy [1]. The poet warns that insanity, pride, and humor are bad.

Ahmet Yuguneki hoped that the world could be improved by improving the behavior of people, making them generous, kind and educated. At the same time, it was believed that to cultivate good behavior, each person needed self-education. Formulating a good attitude also depends on the upbringing and its origin:

The surname of a noble man
The character is also pretty,
Flawless — stupid ignorance
There will be no lover [1].

The poet considered charity the most sacred of behavior.

«The thoughts mentioned in the book of Ahmet Adib Yuguneki's «Gift of Truth» have become a tradition for Kazakh poets. He laid the foundation for the subsequent formation of Kazakh literature. It is the cornerstone of Abay, Sultanmakhmut, Magzhan, Shakarim's philosophies» [2].

A fine example of didactic literature dating to the 11th and 12th centuries is Ahmed Yuguneki's «Hibatul-hakayk» (Gift of Truth). The story is not based on the story. In each chapter of the book, where a story is told, the author advises his reader. However, a poem can be considered as a combination of moral concepts and norms of behavior in society. To the question, «How should a person live?» The author of The Gift of Truth encourages his student to be a knowledgeable, kind, tactful, generous, and honest person [1; 169]. The qualities of modesty and meekness are exemplified. The author concludes that a person comes to do good, not to do evil.

Khoja Ahmed Yassawi — one of the founders of the Sufi worldview, thinker, and outstanding poet. His book *The Divine Wisdom* calls for justice, honesty, and kindness. The need to be merciful to the orphans, to the needy, to repent, ask God for help, and beg.

Unfortunately, this is not the case. Because, as he understands, ignorance is the source of all evil. And in this case, as they say, we should not forget that in Islam, as in the Muslim world, there is nothing in common with religion, and in Islam. «The time spent with the nadans is equal to hell». For the first time in 1878, the work of Khoja Ahmed Yassawi «*Diواني Hikmet*» was published as a separate book. Subsequently, they were repeatedly printed in the cities of Istanbul, Kazan, and Tashkent. The essay is written in four poems. In the work, the poet will tell about his life path from childhood to the age of the prophet and speaks about the suffering manifested in life, which means the falsity of Fudge. In the work «*Diواني Hikmet*» you can find valuable information about the ancient culture, literature, history, Ethnography, and economy of the Turkish peoples.

The essence of Khoja Ahmed's worldview is «knowledge of Allah «through» self-education of a person». The first stage of this road is «*Taubu*», the last is «*slavery*». The essence of the poems Yassawi-man. A person must have the knowledge necessary to achieve perfection. The source of this knowledge is Hikmet. In the Hikmet of Khoja Ahmed Yassawi, human nature, as stated in the Qur'an, is transmitted to water and soil. «*Soil*» in the oval sense — the natural nature of man, intelligence and simplicity. Unfortunately, this is not the case.

In the Quran, definitions of the nature and character of a person and stages of spiritual development of a person are widely covered. Being a good person depends on the power of their faith. After all, in the Quran, morality consists in the fact that it is the basis of morality. Values derived from faith are considered to be justice, impartiality, honesty, tolerance, generosity, charity, patriotism, contentment, love for a person, a parent, and cordiality. Bad practices caused by misconduct are evil, deceitfulness, hypocrisy, treachery, pride, and cowardice.

The Qur'an contains the main challenges and ethical foundations of the good and bad path. A person must constantly monitor his spirit in order to embody moral values and strive for humanism. The size of the control is the Koran. Self-control and «*external observation*» do not have each other.

The unanimous conviction that the Person of Khoja Ahmed Yasawi — the end of faith in the soul, issued silpancho, Ashiya lasun wants. If a person becomes God only from the outside, then he can strike hypocrisy, treason. Such deceptive people come unfairly, intolerably, and they think of what they are doing as ignorance. It reveals the harm of ignorance that causes the human child.

But, damn it, your life will be in the past,
If you go from it, then ad-diet from it [4].

Khoja Ahmet Yassawi is passed on to God and systematizes himself as worshippers, true lovers. As stated above, false lovers describe the hypocrisy of ignorance, true lovers-wise wise.

And in this case, if you don't know what you think about yourself, what you think about him, then you need to go to court. An example of a mentor talk about honesty. At the same time, as in other countries of the world, representatives of different nationalities live in peace and harmony, living in the world, and in the world, and in the world, and in the world, and in the world. Since then, his poems were educational means.

«*Diواني Khikmet*» (Book of Wisdom) by Khoja Ahmet Yassawi is an example of Sufi literature on moral education. The main purpose of man here is to improve morals. Truth is attained by cultivating morality. Among the qualities that lead a person to higher education, we find kindness, compassion, and neglect of material wealth. The result is divine unity in the sense of love and Sufism. The «*Book of Wisdom*» is a clear program that leads a person to morality and goodness. Ahmet Yassawi values the dignity of each person with the purity of his inner self. The constant perfection of the good moral qualities of the person or the deviation from the whole moral character depends on the morality of the person. The main manifestation of human morality is kindness, forgiveness, and compassion for others [1; 179]. The words of Yassawi wise, Balasaguni and Abai, are very similar to the three thinkers. All three are of the same ethnicity and tradition. These are the deep roots of Kazakh literature. For example, both Yassawi, Balasaguni, and Abai seek a perfect man [2; 80].

The book tells a lot about love, but it is in the sense of love for God and affection for the creator.
If God loves and calls these people,
I was almost completely distracted.
If I want to give a broadcast,
They will be indifferent to the journey on the right path.

Abai:

The world without love is empty,

Add it to the beast [3; 102].

The similarity between the two poets in these poems is the love of God and the kindness of morality. Love in the Muslim sense begins with the love of the Allah.

Satisfaction in the work is considered as a philosophical category. Yassau equates dissatisfied dogs to satirical dogs. The poet interprets a problem, such as the purity of one's spiritual life, through the terms of Islam.

Hundreds of thousands of prayers and cries to you

The air, the melody, the purity of the haughtiness [4; 180]

- cries to the maker. Hence, Khoja Ahmed Yassau is not only a religious propagandist, but also a supporter of the goodness of man. The poet considers the main task of a person:

Allah, O Ah Kul Ahmet, know yourself,

Make yourself knowledgeable,

Great for the pardon, the little wound,

You may have made a mistake in your ignorance [4; 183].

Ahmet Yassau in his work concludes that there is no more quality in life than truth.

Abai's criticisms: gossip, lying, pride, bravery, vain animalism, tradition of depicting five noble acts and five evils that came to Abai in Kazakh literature, date back to the time of Zh. Balasaguni. The book *Avesta* also mentions good and bad traits [3; 110].

Let us compare the works of the Islamic literature with the works of the Durbek poet, Zhusip-Zylikha in the Golden Horde, Kutib's «Khusrau and Shyrin», and Saif Sarai's «Gulistan-bit-Turk». These works deal with philosophical questions concerning the purpose and purpose of the infinite and infinite, transient and eternal life of man.

In the story «Zhusip-Zyliha» the author answers the question: «What is the ideal?» Fate puts the main character in various trials. His brothers betrayed him and threw him into the well. Sold to slavery. She captivates anyone who has seen her beauty. He was imprisoned. Eventually he becomes a prophet and a ruler. All these kinds of tests help the reader to see and understand the key features of Zhusip. One of the hallmarks of Zhusip's personality is loyalty. First, Zhusip is loyal to the Most High. He always remembers her and asks her for help. Zhusip is also faithful to his father, Zhakyp. She is respected and valued. His loyalty to his father is one of his pious qualities. Another quality of Zhusip is patience. According to Zhusip, this quality protects a person from sins, improves his spirits, and enriches him. He strives to cultivate this quality in others. Joseph is full of mercy, kindness, compassion, and, in essence, perfect human qualities. The essence of a person is his spirituality, his appearance is in appearance. The theme of the ruler is also discussed here. Durbek answers the question, «What should be the ruler?» Through Zhusip's image. The author believes that the land should be governed by a man as Zhusip. Only then will the people of the country be able to live in peace and happiness. Thus, a person in Durbek's work is a wonderful creature, capable of self-improvement and, thus, better of living around him. The poet wants the people who govern the country to be fair, intelligent, kind and generous. Love the highest human qualities: love, intelligence and wisdom, kindness and brotherhood [1; 218].

Along with the theme of love in the poem «Khusrau and Shyrin», the passage of time, the relationship between the ruler and the people, the meaning of life, etc. different issues are considered. The man in the book is the most precious creature. Don't insult him. He came to this world for knowledge and art, to enrich himself, to do good things, to love and to be loved. Only in this case, the good name of a person after his death will be preserved in the memory of future generations. The same soul in the poem is Farkhad.

In Saif Sarai's book «Gulistan-bit-Turk», the personal life of a person is inseparable from the society, the fate of the country. For Saif Sarai, a person's name is the highest gift in life. The heroes of Saif Sarai are active, businesslike people who bring real benefits to those around them, improve their lives, and deserve every respect.

Thus, for writers of Islamic epoch, the main human trait is true faith in Allah. The second advantage of the ideal man is high morals and education. The example of such a man is the prophets and the pious. Islamic literature illustrates the relationship between man and society in varying degrees. Some try to be indivisible, while others act out of society.

Summarizing everything, we note that the righteous were also found in the formation of the Pious. Importantly, the literature of the Islamic era pays special attention to one's attitude toward the world and to its spiritual maturation.

In conclusion, it should be noted that for thinkers of the literature of the Islamic era, the main property of a person is true trust in Allah. The second advantage of the ideal person is high morals and education. Faith in the most high is the true, high moral and deep knowledge of the prophets and thrones. Noki contributed to the formation of other good qualities. In this regard, in the literature of Islam, special attention is paid to human views on the world and its spiritual improvement.

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Ислам дәуіріндегі әдебиет және адам мәселесі

Мақалада ислам дәуірі әдебиетіндегі адам мәселесі қарастырылған, антропологиялық мәселелердің дамуы әдебиеттің негізгі және өзекті тақырыптары ретінде талданған. Мақала авторлары нақты мысалдар негізінде әрбір жеке тарихи кезеңде әдебиет пен өнерде адам концепциясы өзгеретінін және әрбір дәуірдің адам туралы өз тұжырымдамасы бар екенін дәлелдейді. Адам өмірінің мағынасын, оның рухани-адамгершілік жетілуін және қоршаған әлемге қарым-қатынасын түсінуді ашатын ислам дәуірі әдебиетінің негізгі ескерткіштерін зерттеуге ерекше көңіл бөлінеді. Нәтижесінде, қарастырылатын кезеңнің әртүрлі шығармаларын талдау негізінде адам тұлғасының рухани жетілуінің әртүрлі кезеңдері, сонымен қатар оның қоғаммен байланысы анықталды.

Кілт сөздер: өмірлік ұстаным, өмірдің мәні, имандылық, дүниетаным, шынайы сенім, шыдамдылық, әділдік, адам тұлғасы.

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Литература исламского периода и проблема человека

В статье рассмотрены проблемы человека в литературе исламского периода и проанализированы пути развития антропологической проблематики как основной и актуальной темы литературы. Авторами статьи на основе конкретных примеров доказано, что в каждом отдельном историческом периоде в литературе и искусстве меняется концепция человека, и каждая эпоха имеет свое представление о человеке. Особое внимание уделено изучению основных памятников литературы исламского периода, раскрывающих понимание смысла жизни человека, его духовно-нравственного совершенствования и отношения к окружающему миру. В итоге, на основе анализа ряда произведений рассматриваемого периода, выявлены разные этапы в деле духовного совершенствования человеческой личности, а также ее взаимоотношений с обществом.

Ключевые слова: жизненная позиция, смысл жизни, нравственность, мировоззрение, истинная вера, терпение, справедливость, человеческая личность.

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