

KORKYT ATA, ZHUSUP BALASAGUN, KHOJA AKHMET YASSAWI CONCEPTS OF THE PERFECT MAN IN TURKIC PHILOSOPHY

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Abstract. In this article considered the role of the human concept of three Turkic thinkers and the concept of “perfect man” in philosophical discourse. The concept of a person plays an important role in the formation of personality. At various times, different ideas about human perfection were formed in philosophical thought and were born new concepts, theories, and ideas. It was given the definitions of the concept of the perfect man by Muslim thinkers, the peculiarities of a various aspects of this concept, the meaning in Sufism, the importance of revealing of the general axiological value. Due to its capabilities, we will try to understand the concept of the “perfect man” developed by thinkers.

Keywords: Sufism, Islamic philosophy, perfect man, concept, hikmet, morality, ethics.

Introduction

The perfect man is one of the basic concepts of Sufi philosophy, which was addressed to Muslims who have achieved the highest moral purity and full knowledge of Islam. A perfect person combines the opposite aspects of existence: spiritual and material. This is due to its exceptional importance for the entire universe, it is the cause, purpose and meaning of the creation

of man. According to the Sufi interpretation, God and existence are inseparably merged in man. A person in the concept of *wahdat al wujud*, which created within the framework of Sufism is a microcosm, a kind of measure of the whole world is a macrocosm. Moreover, person is an intermediary link between the God and world, which ensures the unity of cosmic existence and phenomenal existence. Speaking about the genesis of the concept of “*al-insan al-kamil*”, many Islamic scholars tend to see in it the influence of other religious and philosophical systems (Gnosticism, Neoplatonism, Kabbalah and, etc.). At the same time, in Western Islamic studies of the late 20 century, in many ways, which has been overcome the habit of necessarily linking any original and profound ideas of Islam with a non-confessional origin. Among the traditionalist authors of our time, prevails the view is about the general typological similarities of various spiritual teachings, unity of epistemological roots, which explains the appearance of similar plots and ideas.

The rich spiritual heritage of the Turkic world includes a significant philosophical component. At the same time, one of the most important features of Turkic philosophy is its “human orientation”. Many philosophical problems of the Turkic worldview comprehended through the prism of man, through the attitude to purely earthly, human problems and relationships.

Methodology

In this article was used philosophical and historical methods, which widely used in the humanities, as well as methods of understanding and interpreting religious texts and primary sources of thinkers of the past. As a methodological basis of the work, there were used classification and comparison methods, contributing to a deeper understanding of the essence, role and significance of thinking in the emerging new prospects for the development of Islamic philosophy.

Concepts of the Perfect Man in Turkic Philosophy: Korkyt ata, Zhusup Balasagun, Khoja Akhmet Yassawi

One of the types of evidence of this is the concept of the modality of the existence of the great Turkic thinker Korkyt Ata. This concept represents the world not as one-dimensional, but multidimensional. The world consists of several existences with different modalities. First of all, they are different in the degree of probability of existence. The greater or lesser probability of existence largely depends on the person, on his activities, on his attitude and assessments.

In the “Words of Edification” of Korkyt Ata, which have been passed from mouth to mouth for many centuries, there were recorded the following types of existence. In my opinion, these types of existence represent the ontological basis of the Korkyt Ata concept.

First of all, they differ in true, real existences, corresponding to its nature and not true, as if not existence, incomplete, flawed existence. True existence is inherent in what is by nature. Furthermore, Korkyt Ata identifies an existence that is the cause of another existence. The existence that is the cause can be interpreted as necessary, deterministic. The same thing that is a consequence is dependent, not independent. First of all, dependent existence refers to a person, and deterministic refers to higher forces: «A person will not get rich, if Tengri does not give» [1, 506 p.].

Korkyt ata in the idea of the modality of existence includes the existence of the desired, expedient and the opposite, not desirable, not expedient. The latter existence is such that it would be better if it did not exist at all! The undesirability of existence connected with the fact that it is not true, does not correspond to nature, expediency, or human needs. The desired existence must correspond to moral norms and criteria. For example: «A house where guests do not come, it would be better if it collapsed» [2, 97 p.].

An additional sign of existence of Korkyt ata recognizes some knowledge. In other words, if we don't know about something, then it would be at least presumptuous to say that it exists. Moreover, for the subject of the perception of existence, this existence undoubtedly, will be the most significant.

Finally, another undoubted quality of existence is that it is wonderful. At the same time, it is not the aesthetic or ethical aspects of wonderful that are more significant for Korkyt ata, on the contrary, metaphysical ones was more important for him. There are wonderful for him, having an undoubted quality of existence: Tengri, Prophet Muhammad, Koran and its verses, Mecca and Kazhy, zhuma and namaz, a gray-haired old man, a nursing mother, careful relatives, well-mannered child, and, etc.

Korkyt Ata's idea of a person as a dual existence: he cannot cross the boundaries of the measure of true existence, dependent on higher forces, at the same time, he can be the cause of another existence, active, busy in determining an undesirable existence. As a result, a person can also be attributed to the category of a wonderful existence, and it is the moral high grounds that will be primary here, which emphasizes the uniqueness of the Turkic concepts of man [3, 250 p.].

Until quite recently, in the history of philosophy of Zhusup Balasagun was not as lucky as the author of «Kutty bilik» («Blessed knowledge») an outstanding work of early Turkic literature and an original moral code of human existence. Zhusup Balasagun's concept of man also has an allegorical basis in the form of four characters of his famous poem «Kutty Bilik»: Kyuntogdy, Aitoldy, Ogdulmish, Odogurmysh. At the same time, these metaphysical images are «humanized», they embody human qualities.

The first of them Kyuntogdy is the main one and represents the Sun, Power, Fairness, Fearlessness, Willpower, Valor, Rule. The importance of such qualities as fearlessness, willpower and valor for each person is emphasized by the prevalence

of the “heroic principle” in the concept of Balasagun. This can be explained both by the influence of the era of complex military and political processes, and by the general Turkic intention of exalting the nomad warrior.

The second principle is Truthfulness, Knowledge, Speech. In the power hierarchy, he corresponds to the position of Vizier, Adviser, which was at the courts of both Muslim and Turkic rulers. Zhusup Balasagun has an honorary nickname Khas Hadjib (Wise Adviser) for his activities at the court of Tabgach-Bogra Khan. Only wise government can bring Wealth, Prosperity, Happiness to the people, which also means Aitoldy.

The third principle embodies to Ogdulmish – Scholarship, Wisdom, Intelligence. For Zhusup Balasagun, the most important thing is a person’s desire for knowledge, science, moral qualities. The didacticism of Balasagun’s teaching about man was also manifested in his glorification of science, arguments about the benefits of language and moderation in speech, in the classification of vices that must be avoided, in the identification of goodness, truth and beauty.

Finally, Ogdurmysh – Modesty, Estrangement, Contentment transmitted by the term of «Kanagat», which absorbs these meanings. In the political hierarchy, these are hermits, religious figures, pastors. Balasagun could see their importance in his own life, first of all, in the moral education of the people. In the poem, the author also reflects on the simplicity and modesty of a person, considering them signs of high culture, kindness of gratitude. According to the poet, a person, no matter what peaks he has reached or no matter what wealth he owns, should be modest and simple, because modesty and simplicity adorns a person, make him kind and beautiful. And people turn away from contemptuous, arrogant, and conceited person, these qualities spoils, pushing him away from others. The poet also believes that for a person in order to achieve the highest perfection, except for the above-mentioned qualities, many skills and virtues are needed here. He must be shy, patient, hardy, etc. At the same time, the poet especially warns people against bad qualities. For example, a person should not give in to excessive desires and passions, because they lead a person astray from the true way. The passion for wealth is dangerous for a person, from which he can lose his humanity. In the poem, the author mercilessly castigates slanderers, self-interested people, hypocrites, considering them the lowest people in society. The poet warns that the most dangerous vices of this category of people are greed and hypocrisy. Therefore, the thinker advises to protect yourself from two categories of people: the first are scandalmongers, slanderers; the second are hypocrites, money-grubbers.

It is known that in order to study the problems of ethical ontology, it is necessary an interpretive reconstruction of the moral experience of the past, because it contains the moral potential that constantly spiritualizes human life. The basis of Zhusup Balasagun’s ethical concept includes the model of fair, rational and moral principle, as “Адам бол” – “Be a man”. This is how Zhusup Balasagun interpreted the essence

of man through the moral principle, defining man as a civic existence. Thus, Zhusup Balasagun puts the priority of man at the forefront of his socio-ethical teaching, to unravel the mystery of his essence. This shows that the thinker formed a holistic view of a person. Consequently, the problem of ethical ontology is primarily a question of the essence of man, his place and purpose in society. It should be noted that Zhusup Balasagun, as an educated man of his time and he was encouraged people to acquire different knowledge as much as possible, capable of leading society to progress. The poet states that a person with a decent education and knowledge can achieve a moral ideal. In his opinion, knowledge is a navigation sign, which you can correctly navigate complex life practice. Therefore, the thinker advises, it is necessary to take a sober and reasonable approach to acquiring knowledge, because all kindness comes from knowledge. The symbolism of knowledge in its diverse manifestations is widely used by the author of the poem, in particular, it says here that the knowledge is light, knowledge is wisdom, knowledge is happiness. The thinker substantiated an important epistemological principle about the absence of innate knowledge. Knowledge has an experienced character, but it is not inherited biologically, a person is not born wise, just as a newborn does not immediately pronounce words, but only learns knowledge through the improvement of life experience. For a poet, knowledge and education are the basic assets of teaching a person with a virtuous behavior. According to the thinker's view, a person, whoever he is, first of all he is always must be human, because only humanity remains eternal in the world. Therefore, he advises that if anyone wants that his name remains in a bright side, so he should have a generous human soul and always do only good deeds. By humanity, the poet understood the noblest moral virtues. He said that good morals are the basis for all virtues. In his opinion, there are two kinds of good and two kinds of evil. The first are good and evil, inherent by nature, the second one is acquired. Accordingly, there are two types of people – good and evil by nature and good and evil, depending on upbringing, circumstances. There is a tendency of Zhusup Balasagun to divide people into good and evil by nature. Here he preaches the idea of an abstract man, either good or evil by his own biological nature. According to the poet, only noble, well-born people can have good moral qualities, while people of simple origin as “kara budun” (rabble) they are capable only of bad behaviors and act only under the influence of greed, envy, and other base passions. He believes that the common people have low morals, and therefore they do not know the norms and rules of secular behavior. Hence, the good people are the nobility, the nobleman, and the bad ones are the rabbles. It is not difficult to notice that the views of a typical representative of the ruling social aristocracy were clearly reflected in this concept of the poet.

The main goal of a person, according to Sufists, is to devote his life entirely to the worship of Allah and purification from sins, in order to eventually approach the Creator and merge with Him. Akhmet Yassawi exactly praises this idea [4,

77 p.]. He expresses four ways or stages of achieving such a goal. These are shariat, taarihat, maarifat and haqiqat. Shariat is a set of canons and establishments of Islam, taarihat is an awareness of Sufism as a teaching with philosophical content, maarifat is a knowledge of the meaning of the one God and haqiqat is a comprehension of the essence of Allah and the desire to approach Him. All this is presented by Akhmet Yassawi as a moral problem, as a principle of life existence. The author strictly adheres to the method of presentation in the first person and associates the path of purification and self-improvement with the age stages of his growing up and becoming a person who believed in Allah and fully devoted himself to worshipping the Creator and serving to Islam. It is no coincidence that he often talks about blissful love to Allah and how he saw the Creator and the Prophet Muhammad, how he enjoyed wine, that is, God's mercy. Sufism, as one of the forms of human cognitive activity in Islam represented a religious and philosophical teaching, through the personal psychological experience, it was possible a spiritual communication with the deity or his contemplation. The main state of the human soul should be such a substance as selfless love for God, which is represented mainly in the poetic and ideological work of Khoja Akhmet Yassawi «Diuni Hikmet» [5, 15 p.]. In the philosophical work of Khoja Akhmet Yassawi, a Turkic thinker of the Middle Ages, «Diuni Hikmet», which undoubtedly belongs to the Sufi philosophical tradition, it takes an important place in Turkic ideological elements. In the teachings of Yassawi, which belonging to the Sufi thought tradition have more theological and theocentric content, the theme of man, for example, occupies a predominant position. Man, according to Yassawi, is the main “mechanism” through which there is a “return” of being to the original integrity. This integrity is violated, as we know, in the process of God's creation of the world. The “perfect man”, who is the incarnation of God, becomes in this hypostasis the “perfect kind of existence”. Having absorbed all forms of the divine mysterious power, man is a result, peak and the completion of the divine creation. In this sense, man is a measure of everything that exists [6, 25 p.].

Neoplatonism had not a direct impact on the concept of Yassawi, but it was influenced mediated, indirect way, becoming one of the main sources of the formation of the Sufi concept of man. There is no historical information that Yassawi was familiar with the works of Plotinus, Iamblichus, or Proclus, but the “echo” of their ideas is undoubtedly heard in his anthropological research.

The concepts of the “perfect man”, the stages of emanation, the “ways” and “stops” are undoubtedly represents all-Sufi philosophical paradigms and their so many “traces” in the teachings of Yassawi.

Finally, the Turkic thought tradition, which predetermined the specificity of the Sufism by Yassawi, peculiarities of its philosophical school “yassawi”, acted as a “background”, a “common spirit”, a common atmosphere in which there were formed the ideas of the thinkers from Yassi.

The most significant influence on the Sufi concept of man (hence, on Yassawi) in my opinion, it was the influence of Plotinus' ideas. This, for example, Plotin's preaching of asceticism expressed in the neglect of one's body and the denial of medical art. Asceticism in Sufism, as is known, took the form of a whole system, which included such elements as: the strictest and unquestioning adherence to the Sunnah in everyday life; multiple additional prayers and fasts; renunciation of all worldly things; surrender to God's willpower (тәуекел); persistent suffering and deprivation (сабыр) and the cult of poverty [7, 55 p.].

In Sufism it was found the expression and development of the Plotinus' teaching of ecstasy. Moreover, if Plotinus' teaching is based on Plato's concept of Eros, then according to the Yassawi's teaching, practical aspects of ecstasy take a dominant place, for example, in comparison with the theoretical part. Yassawi, as we know, became the creator of a specific type of Sufi ecstasy, as a "loud zikr" or "zikr with a loud sound".

But the most significant thing, in my opinion, must be recognized the following of Yassawi's intention of the Plotinus' teaching of man, related to the choice as the supporting ideas of the idea of love and the idea of death.

For Yassawi, love also acts as the main metaphysical feeling, as an attraction to God, a desire to connect with him, an aspiration to get closer to him, firstly, an ontological process of replenishing the inferiority of existence by returning to the original completeness of the Absolute; secondly, connection method and consequently, harmonizing the relations of God and the world; thirdly, the most reliable way of knowledge by man of God, world, self-knowledge [8, 378 p.].

Moreover, in the works of Yassawi can be found quite pretentious (but most widespread among Sufi) idea of love is bestowed to man by Absolute (God) so that the Absolute can admire himself, love and know yourself. From this point of view, the heart of man is a mirror, on which falls the reflection of divine grace. Yassawi also turns love for women, believing that in their beautiful faces reflected divine light. Here is how Yassawi himself writes about this: "Тәңірім соның бергей бүкіл тілегін, Махаббатпен жалындат жүрегін" (Let him Tengri will fulfill all desires, Love will ignite in his heart) [9, 126 p.].

The desire for God and Love for him are achieved, according to Yassawi, through ecstasy achieved in a state of intoxication, writing poetry, reading zikr, or experiencing suffering, material deprivation, physical pain, etc. However, a true way connection with God is a death. Yassawi believes that the visible world around us is an illusion, therefore we must strive to merge with God, to dissolve in him. It is known that at the age of 63 (the age to which the Prophet Muhammad lived) Yassawi began to live underground, in a cave, refusing to see daylight, to communicate with the mortal world. In his book, he tells in detail how he renounced the mortal world and voluntarily imprisoned himself underground.

In the the concept of a man by Yasawi are found the common Sufi roots, first of all, in the theory of the "perfect man". The "perfect man" in Sufism is the one

on whom fixed the gaze of the God, it is a “guarantee of the existence of the Universe”, a “pillar of the universe”. Of course, most people on earth do not match to the definition of a “perfect person”, they can be called “animal – people”. The concept of “perfect man” can be applied to the prophets and, above all, the Prophet Muhammad. The essence of Muhammad is the prototype of “humanity”. Sufis supposed that there are “perfect people” among the people of his time. These are the ones who are sufficiently perfected in divine knowledge, in whom the “essence of Muhammad” is embodied at the moment. Such a person in Sufism was called “Qutb” is a “perfect person”. 20, 21 and 23 hikmets of the “Diwani hikmet” are completely devoted to the glorification of the Prophet Muhammad [10, 112 p.].

Yassawi in his concept states that the “perfect man” is the one who, as a creation of God, bears the seal of his presence. The tendency to strengthening the ethical aspects of the teaching about man appeared in the ideas of the aspiration to perfection, moral purity, getting rid of disadvantages, and doing good things can bring a person closer to the definition of a “perfect person”. For Yassawi, the one who does bad things will never be able to free himself from guilt, and the one who does kind deed is loved by God.

Yassawi also accepts the Sufi distinction between the concepts of “tarikhat” and “hakikat”. “Tarikhat” is the way of life of an individual, full of suffering, misconceptions, misunderstanding, ignorance, a tragic path in its very essence. And “haqiqat” is the path of truth, the path of faith, the path of love for God, on which a Sufi refuses from the pleasures on the earth and anxieties, from the family and relatives and betrays himself to the willpower of God.

The anthropological ideas of Yassawi are also characterized by the intention common to Sufism of direct appeal to the God. The “individualistic” attitude was conditioned by the “personalized” nature of the Sufi modality of faith and it was supported by several other grounds: a general exaltation, in which only direct conversion could correspond to the emotional intensity of the Sufi; a tendency to exaggeration, in which a certain “familiarity” allowed in relation to the Absolute; finally, commitment to “extreme” forms of expression of their relations to God (Yassawi has a lot of expressions like “choked with blood”, “burned in the fire”, “hanged himself”, “died”, etc.), which, of course, implies individualized semantics.

At the same time, the Turkic ideological basis is noticeable, first of all, in the conceptual apparatus of “Diwani hikmet”. Concepts such as: “қанағат” (satisfaction, measure); “тағдыр” (fate); “хақ” (truth); “аманат” (heritage); “рух” (spirit); “әруақ” (ancestral spirit); “ақыл” (mind); “көк” (sky); “Тәңір” (Tengri) and many others are very often found throughout the text of the “Book of Wisdom”. They, on the one hand, firmly entered the word usage of the Turks, on the other hand, their peculiarities of use, their interpretation by Yassawi, then influenced the formation of the general Turkic philosophical dictionary.

It is known that for Sufism in the concept of the “perfect man” it is more important that the archetypes of the “Muhammad’s image” can manifest themselves

in individuals (in principle, regardless of their specific moral qualities), to whom revealed the secrets of existence, they contemplate the God essence in objects and through them the God essence contemplates itself. And the fact that these people are chosen by God as the embodiment of the “essence of Muhammad” is a manifestation of the God mercy and mysterious power. Of course, we must not forget about the concept of the “Path” in Sufism, which describes “stay” and “states” as stages of human perfection. But these two concepts in Sufism are not directly related, and most of the qualities required of a person on the path of perfection have a theological coloring: repentance, God-fearing, contentment, trust in God.

This ethical rationalism and maximalism then became dominant and according to the anthropology of Yassawi, who is along with the “perfect man”, also singled out the “imperfect man”, whose qualities are vanity, envy, duplicity, ignorance, vindictiveness, lies, etc. To get rid of these bad qualities, it is necessary a moral improvement, which means according to Yassawi the following: it is necessary to clean the mirror to shine in order to see God in it, i.e. to purify your heart. Another intention that has become a distinctive feature of Sufism by Yassawi and it was perceived by him from the Turkic thought tradition is the idea of the futility of human existence.

Yassawi have several hikmets in which regret for the life he has lived, dissatisfaction with himself, sadness and grief become dominant moods. So, at the 30 hikmet, he exclaims: “Көзім – жас, көңілім – қайғы, жаным – жалын, Қайтсем-ай, не істерімді білмеймін достар. Қан жұтып, бұл қасіреттен арылмадым. Қай жаққа кетерімді білмеймін достар. (There are tears in my eyes, longing in my heart, fire in my soul, I don’t know what to do, friends. I’m choking on blood, I can’t get rid of this grief, I don’t know where to go, friends)”. And at the 45 hikmet, he states: “Дүниеде не бар дейсің мәңгілік, Олар да ертең міскін болар қауғырып (Do you think is there something eternal in the world, and tomorrow they will become poor)”. At the 61 hikmet he regrets: “О, дариға, өтті өмірім, қайраным (ah, what a pity, my poor life has passed)”.

According to the Balasagun, for example, this “existentialist” idea is expressed in poetic form as follows: “The whole life flies by like a crazy wind, you will not restrain it at any price! ... This world is like the beauty of a faded pore: The habits of a girl, and the years are old...”

At the same time, we can make an emphasis to the temporality of a person’s stay on earth, on the relativity of human existence, on the brevity of life, on regret for the uniqueness and irrevocability of human existence. Therefore, there prevails the motives of sadness, longing, sadness, regret prevail. Such motives, this “existentialist” worldview is an inherent of Yassawi, who is argued about the illusory nature of this world, futility of human existence.

It can be noted that Yassawi’s concept in weird character combined with the ideas that becoming the basis of its anthropology: asceticism as a way of existence

and ecstasy as a path to God, love as a rush to the Absolute and death as a genuine fusion with him, the “perfect man” as the ideal of “humanity”, ethical rigorism and the futility of individual human existence.

Paradoxically, in the teachings of Khoja Akhmet Yassawi, a Turkic thinker of the Middle Ages, which, belonging to the Sufi thought tradition has a more theological and theocentric content, the theme of man takes a predominant position. A man, according to Yassawi, is the main “mechanism” through which there is a “return” of existence to the original integrity. This integrity is violated, as we know, in the process of God’s creation of the world. The “perfect man”, who is the incarnation of God becomes in this hypostasis as a “perfect kind of existence”. Having absorbed all forms of the mysterious power of the God, man is the result, the peak and the completion of the God’s creation. In this sense, man is a measure of everything that exists. The prevalence of ethical aspects in the teaching about man and the idea of the futility of human existence is, in my opinion, what distinguishes the anthropology of Yassawi from the main trend of Sufism, and it is based on the Turkic thought tradition [11, 56 p.].

It is known that for Sufism in the concept of the “perfect man” it is more important that the archetypes of the “Muhammad’s image” can manifest themselves in individuals (in principle, regardless of their specific moral qualities), to whom revealed the secrets of existence, they contemplate the God essence in objects and through them the God essence contemplates itself. And the fact that these people are chosen by God as the embodiment of the “essence of Muhammad” is a manifestation of the God mercy and mysterious power. Of course, we must not forget about the concept of the “Path” in Sufism, which describes “stay” and “states” as stages of human perfection. But these two concepts in Sufism are not directly related, and most of the qualities required of a person on the path of perfection have a theological coloring: repentance, God-fearing, contentment, trust in God.

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Turkic thinker pays special attention to the denunciation of such a vice as ignorance. The fifteenth Hikmet of “Diwani Hikmet” is completely devoted to the ignorance, its perniciousness, consequences to which it leads and causes, definition of the types of ignorance. Moreover, the author himself directly urges readers of his work, students follow his advice, overcome ignorance, find the way to the truth.

Conclusion

The concept of “Perfect man” in recent times has revived in the Kazakh society. The idea of a perfect man originated by such Muslim thinkers as Korkyt Ata, Zhusup Balasagun, Khoja Ahmet Yasawi, takes a special place in the teaching of Sufism and existed in the Kazakh steppes before Abai. Muslim thinkers define the concept of the perfect man, the peculiarities of various aspects of this concept, the meaning in Sufism, the importance of revealing the common value.

In conclusion, it can be concluded that two ideas unite the concepts of man of the three Turkic thinkers: the idea of emphasizing moral qualities in human nature (hence, didacticism and ethical rigorism) and the idea of the futility of human existence due to the brevity of human life. In the future, both ideas will be developed in the anthropology of Shakarim and Abai.

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Сарсенгали Б., Шагырбай А.Д., Ахмет Таишгын

Түркі философиясындағы Кемел адам тұжырымдамалары: Қорқыт Ата, Жүсіп Баласағұн, Қожа Ахмет Яссауи

Аңдатпа. Мақалада түркі ойшылдарының «Кемел адам» және философиялық дискурстағы «мінсіз адам» тұжырымдамасының рөлі қарастырылады. Адам туралы түсінік жеке тұлғаны қалыптастыруда маңызды рөл атқарады. Әр уақыттың философ ойшылдары адам кемелділігі туралы әртүрлі идеялар қалыптастырып, содан жаңа ұғымдар, теориялар мен идеялар пайда болды. Мұсылман ойшылдары кемел адам ұғымына, осы тұжырымдаманың әртүрлі аспектілерінің ерекшеліктеріне, оның сопылықтағы маңыздылығына, жалпы аксиологиялық құндылықты анықтаудың маңыздылығына анықтама берді. Жүсіп Баласағұн өзінің «Құтты білік» еңбегінде адам кемелділігін кісілік қасиеттермен байланыстырды. Қожа Ахмет Иассауи «Даналық кітабында» кемел адамды бейнелеу үшін «инсан әл кәмил» деген түсінікті жаратушымен – Алламен ұласу деп санағандығы қарастырылды.

Түйін сөздер: сопылық, ислам философиясы, кемел адам, тұжырымдама, хикмет, мұсылман.

Сарсенгали Б., Шагырбай А.Д., Ахмет Таишгын

Коркыт Ата, Жусуп Баласагун, Кожа Ахмет Ясауи концепции совершенного человека в тюркской философии

Аннотация. В статье рассматривается роль концепции человека трех тюркских мыслителей и концепт «совершенный человек» в философском дискурсе. Концепция человека играет важную роль в формировании личности. В разное время в философской мысли формировались разные представления о совершенстве человека, рождались новые концепции, теории, идеи. Даны определения мусульманскими мыслителями концепции совершенного человека, особенности различных аспектов этого понятия, значения в суфизме, важности раскрытия общей аксиологической ценности. В силу своих возможностей попробуем разобраться в концепции «совершенного человека», выработанного мыслителями.

Ключевые слова: суфизм, исламская философия, совершенный человек, концепция, хикмет, мораль, нравственность.