

COMPARATIVE ANALYSIS OF THE CONCEPT OF AL-GHAZALI AND ABAY «PERFECT MAN»*

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Abstract. This article analyzes continuity in the moral concept of the «perfect man» as it relates to the upbringing of children. The focus is on the religious and ethical teachings of Abu Hamid al-Ghazali (1058-1111), who embodied the spiritual content of the medieval Muslim East, and the poet and thinker Abai (1845-1904), a prominent representative of the spiritual world of the Kazakhs. The flaws and virtues of human beings, and their resulting happiness and unhappiness, are at the core of both scholars' social and ethical teachings. Both highlight the importance of protecting children from the consequences of bad behavior and instead instilling virtues of love, kindness, and compassion from infancy. It will be shown that Abai connects Al-Ghazali's views on an education system aimed at perfection with the innate qualities, customs, and national characteristics of the Kazakh people.

Keywords: Abu Hamid al-Ghazali, Abai, morality, child upbringing, Arab-Muslim philosophy.

Introduction

Abai Kunanbayev and Ghazali are important thinkers who were influential in their time and left deep traces on their societies. Both of them

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discussed the concept of the perfect human being in the context of human spiritual and moral development. In this article, we will compare Abai and Ghazali's understanding of the «perfect man». The aim of this analysis is to examine the continuity in the moral concept of the «perfect man» as it relates to child education, as presented by two scientists.

Abai Kunanbayev was a Kazakh poet, writer and philosopher who lived in the late 19th century. His understanding of the «perfect man» emphasizes the development of human virtues and social responsibilities. According to Abai, a perfect man is characterized by maturity and virtue. A person needs to control negative emotions and thoughts within himself and develop virtues such as goodness, truthfulness and compassion. Abai argued that the perfect man is an individual who works not only for his own good, but also for the good of society.

Ghazali is an important Islamic thinker and mystic who lived in the 11th and 12th centuries. His understanding of the perfect man emphasizes that humans must have a spiritual devotion towards Allah. According to Ghazali, the perfect man is the one who struggles with his ego and controls his desires. Man must strive for the development of moral virtues and spiritual ascension and must go through a process of inner purification to become closer to God. A perfect person is a person who has attained divine knowledge as well as moral virtues.

Simultaneously, the scientists stress the significance of safeguarding children from negative conduct and instead promoting the virtues of love, kindness, and compassion from an early age. Additionally, the article highlights the correlation between Abay and al-Ghazali's ideas regarding the pursuit of an ideal educational system and the inherent qualities, traditions, and national traits of the Kazakh people.

Methodology

The article compares the views of Ghazali and Abai on the concept of the «Perfect man». The methodology employed is a comparative analysis of the two thinkers, highlighting both similarities and differences. The article utilises various methods of analysis, including comparative, hermeneutic, ontological, axiological, and conceptual analysis, which are commonly used in the humanities. Additionally, comparative-historical and historical-philosophical analysis methods are employed throughout the article.

Abai's and Ghazali's Perspectives on Morality and Ethics

Abu Hamid al-Ghazali was a renowned thinker, and a central figure in Islamic theology whose name cannot be avoided in any study of Islam during the Middle Ages. Orientalists and philosophers have been interested in his work for hundreds of years. Parallels have been drawn between al-Ghazali and fathers of the Christian Church such as Augustine and Thomas Aquinas. His ethical system remains of practical value in the modern world, for it is seen as a means of reviving morality in

society. More specifically, his theology has been particularly influential on Central Asian society. As V.V. Naumkin notes, «Ghazali's idea of moral improvement of a person grew in turn from the Sufi tradition.» [1, p. 45]. Al-Ghazali saw the practical benefit of Sufism in the orientation of his teaching towards the moral improvement of humankind. And for this reason, his ethical teachings resonate with the moral values of the Kazakh people, since the Islamization of the Kazakhs developed through the significant impact and influence of Sufi ideas and morality. «Sufism played an enormous role in the spread of Islam among the nomads of the Kazakh steppes. Through Sufism, the moral principles of Islam were passed on the masses» [2, p. 68].

Al-Ghazali is a scholar who has had an enormous influence in various fields of science and religion in Islam. His works have been widely distributed amongst the population and are still in great demand. Therefore, people called Al-Ghazali «Zeynuddin» (Decoration of Religion), «Ujubatu al-Zaman» (Literally 'Need of the Time'), and «Khujat al-Islam» (Testimony of Islam) [3].

To show that the ethical concept of the Kazakh people in the face of Abai had a traditional religious character, we took the scientist in the person of al-Ghazali as a comparison with the ethics of Islam. Since al-Ghazali is one of the most prominent representatives of Arab-Muslim thought, for whom the problems of ethics and morality were central. Al-Ghazali worked hard on ethical and moral issues relying on the Quran concept and Sunnah. He is one of the brightest scholars whose name is associated with morality and Islamic ethics.

Al-Ghazali is among the most prominent representatives of Arab-Muslim thought, for whom problems of ethics and morality were central. His ideas on morality have left an indelible mark on the history of the development of Islamic ethics, and the continuity of his moral teaching can be discerned in many more recent thinkers of the Islamic world. For example, in Kazakh culture we find the figure of the late nineteenth century poet, Abai, who, same as al-Ghazali, was interested in the ethical formation of children, their education and upbringing, the world of their feelings and intellect, their ideals, and purpose in life. Abai is also a leading icon of the spiritual world of the Kazakhs and his life and thinking reflect the qualities of the Kazakh people. During his lifetime, Abai not only laid the foundations for a new Kazakh written literature but also raised up Kazakh society, became a prominent figure, an advocate for the good, and a patron of those who promoted loyalty and truth. In his poems one can see and sense the nature of the Kazakh steppe, the realities of Kazakh life, and the feelings of the Kazakh people, including their dreams and national characteristics.

Abai's father was a famous ruler of the region, and he wanted his son to become exemplary governor. When he turned 13, his father took him with him so that he could see internal problems, people's disputes, and their solutions. Here, he listens to famous biys (judges) and orators, which allows him to grow and learn from his own experience. Interfering in the affairs of the citizens, Abai understands the way of life of the people deeper, sees and feels the plight of the public in colonial Russia. His father's hopes and upbringing were not in vain, and Abai, who early

joined the government of the crowd, served as a balyss (ruler) for twelve years and as a judge for six years. When he was in power, he interceded in the affairs of ordinary Kazakhs and won the respect of the people.

Since Abai was in power from an early age, he knew the life and needs of people well. The peculiarity of Abai's poetry - is the spiritual world. He summarizes the problems that he mentioned (the importance of education, raising a child from an early age, mastering science, education in the spirit of morality, humanity, art, honest work, etc.) through philosophical reasoning [4, p. 45].

Throughout their long history, the Kazakh people, as inhabitants of the steppe, accumulated unique experiences in the training and educating of the younger generation. They developed distinctive customs and traditions, rules, norms, and principles of human behaviour. This was necessary for the hard life of steppe dwellers sets severe demands. People must be not only physically, but also mentally strong to endure the difficulties of a nomadic lifestyle. The nomads were engaged in hunting and grazing cattle, and in terms of social structure, the man functioned both as warrior and a shepherd, and likewise was viewed as the head of the family. Hence the Kazakh folk proverb: «For men, seventy crafts are not enough.»

The appropriate upbringing of children and ideas about morality are among the most important issues in the history of humanity. Debate about what leads to mental and behavioral perfection, or indeed, what it takes to become «a perfect person» has led to a clash of views among thinkers such as Al-Farabi (872 - 950), Ibn Sina (980 - 1037), Ibn Khaldun (1332 - 1406), among others. Great Islamic thinkers such as these have striven to answer questions about the optimal upbringing and the formation of a virtuous person, while their answers have differed depending on the era in which they lived and the belief systems of their societies.

The Kazakh people, who have also always valued education, have given the upbringing of children a national character, seeing it as wisdom born from contemplation about the future of the nation [5]. For example, according to Abai, children do not find knowledge on their own; knowledge needs to be introduced. A child is born with two basic needs: the needs of the body (for food, drink and sleep etc.) and the needs of the spirit (for knowledge). At first, so Abai says, the needs of the spirit are so strong that children often forget about their physical needs. Then, growing up, they often forget about the needs of the spirit and devotes their lives solely to meeting the needs of the body [6, p. 85]. Kazakh education, however, traditionally sought a balance: teaching children the importance of both practical knowledge and ethics. Kazakhs endeavored to teach their children to read and write, whatever their social or material status. To this end, many families voluntarily donated their livestock and part of their harvest to the religious teachers who imparted literacy to their children. Taking this principle further, Mukhtar Auezov writes: «If you want to be a nation, mend the cradle» [7, p. 262]. In fact, education begins not in the bassinet, but in the womb. Kind feelings and love for a child are valuable emotions that come from a mother's warmth and parenting. The goal of parents is to help their children become fulfilled persons in the future, to grow up as a conscious generation, to obtain the right education, and to find their

place in life. Where there is no appropriate upbringing, there is no education, and the deeper the education, the more secure the formation of the individual.

One particular feature of Kazakh education is the role played by the oral tradition. Because of the nomadic lifestyle of the Kazakh people, oral literature is highly developed, with knowledge passed from parent to child through oral literature, poems and poetry. Many Kazakh poems based on everyday customs and traditions reflect the dreams and daily lives of the people, their thoughts, and the norms that they will bequeath to future generations. To illustrate:

«O my luckless Kazakh, my unfortunate kin,
An unkempt moustache hides your mouth and chin.
Blood on your right cheek, fat on your left –
When will the dawn of your reason begin?
Your looks are not bad, and your numbers are vast.
Yet why do you change your favors so fast?
You will never listen to sound advice,
Your tongue in its rashness is unsurpassed...»[8, p. 32].

The poetic tastes and reflections of the Kazakh people can be found in lullabies and heroic epics, fairy tales and legends, oratorical speeches, *aitys* (*debate by folk instruments*), proverbs, and sayings [9]. The main thrust of such national oral education is to instill in a child such virtues as faith and morality, mercy and justice, and an appreciation for intellectual pursuits, aesthetics, and work. To this end, a hint, direct or indirect, is used by parents in many eastern countries to influence children. Parental blessing also is a form of oral education that takes a poetic form in the folk pedagogy in Kazakh culture. The blessing of parents upon young Kazakh people has a huge impact on their life in the future.

As well as having educational and cognitive value, oral folk art also provides spiritual and aesthetic energy, not only for the period of youth, but throughout the entirety of a person's life. These traditional methods, which form the basis of the spiritual development of the child, have not lost their significance within Khazak society even after many centuries. In this regard, Abai's words come to mind: «The character of a child is transmitted from three different people: the first—from the parents, the second—from the teacher, the third—from the friend» [4, p. 69]. In this quote, Abai explains that it is necessary to focus on what the child sees and learns every day.

Drawing on the works of the two thinkers, al-Ghazali and Abai, I analyze their views on such issues as the method of raising children, the place of ethics and morality in human life, and the role of an artistic character in achieving perfection. To do this, I look at al-Ghazali and Abai's ideas about a person's path to perfection, and what it means to possess a «good disposition.»

Upbringing Aimed at Perfection

As noted, a key question raised by both al-Ghazali and Abai concerns how to instill a pattern of perfection in children during their upbringing. Upbringing is a process of teaching, protecting, and caring for children, designed to form a system of personality traits, attitudes and beliefs in children [10, p. 234]. Most often, the

child's biological parents are involved in upbringing, it can also be a grandfather or grandmother, an older brother or sister, a guardian, professional educators, etc [11, p. 208].

On this point, al-Ghazali says: «Know! Raising a child is one of the most important things. Parents are responsible for the upbringing of their children. The child's heart is pure, tender, naive and like a pure diamond without any patterns. Whatever decoration is placed on the heart, it has the same shape, it bends towards the bearer» [12, p. 263]. If the child learns the good and becomes familiar with the good, he or she will find happiness in this world and in the next. The outcome of this will be a perfect person. On the other hand, the unattended child, al-Ghazali proposes, will ultimately be unhappy and disappear. Furthermore, parents will be divinely rewarded or punished depending on how they have raised their children.

According to al-Ghazali, children need to be cared for from the first days of life. Only a religious woman can be entrusted with the care and upbringing of a child [13, p. 57]. From the epic novel *The Abai's Way*, we learn that Abai's mother, Zere, did not breastfeed him without performing ablutions [14]. According to Abai, a shy child should not be left unattended, but should be taught modesty. In many cases, children are dominated by greed for food, and therefore parenting begins with teaching the etiquette of eating. In similar vein, Al-Ghazali suggests that the more children begin to see the difference between good and evil, the more they need to strengthen their self-control. In other words, teaching children to control their behavior and desires at the table impacts their capacity for self-control in other, more serious, areas of moral life. The first sign of a child's moral development, al-Ghazali continues, is evidenced in the level of their shyness. This is because timidity in a child does not signal embarrassment, but rather that the child sees that some actions are taboo in certain contexts and is ashamed to counter those social norms.

According to al-Ghazali, if you neglect a child, it often leads to a degradation in morals (Al-Ghazali, 1985). As a result, when the child grows up, he or she will become a liar, envious, a thief, a complainer, or a swindler, or, as Abai puts it, «impatient, rude, lazy, gluttonous.... There is a danger in becoming a person with such a negative character» [6, p. 102]. The way to avoid this is through a decent upbringing, and by teaching children the Qur'an and hadith in a madrasa. Al-Ghazali suggests that stories about noble men and their lives can awaken in children a love for the virtues of these figures. He explains this in the section «Upbringing of the Soul» in his book *Resurrection of the Sciences of Faith*:

Ibn al-Mubarak once became the companion of a man with a vicious character on a journey. He tolerated his misdeeds and adjusted to his mood. When it was time to say goodbye to him, he began to cry. People were surprised and asked the reason. Ibn al-Mubarak replied: «I felt sorry for him and wept. I lost him, but his character stayed with him (that is, I did not have time to cultivate his character)» [15, p. 315].

According to Al-Ghazali, through stories such as these it is possible to teach morality. The reader should seek to imitate or learn from what they have

read, in this instance, the importance of cultivating a good character in others. In Kazakh culture, grandparents also play an important role in the upbringing of children. Everyone raises a child together. Grandparents similarly teach the grandchild national traditions, culture, communication, etiquette and share their life experiences as stories.

The role of grandparents in the national upbringing of a generation in a Kazakh family has always been special. Grandmothers told stories, songs and inspired grandchildren, and grandfathers blessed and gave instructions.

«Your gray beard is worth respect.»

What wisdom are you going to tell your descendants?

You, a living chronicle of history,

Leave a precept to the descendants to preserve the traditions», – [16, p. 205].

In addition, children who were educated by their elders were called «educated child» or «shrewd child». In a child who received spiritual education from his grandparents, such qualities as respect, kindness, morality were clearly visible.

Furthermore, respect for elders has a special place in the culture of the Kazakh people. That is why the elder is called «aksakal» which means a person with a gray beard deserving respect. He is revered and, as a sign of respect, they always give up a place of honor and nothing begins without his blessing. Children thus have a variety of, positive, influences on their moral development [17, p. 158].

Abai connects the opinion of al-Ghazali on moral education with the qualities, customs, and national characteristics of the Kazakh people, which he says demonstrate how to raise a child to perfection. He states:

From the very beginning, the child does not seek knowledge on his own. First, you need to teach him by some effort and good lie, until he gets used to looking for knowledge himself. When a child is passionate about science and knowledge, only then he will become a person [6, p. 113].

The key point from Abai here is the child's desire to engage in science, and he emphasizes that such passion and conscious love are prerequisites for the individual to reach perfection. To this end, Abai echoes the words of al-Ghazali, quoted previously: «The child's heart is pure, tender, naive and like a pure diamond without any patterns» [18, p. 106]. This suggests the great need for parents to ensure «that the child becomes a person» [19, p. 103]. Thus, it seems that to awaken a love of knowledge in children, parents need to guide them and, if necessary, train them with all manner of efforts.

Abai considers labor and education to be the main means of moral education. He has almost not a single work that does not speak about the importance of labor in human life. Abai praises labor as a vital need for a person and as the basis of his morality. A man of labor is a true bearer of virtue. As for science and education, Abai considers them to be universal means for solving all moral problems, that is, the upbringing of a striving for knowledge, for rationality in a young man. Abai seeks to prove the need to make ethics scientific, as well as science - ethical and moral [20, p. 116].

In Kazakh society, it is believed that a negative social environment will impede a child's perfect development. Growing up in such an environment, it is

difficult for a child to become a fully-fledged person, no matter how much effort is applied to correcting any deficiencies, because the child has already been taught bad habits: «These malicious children will look at duties, knowledge, and teachers with malicious intent.» The perfection of their humanity then becomes the most difficult task, for they do not adhere to their education, and this degrades them.

For this reason, Abai, like al-Ghazali, attaches crucial importance to protecting the child from the consequences of bad behavior from the very beginning and emphasizes instead instilling in them love, a sense of kindness, and compassion. Indeed, truthfulness and malignity in life contradict each other: in general, they are morally incompatible. Where there is malignity, moral perfection is not found. Thus, perfection is associated with an impeccable character, whereas malignity is associated with a bad temper.

The Human Path to Excellence

According to Al-Ghazali, the route to personal perfection is through education and practicing morality. A person should develop spiritual and moral qualities throughout their life and bring these to perfection [21, p. 203]. To this end, Al-Ghazali analyzed each of the ethical categories in the system of human values.

In his view there are five obstacles that prevent a person from seeing the face of God and the truth. These are: love of wealth, honor, and career, and imitation and sin. One can overcome these obstacles by allowing oneself only the necessary amount of wealth and spending the rest for the benefit of God. Otherwise, even a single unnecessarily spent dirham will have a negative effect. That dirham, which has been spent because of one's love of this life, will become a barrier between the person and God [22, p. 282].

Likewise, people should free themselves from the allure of honor to prevent succumbing to the intoxication of fame and glory. A person who loves God seeks to be modest, indifferent to reputation, avoids praise from others, and does not focus on the interest shown by others [23].

Al-Ghazali believed that a perfect person must be perfect in everything and do everything sincerely, and everything done must come from the heart. Anyone who succeeds in this only with difficulty is not yet perfect:

If the humility that a person shows to a person is unpleasant to his soul, or is shown with difficulty, while looking modest, then he is not a humble person. If humility is as easy as humiliation, then one must strive for exaltation, because man is a noble being. And humility is inherent in no one except man [24, p. 139].

Al-Ghazali thus identified the obstacles to perfection and explains how to overcome them. For his part, Abai similarly identifies the main characteristics of a person who can overcome such obstacles as being «knowledge, mercy, and justice.... Among these three qualities is a well-known generosity.... These are things that are inherent only when you search for them with your determination and intent, otherwise they will not be there» [25, p. 72]. This remark suggests that if a person wants to achieve perfection, he or she should persistently develop these three qualities within, even if they are found only with great difficulty. After all, perfection involves the improvement of one's character and morality, which

requires a lot of work. The poet also recognizes the importance of a person's daily activities in cultivating these virtues. Abai takes these concepts in unison as the basis for becoming a perfect person. Violating this unity through, for example, the absence of one of the three characteristics, destroys the integrity of the rest, leaving a person only halfway to perfection.

After considering the pitfalls of human consumption, Abai advises his readers not to exceed a measured amount:

Every good thing has a measure, but it will not go beyond the measure. Knowing the measure is a great thing.... Drinking, eating, dressing, laughing, having fun, hugging, kissing, accumulating wealth, looking for a career, manipulating, not being cheated, all this has a measure [25, p. 128].

How is one to determine the limit of this measure? According to Abai, the answer is found in an individual's sense of shame and conscience [19, p. 150]. Where there is such a feeling, a person then resorts to reason. Many reasonable people with a sense of conscience and shame know the measure of everything. In other words, people's consciences compel them to measure all their actions through the use of reason. Al-Ghazali believed that morality is one of the most important qualities in a person. Indeed, when we talk about humanity and goodness, we inevitably return to morality [26, p. 200].

The «Impeccable Character» of a Perfect Person

I now turn to al-Ghazali and Abai's definition of what constitutes the impeccable character of a perfect person and demonstrate the continuity between the two thinkers. Al-Ghazali firmly adheres to the principle of character in his work [12, p. 263]. Islam encourages impeccable character, [3] and this is why Muslim scholars attach great importance to this concept.

For example, Hasan al-Basri (642-728) wrote that «impeccable character means being kind, being generous, and avoiding aggression» [27, p. 201]. In the ninth century Shah Kirmani explained that «an impeccable character is not to show aggression to another and endure adversity» [6, p. 120]. The thirteenth century author al-Wasiti stated that «a perfect character is to please people both in times of joy and in times of sorrow» [28, p. 26].

To understand al-Ghazali's view of what constitutes the perfect character, one must consider four things: firstly, good, and bad actions; secondly, how good, or bad the action is; thirdly, the knowledge of good and bad behavior; and finally, the person's level of attraction to either good or evil. If someone's soul is attracted to the good, then that person has a good disposition. If, on the contrary, the soul is attracted by evil actions—hurting others for example—then the person has bad morals. In other words, if either of the above qualities is effortlessly possessed by someone, then that denotes his character. If a person does good and feels pleasure, then he is possessed of a good temper. It is usually difficult for such a person to commit a bad deed. In the same way, if a person enjoys committing evil, then consequently such a person has a bad disposition, and it is very difficult for such a one to do good.

Furthermore, al-Ghazali distinguishes character from action. That is, it is impossible to determine a person's character from some particular action. For

example, there are many people who do not spend their wealth for fear of being left without livestock, but who are recognized as generous. There are also many miserly people who squander their wealth or cattle to please others simply to appear good [29].

Likewise, character is not the same as strength of will. Willpower can manifest itself in an individual as either generosity or greed, for example. Everyone is created by nature to have the power to show mercy or avarice. Therefore, this power of the will does not oblige a person to be greedy or generous, merciful, or vicious [30].

Ethical concepts such as the impeccable character, are present throughout Abai's work also. Abai, like al-Ghazali, describes the positive effects of having an impeccable character, such as stability in life, and teaches his readers to beware of bad behavior: «Having indulged in envy, thoughtlessness, and now and then falling under the influence of other people's speeches and momentary hobbies, you can lose your firmness of character» [31, p. 36]. Abai here condemns envy and frivolity, praises an impeccable character, and says that a person should not lose his mind from following the words of others out of jealousy or anger. The individual should remain smart and cool-headed.

Creativity, for Abai, as well as for al-Ghazali, is the will to perform good deeds, such as helping those in need in difficult times and solving their problems through resourcefulness and ingenuity. For Abai, the question of what makes a perfect person is the most important philosophical problem. Hence, the aim of his ethical research is to serve this end. A perfect person for Abai is someone of high morals, noble, ethical, hardworking, educated, patient, loyal, contented, modest, and kind-hearted. He called on his people to be moral and humane, not to divide others into rich and poor, and not to sow discord. He condemned laziness as an indicator of bad behavior. Abai described the great risk of harm that laziness can cause and warned against it, saying that «laziness is the enemy of creativity all over the world. Puerility, infirmity, effrontery, poverty - everything comes out of it» [6, p. 120].

A well-known poem demonstrating Abai's concept of the complete person is titled «Do Not Say Anything Until You Know,» and in it he expands on his theme of becoming fully human, paying special attention to the importance of the moral foundations of young people in society and the qualities that they should adopt. In this poem he clarifies the need to educate and instill moral qualities in everyone who aspires to be a fully-fledged human being. M. Myrzahmetuly [25, p. 189] emphasizes that 'that is why M. Auezov called this verse one of the most informative and programmatic poems of Abai. The main question raised by Abai in this poem is the future of the Kazakh people, and his theory concerning the formation of a perfect person is fully laid out here. For example:

«On your path legible be.
Pride when you are cherry
And only reliable bricks
Lie in the wall being built.

The runner sees the way
The one who catches up in a hurry.
Leads them mind and will.
Justice is the light of the soul» [32, p. 47].

Here Abai glorifies the path to achieving the perfect person. Such a one must possess qualities of perseverance in knowledge, fairness, mercy, love, goodness, and intelligence. Later, Abai moves on to listing specific virtues and vices, identifying backbiting, lying, boasting, idleness and wastefulness, as the five enemies of the human being. The five friends of the human, by contrast, are intelligence, kindness, perseverance, modesty, and hard work [32, p. 87]. This type of comparison, where Abai praises and contrasts a good disposition with an evil one, can be found in most of his works.

One can also trace Abai's continuity of thought from the opinions of al-Ghazali, when he writes, for example: that to be a man, there are «five enemies to conquer» and five friends to choose [8, p. 205]. Here, the poet specifically criticizes bad behavior, such as gossip, lies, arrogance, laziness, and the squandering of wealth and cattle. Abai's insistence that there are five enemies to conquer is consistent not only with the thought of al-Ghazali, but also other Muslim scholars. For example, Wahab Ibn Munabbih (656-732) compares bad behavior to a broken clay pot; a broken, crumbled clay pot cannot be repaired. It also cannot be used when ground up, as its hard gravel texture can injure a person's hands.

At the same time, Abai's admonition to choose «five friends,» can be perfectly combined with the ideas of al-Junaid, [13, p. 57] who wrote that «even if a person lacks skills and knowledge, four things elevate him: kindness, modesty, generosity and impeccable character – [for these] show the perfection of his faith». Thus, the qualities of a perfect person that Abai and al-Ghazali advance coincide with the opinions of other thinkers of the Muslim world, and the origins of the concepts of being human, moral, and achieving perfect humanity are related to the long history of the ideal of the perfect human being.

Conclusion

In conclusion, there is continuity between the thought of al-Ghazali and Abai, based on the correlation of certain moral concepts in the two thinkers, such as the perfect man, the path to an impeccable character, the importance of a decent education, and the attraction to either good or evil.

The essence of the continuity and characteristics of moral teaching in the work of the two thinkers can be said as follows:

The ethical concepts of al-Ghazali and Abai have a religious nature, which can be called religious and ethical. The problems of man and their perfection, happiness, and unhappiness are the main components of the socio-ethical teachings of both thinkers. According to their statement, the change in social life can be carried out by educating and calling the masses on the path of good.

While the views of Ghazali on the «perfect man» (insanun kamilun) are described in his works from the point of view of «good temper». As for Abai, his main idea is the thesis «If you want to be a Human». Through this thesis, he creates the image of a «perfect man.» (adam bolam desehiz) Thus, it can be argued that the origins of the widespread concept of «know yourself» in Abai's work are combined with the idea of «magrifatu an-nafs» (cognition of the soul) in the work of Ghazali, thus revealing the mysterious nature and secrets of a perfect man [33].

In the same way, there is a noticeable continuity of Abai and Ghazali in the problem of raising a child. According to Ghazali, neglect of raising a child often leads to immorality. As a result, the child is more likely to become «a liar, a thief, a complainer, a swindler, a deceiver, and a greedy person» as they get older [24, p. 139] We see the same opinion in Abai, who notes the importance of raising a child from an early age. According to Abai, in order to become a «moral person» from the very first days, a child needs parenting; in the worst cases, there is a possibility that he can grow up: «Impatient, immoral, lazy and greedy» [8, p. 205].

Therefore, the ethical and aesthetic concepts of Abai, an eminent representative of the Kazakh spiritual world, and the noble qualities of the Kazakh people, their way of life, and their national characteristics of the Kazakhs are mainly called religious and ethical concepts: «That is why today we call those who deal with these issues religious thinkers. So, Abai is also a religious thinker» [4, p. 105]. A major figure amongst the Kazakh people, the educator Akhmet Baitursynuly, in an article entitled «Kazakh Poet,» published in 1913, summarized this sentiment as follows: «Abai needs to be known to every Kazakh» [31, p. 88].

A developed understanding of the work of Abai and in particular his religious ethics, can deepen our understanding of Muslim ethics amongst the Kazakh people. The traditions and customs of the Kazakh people (marriage, circumcision, respect for elders etc.) are permeated with the principles of Islam. Such traditions have special educational value for Kazakhs. For example, one of the traditional customs of the Kazakh people is «to make way.» This means that the younger ones are subordinate to their elders in everything and offer them a place of honor. Likewise, at mealtimes, the elder ones begin first, and the younger ones greet them with both hands. Mutual respect, and especially respect for elders, is instilled from childhood, and it manifests itself in relationships with parents, relatives and even strangers. In Kazakhstan, the respect with which people treat each other is clearly observable.

It can be argued that the moral norms proclaimed in past centuries by al-Ghazali and Abai, condemning, on the one hand, meanness, dishonesty, and debauchery, and on the other, praising love for God, for loved ones, for work, for perseverance in the study of science, honesty, truthfulness, and «perfect humanity,» have not lost their significance in our time, and have in fact acquired a new force.

Comparing the continuity of the moral ethics of Islam in the person of the medieval Muslim scholar Al-Ghazali with the Kazakh poet Abai we tried to demonstrate that traditional moral values were preserved in the culture and traditions of the upbringing of the Kazakh people.

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Абжалов С.У., Сандыбаев Ж.С., Нурматов Ж.Е.

Әл-Ғазали мен Абайдың «кемел адам» концепциясын салыстырмалы талдау

Аңдатпа. Бұл мақалада «кемел адам» адамгершілік ұғымының бала тәрбиесіне қатысты сабақтастығына талдау жасалады. Ортағасырлық мұсылмандық Шығыстың рухани мазмұнын бойына сіңірген Әбу Хамид әл-Ғазалидің (1058-1111) және қазақ халқының рухани өміріндегі көрнекті өкілі ақын әрі ойшыл Абайдың (1845-1904) діни-этикалық ілімдері басты назарға алынады. Екі ғалымның да әлеуметтік және этикалық ілімдерінің негізінде адамның кемшілігі мен қасиеті, бақыты мен бақытсыздығы жатыр. Екеуі де балаларды жаман мінез-құлық салдарынан қорғаудың маңыздылығын атап көрсетеді, оның орнына махаббат, мейірімділік, жанашырлық сияқты қасиеттерді сәби кезінен бастап бойына сіңіру қажет екенін тілге тиек етеді. Абайдың Әл-Ғазалидің тәрбие жүйесін жетілдіруге бағытталған көзқарастарын қазақ халқының туа біткен қасиеттерімен, әдет-ғұрыптарымен, ұлттық ерекшеліктерімен байланыстыратындығы көрсетіледі.

Түйін сөздер: Әбу Хамид әл-Ғазали, Абай, адамгершілік, бала тәрбиесі, араб-мұсылман философиясы

Абжалов С.У., Сандыбаев Ж.С., Нурматов Ж.Е.

Сравнительный анализ концепции аль-Газали и Абая «совершенный человек»

Аннотация. В данной статье анализируется преемственность нравственной концепции «совершенного человека» применительно к воспитанию детей. Основное внимание уделяется религиозно-этическим учениям Абу Хамида аль-Газали (1058-1111), впитавшего духовное содержание средневекового мусульманского Востока, и поэта и мыслителя Абая (1845-1904), выдающегося представителя казахского народа в духовной жизни. В основе социальных и этических учений обоих ученых лежат недостатки и качества, счастье и несчастье человека. Оба подчеркивают важность защиты детей от последствий плохого поведения, вместо этого подчеркивая, что такие качества, как любовь, доброта и сострадание, необходимо прививать с младенчества. Показано, что взгляды Абая на совершенствование воспитательной системы аль-Газали соотносятся с врожденными качествами, обычаями, национальными особенностями казахского народа.

Ключевые слова: Абу Хамид аль-Газали, Абай, мораль, воспитание детей, араб-мусульманская философия.