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## **CORRESPONDENCE OF THE CONCEPT OF «ISNAN KAMIL» IN ISLAM WITH THE CONCEPT OF «MIND» IN ABAI**

The purpose of the study is to determine the relationship between the concept of «insan kamil» (a perfect man) and the concept of «mind» in the Words of Edification of Abai Kunanbaev. Particular attention is paid to the religious and philosophical aspects of «insan kamil» in Islam, and the views of thinkers who analyzed it. Various versions of «insan kamil» are listed and the features of its appearance are considered, including the essence of the ontological and anthropological concepts of Ibn Arabi, Al-Ghazali, Khoja Akhmet Yassawi, in particular, their teachings on the role of man, being and mind.

The study showed the compatibility of categories based on symbolism in the Words of Edification of Abai, including the concepts of «mind» and «a wise person», with the characteristics and interpretations of a perfect person. In the course of this study, information was collected regarding the theoretical basis of this topic, and it made it possible, through comparative historical, diachronic and synchronic data analysis, to determine the general views of thinkers around the concept of «mind.»

In the course of the study, religious and anthropological ideas and concepts in words of edification, the scientific and philosophical function of the mind, various ethical issues that reveal the existence of a perfect person are considered, the problem of the relationship between action and intention, and the significance of spiritual existence are determined. The practical significance of the study lies in the fact that the results of the study can be used to identify the issue of the relationship between the concept of «insan kamil» among Islamic thinkers and the concept of «mind» by Abai in the subject areas of the history of philosophy and religious studies.

**Key words:** Insan Kamil, Islam, ontology, Ibn Arabi, al-Ghazali, Khoja Akhmet Yassawi, Abai, mind, a wise person, words of edification.

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### **Исламда «Инсан Кәміл» тұжырымдамасының Абайдағы «Ақыл» концептісімен үйлесімі**

Зерттеудің мақсаты «инсан кәміл» тұжырымдамасы мен Абай Құнанбайұлының Қара сөздеріндегі «ақыл» концептісімен – өзара байланысын айқындау. Исламдағы «инсан кәмілдің» діни-философиялық аспектілеріне, оны талдап көрсеткен ойшылдардың көзқарастарына ерекше назар аударылды. Инсан кәмілдің әртүрлі нұсқалары тізіліп, оның пайда болу ерекшеліктері қарастырылды, соның ішінде Ибн Араби, әл-Ғазали, Қожа Ахмет Ясауидің онтологиялық және антропологиялық концепцияларының мәні, атап айтқанда адам, болмыс, ақыл-ойдың рөлі туралы ілімдері сараланды.

Зерттеу Абайдың қара сөздеріндегі символизмге негізделген категориялар, соның ішінде «ақыл» мен «ақылды адам» ұғымдарының кемел адам сипаттамалары мен түсіндірмелерімен үйлесімділігін көрсетті. Бұл зерттеу тақырыптың теориялық негізіне қатысты ақпараттарды жинақтап, деректерді салыстырмалы-тарихи, диахронды және синхронды талдау арқылы ойшылдардың «ақыл» төңірегінде ортақ көзқарастарын анықтауға мүмкіндік берді.

Зерттеу барысында Қара сөздердегі діни-антропологиялық түсінік пен ұғымдар, ақылдың ғылыми-философиялық қызметі, кемел адам болмысын танытатын түрлі этикалық мәселелер, әрекет пен ниет қатынасы мәселесі, адамның рухани болмысының маңыздылығы анықталды.

Зерттеудің практикалық маңыздылығы зерттеу нәтижелерін философия тарихы және дінтану пәндері бойынша Абайдың «ақыл» ұғымының ислам ойшылдарының «инсан кәміл» тұжырымдамасымен үйлесімділігі мәселесін айқындау бойынша пайдалануға болады.

**Түйін сөздер:** Инсан кәміл, ислам, онтология, Ибн Араби, әл-Ғазали, Қожа Ахмет Ясауи, Абай, ақыл, ақылды адам, Қара сөздер.

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### Соответствие концепции «Исан Камил» в исламе с концептом «Разум» у Абая

Цель исследования – определение взаимосвязи между концепцией «инсан камил» и концептом «разум» в Словах назидания Абая Кунанбаева. Особое внимание уделено религиозно-философским аспектам «инсан камил» в исламе, взглядам мыслителей, анализировавших его. Перечислены различные версии «инсан камил» и рассмотрены особенности его появления, в том числе сущность онтологических и антропологических концепций Ибн Араби, Аль-Газали, Ходжи Ахмета Ясави, в частности, их учения о роли человека, бытия и разума.

Исследование показало совместимость основанных на символизме категорий в Словах назидания Абая, в том числе понятий «разум» и «разумный человек», с характеристиками и интерпретациями совершенного человека. В ходе данного исследования были собраны сведения, касающиеся теоретической основы этой тематики, и позволило путем сравнительно-исторического, диахронического и синхронического анализа данных определить общие взгляды мыслителей во круг понятия «разум».

В ходе исследования рассматриваются религиозно-антропологические представления и понятия в Словах назидания, научно-философская функция разума, различные этические вопросы, раскрывающие бытие совершенного человека, определяется проблема соотношения действия и намерения, значимость духовного бытия.

Практическая значимость исследования заключается в том, что результаты исследования могут быть использованы в тематике выявления вопроса взаимосвязи между концепцией «инсан камил» у исламских мыслителей и концептом «разум» у Абая по предметным областям истории философии и религиоведения.

**Ключевые слова:** Инсан камил, ислам, онтология, Ибн Араби, ал-Газали, Ходжа Ахмед Ясави, Абай, разум, разумный человек, Слова назидания.

## Introduction

The most important part of the thoughts about man lies in religious thought, which established the existential-anthropological viewpoint. Faith is the most integral and inseparable characteristic of human existence. At any stage of our history, there is a theological core idea at the basis of every doctrine that defines our existence and forms our view of the world. It is not by chance that traces of religious beliefs are found in the doctrinal, educational, socio-political, global and traditional spectrum of religious studies. As inequality and exploitation worsened in every region, people gradually began to realize that their actions would greatly affect the fate of future generations. Their own ideologies and beliefs appeared, which sought to solve problems without aggravating the situation. Throughout history, Buddhism, Hinduism, Taoism and Confucianism, Judaism and Christianity and Islam, which guided their society on the path of justice and righteousness, have presented the image of a perfect person and a just society. Even today, the theme of human and religious life has become an important part of religious and secular sciences. It is clear that the demand for religious doctrines, which can connect

and answer questions related to the world of nature and spirituality, will never decrease. The reason for this is not to look at the problem only as a trend, but to be able to determine its source and leading point. It is important to connect the thinkers who took part in laying every brick of the Kazakh worldview with the past, to describe the doctrines that influenced their creativity and determine what is the key behind the deep thought that made the thinker a thinker. One of such thinkers is Abai, a wise and brilliant thinker of the Kazakh people. It would be soulful to say that the legacy of the thinker was not studied. The poet's eloquent language, poems and prose, religious knowledge were considered enough. However, it is obvious that several generations of researchers will spend much time and make great effort to understand the pearls of thoughts that lie at the bottom of Abai's mind. We hope that the study of the issue of faith and intelligence of Abai will make its own contribution to the modernization of national consciousness in order to ensure stability and reliability to analyze the past and present and strengthen religious values. After all, if the ultimate goal of Abai's moral philosophy is to lead humanity to deep thoughts rid people of vices and evil, and thereby straighten existing people, he passes the re-

quirement of having deep consciousness and common sense to the next generations.

#### ***Justification of the topic choice and purpose and objectives***

In philosophy, the problem of man, his moral aspects and personal qualities are considered in a single system, while Muslim thought generally includes this category in any area. Even moral and spiritual themes that improve man have their own comments in the works of thinkers. The topic of the article was to consider the meaning of the categories of «mind» and «intelligent man» in the Words of Abai and determine whether it corresponds to the description of «insan kamil» - the perfect man - in the works of medieval thinkers. Based on this, it became necessary to analyze the historical and modern forms of these categories.

#### ***Human image in religious discourse***

World and traditional religions have left a more impressive mark than the revolution made by technology in science through their principles and sermons that have awakened human consciousness. What is the main mission of man in coming to this world? Is it to see himself in a transcendent position as a consumer of God's blessing or to understand the essence, purpose of his creation and determine his place and role, tasks? Why is the mind given to man? Who are we?... There are many questions, but the need that leads a person to knowledge and cognition and to look inside himself requires him to be wise and smart. One of the world's religions «Yahudi» has been studied in a number of philosophical works. Washington-George Town University professor M. Fakhri (2004) argues that the religious history of Yahudi should be considered in close connection with the leadership activity of the Prophet Moses, while the English philosopher, the famous religious scholar K. Armstrong seeks to reveal the essence of religion by human activity in the three world religions. Analyzing the enlightenment and cognitive path along with the religion-creating activity of the great personalities behind every event in the Holy Scriptures, he looks into such qualities as honesty, purity and justice. In the work «A history of God: The 4000 years of quest in Judaism, Christianity and Islam» (2018), K. Armstrong comprehensively analyzes the correlation of world religions on theological issues as well. For the portrayal of the yahudis' image in biblical and Talmudic texts, he suggests to use synagogue and church manuscripts. By analyzing the story of the Exodus, he focuses on such qualities as honesty, God-fearing and oath-

keeping of human actions before and after Yahweh. We see that the more the author looks at synagogue data and religious texts, the more he tries to understand the appearance and nature of man. However, he emphasizes the impossibility of recognizing the Creator by mind as God is far away. His attempt to bring God closer to human life is observed in Christianity. Because an unimaginable duality has occurred, debates arise over the doctrine that God possessed the flesh and shared humanity with us. The author looks for answers to such big questions as whether Mary is the Mother of Jesus, how God can be a helpless baby, whether God lived in human flesh. If the Greek understanding brings Christianity closer to the Eastern tradition, it comes to the conclusion that the Western tradition was founded by Anselm of Canterbury and Thomas Aquinas. In a number of Christian writings from the third to the eighth century AD, many questions about the nature of God and man remained unanswered in the Western and Eastern Christian Church conventions. Nevertheless, these thoughts did not leave the minds of theologians. In the officially accepted church decision, it is believed that God is not transcendent, but that He enters into the human being and continues in an immanent nature.

As for the religion of Islam, religious scholars have appreciated Islam from an empirical viewpoint. K. Armstrong (2018) claims that «Islam means the obligation to create a just society where all people are equal. In Islamic society, due respect should be shown to even the poor and the disabled. The ethical message of Islam is that it is bad to accumulate wealth and spend it on taking care of only himself, but it is good to share it with relatives and regularly give a certain part of it to the poor». Adherence to such moral and ethical principles of Islam reduced the division between classes to the greatest extent, encouraged the awakening of the consciousness of the countries trapped in inequality for centuries and motivated them to take self-sacrificing actions for the sake of conscience and honor. In the Islam religion, everyone believes in God's justice and knows that injustice is the consequence of a bad human action. Among the Western Sufi thinkers, Zu-n-Nun Misri strengthened the role of Sufism in the Islamic worldview. While translating Zu-n-Nun Misri's work «Mystical interpretation of the Qur'an», R. Pshu (2019) places emphasis on his following thought «Gratitude should be addressed to those who are more humble and obedient than you and to those who are equal to you in terms of gifts and rank; thanks also need to be said to those people who are less merciful and benevolent than you». It

means that the lower and more despicable the personality of a person who has committed a sin, the easier it is to forgive him.

In Sufism, the emphasis on practice, the promotion of a person's spiritual liberation and the desire for perfection were pleasing to the majority. Having freed a person from various conditionality, Sufi ideas introduced a certain spirituality into Islam, softened its harsh abstractions and theological rationalism, prompted a person to take a different look at man, who was created «like the image of Allah», «had one particle» in man's soul and had a certain place in nature and society. J.S. Trimmingham (1989, p. 5) argued that Sufism proposed the ideas of social justice as «purity of heart and hands» and moral and ethical ideals as the equality of all people before God, the need to fight against evil, the establishment of kindness, conscience, brotherhood among people, etc., all of which corresponded to the spiritual needs of believers. Worship brought man closer to God, comforted him and fulfilled his needs, while spiritual teachers purified the heart of a person through the spiritual connection and clarified his thoughts. As Islam religion entered Central Asian regions in the form of Sufism, it gained immense popularity among nomadic peoples and accelerated the entry of many scientists and thinkers into the path of science. It should be noted that no research has been dedicated to reveal the qualities of mind and a wise person of the thinker Abai (2020), who says, «Believe in yourself, your hard work and mind that lead you to success on both sides», and describe the continuity of these qualities to the doctrine of «insan kamil (a perfect person)» in the Islamic thought. The analysis of the role of «mind» as a fundamental category of Islamic philosophy in the improvement of a perfect person and a just society and the shaping role of Kazakh understanding, including the identification of compatibility with the concept of «mind» often interpreted by Abai constitutes the relevance of the research.

The study purpose is to determine the relationship between the concepts of Islamic thinkers around «insan kamil» and the concept of «mind» in Abai's words of edification. To achieve this purpose, special attention will be drawn to the religious and philosophical aspects of «insan kamil» in Islam religion, the views of the thinkers who analyzed it. Various versions of «Insan Kamil» were listed, the features of his formation were considered, including the essence of ontological and anthropological concepts of Ibn Arabi, Al-Ghazali, Khoja Akhmet Yasawi, in particular, in particular, their doctrines on the role of man, existence and mind were analyzed.

Research methodology: study, comparison, analysis of the relationship between the concept of «insan kamil» and the concept of «mind» and «a wise person» in Abai's words of edification based on the views of Islamic thinkers on «insan kamil», the nature of a perfect person and the mind.

## Results and discussion

We believe that the study results should be used in philosophy and religious studies to demonstrate the philosophical significance of the explanations given by thinkers about the concept of «insan kamil» and their compatibility with the concept of mind related to Abai's moral doctrine and the category of «a perfect person». By studying this continuity with the historical-diachronic method, we aim to modernize the national consciousness and strengthen the connection between generations.

### *The essence of the concept of «insan kamil» by Ibn Arabi*

In Islamic religious thought, the thoughts around the concept of «kamil insan» were considered more broadly, and insan kamil was perceived as an ontological and moral category. In Sufism, the essence of insan kamil was founded by Mukhiddin Ibn Arabi (1995, p.220). In Islamic literature, the caliphate of the Prophet Adam, the creation of man as «Ahsan-I taqwim», the adherence of the whole world to him, their being entrusted in him, etc. are grounded. Ibn Arabi explained the ontological content of the concept of insan kamil when he gave the degrees of being. After the last wahidiyyah from la taayun, taayun auual and taayun sani, creation and human creation began. The truth of Ibn Arabi says that creation began after Muhammadiyya, and maqluqat was created after it. The last of the degrees of being is insan kamil. Insan kamil is Honorable Muhammad. Every person should strive for the goal of becoming insan kamil. In philosophical and Sufi works, «insan kamil» is a perfect, mature person. His main qualities are described as the ability to think correctly, speak correctly, act correctly and have the right character and the right knowledge. The ontology of Abai arises from the relationship to the mind. The thinker, who knows morality as the main qualities of a person, expresses his advanced thoughts and opinions on social issues, religion, education, teaching, etc. Researcher M. Alipkhan (2022, p.13) finds Abai's intelligence doctrine on «the relationship between man, moral conscience and moral philosophy», and concludes with the conclusion given by M. Auezov, «In short, he makes the problem of moral identity

the mechanism of all struggles, demands-dreams».

In the history of philosophy, a union of the macrocosm and the microcosm took place due to the connection between the world and man and «perfect person» was evaluated as a small world (microcosm). Ibn Al-'Arabi begins his work «Al-Futuhāt 'ul Makkiyya» by praising Allah and the Prophet Muhammad. In the style characteristic to him, he writes his thoughts about God, man, the universe and prophecy. In this work, Ibn Al-'Arabi quotes the famous «biblical» passage: «God created man in His own image» (Bible, Genesis, 1:26,27). The same interpretation is given in the Sahih hadiths (Muslim, Sahih, «Insan», 287, etc.). Various interpretations have been made about this in religious circles. In order to negate the anthropomorphic basis, many scientists have referred «His own» to Man, but not God, that is, God created Man «in the form that He wanted to create. There were many opponents of this viewpoint. One of them was the Great Muslim scholar Abu Hamid Al-Ghazali (1111 BC). He refers man to a micro-world and a small image of the universe on the one hand, and to a weak and vague representation of divine characteristics on the other hand (Ibn Al-Arabi, 1995). In this way, Ibn Al-'Arabi formed his doctrine about insan kamil.

In his works, Ibn Arabi completes his thought about the Sufi «unity of being». The discussion of the issue of «unity» among Sufis and the «oneness» of God lasted for many centuries. It can be said that only in the doctrines of Ibn Arabi and his followers this issue was developed with a «philosophical decision» and reached the development culmination. Respectively, he received the title of «Great Sheikh» (ash-shaikh al-akbar), which is considered authoritative according to Islamic tradition (2013, p.9).

In the Encyclopedia of Islam, «Questions and Answers» is indicated as a significant point of the «The Meccan Revelations» (al-Futuhāt al-Makkiyya), which consists of Ibn Arabi's answers to questions about the essence of the Sufi worldview. This work is dedicated to the murids – his disciples who embarked on the path of Sufism. As a mystic, Ibn Arabi placed intuitive, divine doctrines above rational ones. The basis of his main method was the allegorical interpretation of the Qur'an and the Sunnah. Using the symbolism and mythology of the Qur'an, he founded the doctrine of Sufi cosmogony, «divine mercy» (Ar-Rahma), tajalliyat, man as a small world and man as «kamil insan». In addition, he substantiated and systematized the doctrines of the relationship between «statuses» (al-maqamat) and «conditions» (akhual), Sufi-saints

(auliya), «qutb», «prophethood» and «sainthood» (1991, p. 83). Sh.Kurmanbayuly and M.Adilov, who gave a scientific assessment to Abai's language heritage, found out that Abai used a total of 6,000 words in his works and defined that some of them were Sufi terms, divine doctrines and Khal-maqams (Kurmanbayuly, Adilov; 2023: p. 314). In the seventh word of edification, Abai said: «Whoever worships well and badly, we do not dare to dissuade him from worshiping. We think that there is nothing wrong with the intention to do something good. May they continue their worship even though they do not have sufficient knowledge for full worship». From this monologue of Abai, we observe the priority given to the divine doctrine. It is like a branch of the doctrine about man leading to perfection (2020a: p.31). By this, D.Omarov concludes that the intention goes first before any action and the intention for do a favor comes close to the doctrine. After all, even in the times of Abai, covetousness and consumerism, as well as bad intentions led people to delusion and ignorance. There is only one reason for it – non-awareness of God and not attempting to know Him. Abai's great legacy, poems, epics, «Words of edification» or «Kitabu ghaklia» consisting of philosophical and cognitive advice can be called one of the foundations not only of Kazakh literature, but also of Kazakh culture and philosophy.

Based on the doctrine of insan kamil, Ibn Arabi considers the structure of the world on the one hand, and man on the other. Al-Ghazali divides these concepts into 3 parts: «malakut» in relation to the higher spiritual realm of the world of the human mind, «jabarut» in relation to the semi-physical realm of the spiritual power of man, «mulk» in relation to the lower, material realm of the physical properties of man. According to Al-Ghazali, man is an embodiment or even a copy of divine characteristics, as described in the Qur'an, that is, he «sees», «hears», «has body parts» as God, etc. At the same time, he directly denies the penetration of God into man, the equality of divine and human beings so that not fall into the sin of khulul and the transformation of man into God. A. Khismatullin (2016, 175p.) describes the nature, state and level of Creator and creation with the following opinion of Al-Ghazali: «Accept this world in a shrunken, rotten form. Great people said in this way: If this world were a pot of gold, but perishable, and the next world was a pot of clay, but eternal, then a wise man would choose a pot of clay instead of a pot of gold. What would we do if this world itself were a pot of rotten clay, and the next world was an eternal pot of gold? Then how can a person who chooses this world be wise?

Now we have come to the time when one hour of justice is worth a hundred years of worship». For him, the place of justice and mind is so high that Al-Ghazali divides human faith into levels through these two categories. On the first level, he puts those who say, «There is no God but Allah» without having any faith. The second level is placed by those who believe in God by imitation. According to him, those who refer to the second level find peace in both worlds. To the third level, he refers those who find evidence for the truth «There is no God but Allah.» The fourth level includes those who strive for knowledge and have renounced the wealth and lust, and the fifth level is placed by those who are deprived of full-fledged lust and pleasure. On the sixth level, he puts those who feel the essence of tawheed and completely renounce this world and forget about themselves for the sake of Truth.

Noting that the mind is able to distinguish between good and bad, Al-Ghazali points out that any truth requires proof, that is, the necessity of cognition and knowledge. Through this, he distinguishes the levels of a wise person. The main theme that was the core of Abai's works is man and human qualities. It can be said that Abai (2020, p.39), who analyzed the human being from the perspective of personal, social and global requirements, was able to supplement the concept of «insan kamil» with concepts close to Kazakh thought. Especially this topic, which he took as the basis for his «Words of edification», is considered in detail. For example, in the twenty-fifth word of edification: It is a difficult for a human being to survive from one kind of pride, whether it is less or more. I have noticed two types of pride: one of them I call «elderliness», the other one I call «boastfulness». Elderliness is person's self-esteem. That is, elderliness means beware of such inappropriate behaviors as ignorance, frivolity, pride, impudence, indecency, impoliteness, unrestrainedness, shamelessness, gossip, liar, deceiver, scoundrel, ill-mannered. A person possessing «elderliness» finds these behaviors as insults and humiliation and considers himself superior than those having such behaviors. This behavior is the character of the wise, the honorable and the superfluous. They are tormented by not being said «bad» things about them by others». The second is the boastful one; he does not say «they should not say», but he says «let them say». The boastful wants others to say him to be «rich», «brave», «tricky», «nimble» and «cunning». For him, other people's good thoughts about him are important. He is tormented making other people «say» about him whatever it is that he even forgets about «not letting them say». If

we say that perfection should meet the requirements set by society, Abai touches upon this topic. As we can see, he calls it «elderliness». The least a person can do is to think thoroughly, stay away from evil and be close to goodness. A person is like a soccer ball, which bends to whoever's hand it falls into. However, is it not a human being who creates society and the rules in it? Man may make a mistake, see bad as good, or make a judgment for himself. After all, if we consider that man is multifaceted, it seems that he needs not only his environment, but also inner consciousness, intuition and faith to develop and be perfect. While we acknowledge that anything can be perfected, we should also accept that we set this dimension ourselves. To do this, man needs constant development and education in order to be mature and perfect.

Ibn Arabi's concept of «kamil insan» has a leading role. In his opinion, kamil insan is able to learn himself outwardly through the transcendent divine Truth (al-Haqq) and creation (Al-Khalq). In learning himself, insan kamil has the mipat (virtue) of both sides and acts as a mirror (Mir'a). That is, Ibn Arabi called insan kamil an «intermediate state» (Al-Barzah), which connects two opposite natures, i.e. the material and spiritual essence of the Absolute. Insan kamil is the reason and purpose of the creation, and God's attention is focused on him. The existence of insan kamil is the guarantee of the existence of the world, insan kamil is the pillar ('Imad) that holds the layers of heaven. Ibn Arabi called others «beast people» (insan haiwan). Ibn Arabi knew the «essence of Muhammad» (al-Haqqa Al-Muhammadiyah) as a prototype of humanity and morality. A person consisting of the «essence of Muhammad» becomes Insan Kamil.

In his book «Criticism», Al-Jabiri stated that human history recognizes two types of true mind; these are European or Greco-Western and Arabic. Al-Jabiri cognized their truth in the fact that they are devoid of mythological and animistic understanding and able to generate pure scientific, philosophical and legal knowledge. Both minds are based on the study of three latitude lines: God, man and nature. Two of the three are considered primary, and the rest is secondary. The latitudinal straight lines of Man and nature are considered a leading point in the European mind, while the third latitudinal straight line is considered the guarantee of the correctness and truth of the mind, which revealed the laws of God – nature. According to the Arabic mind, God and man are considered the main axis straight lines, and nature acts as a mediator between the two. Through the observation and study, man can achieve the doc-

trines of God, the Creator. Ibn Arabi distinguishes between the concepts of «matter» and «uluhiya» (2013, p. 55). Through these concepts, Ibn Arabi takes his views apart from the traditional understanding that preceded him. From these, he takes only divinity as a whole doctrine and defines the doctrine of the relationship between God, the world and man as open to cognition (Ibn Arabi, 2013:62).

If a person did not actually commit an act under the influence of external circumstances, but intended to do it from the beginning, he is considered to have committed the act: he is the doer of the act, but in reality he did not do it. Only the action is considered committed. On the contrary, if in reality a person commits an act, but he did not have any intentions of doing the deed, the logical conditionality is violated, that is, in other words, the deed is not considered committed due to the lack of intention. Islamic ethics strongly rejects this, considering an action without intention as an empty action.

The opinion of Abd al-Karim Zhili about the visibility (Tajalli) of «Muhammadi image» (Al-Sura Al-Muhammadiyah) in people with divine knowledge is recorded in the Islamic encyclopedia (1991, p. 101). According to him, the «perfect of the perfect» is the Prophet Muhammad. This demand is explained in the thirty-second word of edification of Abai: Those who demand to acquire knowledge should first learn. The demand has some conditions. It is necessary to know them. Without knowing them, the acquisition of knowledge is impossible... There is a weapon called character that preserves science and mind. May this character never be spoiled! If you are swayed by temptation, light-mindedness, someone's inappropriate words or any fun, the strength of character breaks down. After that, there is no point in studying. May the character have strength and firmness to protect conscious and mind from temptation! Let this firmness be for only mind and conscious! (2020, p. 62). A person needs both knowledge and character to become mature. That is, it indicates that if Abai's measure of character is combined with knowledge and is filled with a prophetic character, a quality characteristic to a real wise person emerges.

The fifteenth word: As far as I know, there is one well-known difference between a wise man and a mad man. At first, after being created as human being, a person cannot live in the world without finding something interesting, and the time when he looks for something interesting remains the most interesting time of his life. A wise person gets interested in looking for the right thing, passionately searches for it and as a result, he will have no regrets of his past

life (2020, p. 33). We believe that the dimension that Abai emphasizes as interest is not only mind and intelligence for a person, but also a quality that strives for perfection.

The work «Maqamat Al-Sufiya» by As-Suhrawardi consists of practical sermons and theoretical wisdom dedicated to those who have embarked on the path of mind and wisdom. In his work, the thinker distinguished the concepts that were referred to philosophers and Sufis. For example, when describing the soul, he defines it as «an-Nafs an-Natika» in the language of philosophers, and as «al-Kalima», «Al-Kalb», «Al-syrr», «AR-Ruh» in the language of Sufis. According to the thinker, the Truth is only one and does not multiply: «A city is only one, but there are many roads that lead to it, and these roads are difficult. Restrain your lust until the moment of death comes, then you will witness the gift of your God to you, a day will be born for you to celebrate. Worship your God even at night, and only then will your feelings awaken, you will be afraid of your inner voice, and you will ask God for help. Ya, God of the minds of the world, you are worthy of all praise» (As-Suhrawardi, 2018: 102). In this work, As-Suhrawardi also shows the possibility and power of mind along with inner feelings. Equating the world mind to God, he claims that all that remains for a person is to «awaken the inner voice» using his mind. In his 28th word of edification, Abai seems to be sharing As-Suhrawardi's opinion by stating that the Almighty says having faith is duty for every person who has a mind and worship is a duty for every person who has faith. Abai's statement «Well, if we don't let the mind do its will, what happens with the Almighty's saying that faith is a duty to a person who has a mind?» is consistent with his saying to control worship and feelings with mind and use the capabilities of mind. His saying «He, who cognizes me, cognizes me with his mind» coincides with his urge to use mind and intelligence in order to cognize the Truth. After all, God does not make mind useless if he has created it. Both thinkers place emphasis on the necessity of using mind and intelligence to distinguish between right and wrong and to feel responsibility. Whether a person agrees if he is said, «Everything is clear; there is no fault in the creation. So, do not think about anything». Certainly, he disagrees. It is clear that dignity of religion does not increase if the source, cause and essence of every object and phenomenon are not considered by mind. Both thinkers support the falseness and stupidity of surrendering to mind and becoming a perfect person without calming heart by faith. Abai (2020, p. 55) distinguishes the difference between

goodness and evil by stating «What is the point of performing worship without straighten your faith first? Everything is great if you understand and believe that God is the Creator of goodness and evil, but it is not God, who made you to do evil; God created the disease, but it is not God, who caused pain; God created wealth and poverty, but it is not God, who made you rich and poor. Otherwise, it is not worth doing». As-Suhrawardi claims that the Almighty God demands responsibility from man for giving him wisdom and mind. With the help of mind, man can understand the cause and effect of everything and learn the secrets of creation. Is it not one of the secrets of perfection of a human being connected with his mind? (Abai, 2018:102). In other words, the cognition of the unity of God makes us aware of His indivisible wholeness. That is, we realize the necessity of separation, as we are a divisible body. Since the being of God is whole, indivisible, His mind is far from the understanding of composition and volume. As-Suhrawardi called this person «an-Nafs an-Natika» - a wise person, while the Sufis called him «syr» (as-Sirr), spirit, word (al-Kalima) and heart (al-Kalb). «Hey, established lust! Return to your Lord making Him pleased by you and being pleased with Him!»(Quran: Surah Nisa, verse 175 ).

N. Seytakhmetova and M. Smagulov (2017, p. 105) consider the concept of a perfect person to be understood through Islamic ethics, equivalent to the concepts of «integrity» and «perfection». The authors point out that the source of the idea of «insan kamil» is «a perfect person» in Sufism and Kalam literature, «a benevolent person» in philosophy and «a skeptic person» in the lyrical works of the East. Therefore, the importance of «perfection» is seen in Sufi and Kalam literature. For the formation of a holistic and complete perception, knowledge, feelings, as well as intuition are necessarily needed. In different areas, his many facets are revealed and qualities necessary to complement the personality and character of a person are added. The authors describe the perfect appearance of a person not from the point of view of worldly requirements, but from the point of view of the Creator's purpose. They claim that these are qualities that arise from the desire for true knowledge since the knowledge that improves and develops a person comes through faith.

#### ***A brief comparison of the conditions formed by Khoja Akhmet Yassawi and Abai***

1. In the Middle Ages, Muslim countries experienced a number of economic, political and cultural advances during the reign of the Abbasid caliphs. Under the influence of the Abbasid power,

the political influence of which lasted in the XII century, mosques, madrasas, mausoleums, observatories, Tekke, rybat, and Zaia structures were formed. This development was deeply reflected in the life of settlers and nomads. In the work of the outstanding Turkish writer, thinker F. Koprulu (2017, p.160)»First Sufi poets in Turkic literature», two main and important things stand out: the Islamic, that is, the religious-sufi distinctiveness and the national, i.e. the element taken from folk literature. «Diwani Hikmet» became a sacred work among people due to its unique theme and content. Disaffected by the spread of religion in the Caliphate regions, the nomads wanted to stay away from the Arabization policy. They became aware of the fact that due to the promotion of Arab culture along with Islam, a number of countries were separated from their native cultures and were experiencing Arabization. The Turkic countries were dissatisfied with the policy of the authorities towards non-Arabs. The «hikmets (wisdom)» of Khoja Akhmet Yassawi (1998, p.35, 142) sheltered the stagnant minds at this point, comforted the afflicted and showed the right way to the lost. He dedicated the poems of his «second notebook»:

Baıandap, hikmet aıtyp bismildamen,  
(*Telling wisdom beginning with «Bismilla»*)  
Dúr-gayhar shákirtterge shashtym mine  
(*I devoted a precious poem to my disciples*)  
Erkimmen qan jutyp, jer qushtym da,  
(*Willingly swallowed blood (I am grieved) and hugged the ground*)

Men «Ekinshi dápter» sózin ashtym mine  
(*I opened the words (poems) of «Second notebook»*).

Qul Qoja Ahmet jaidy jaýhar aqyldy,  
(*Kul Khoja Akhmet has spread precious wisdom*)  
Gazizderge madaq sózin sapyrdy.  
(*He dedicated his praises to the dearests*)  
Kirpik ilmeı, tańdy kózben atyrdy,  
(*Without sleeping, I witnessed the rise of the sun with my own eyes*)

Aıtqym keler, duǵa oqyp, jyr araıǵa  
(*I want to say a song and read prayers*).

That is, mind is the guardian of faith. A wise, faithful person never does anything evil, treachery and cruelty. Only mind and faith separate a person from the world of indecency and seduction. Paying attention to the essential nature of mind, N. Sarsenbekov and A. Abdina (2023, p. 273) summarize that the content of mind is faithfulness, morality, justice, honesty, in a word, ahlak. Khoja Akhmet Yassawi's



(1998, p. 143,173) high respect for mind and kindness opened the way to the world of spirituality and gave a high assessment for the place of man in creation:

Aqyl azsa, ahyret bop búkil jer,  
(*If mind is tempted, the whole world becomes doomsday*)  
Adam uly birin-biri tútip jer.  
(*Human beings eat each other (kill)*)  
Aryn, dinin malǵa satyp kúpilder,  
(*They sell their conscience and religion for wealth*)  
Aıtqym keler muny aqyldy adamǵa  
(*I would like to say this to a wise man*).

Aqylǵa erseń, ǵarıpterdi meirimmen súi,  
(*If you follow your mind, love strangers and the poor with kindness*)

Mustapadaı eldi kezip, jetimdi jyı.  
(*Travel around the world like Mustafa, gather the orphans.*)  
Dúmeqońyz, pasyqtardan boıyńdy tyı,  
(*Stay away from stingy and mean people*)  
Boıym tyıyp, dariadaı tastym mine.  
(*I restrained myself and flooded like a river*).

The time of Abai was full of terrible political changes. Although the power of the Russian tsar was created under very unfair conditions in the existing historical situation, he was able to find the most correct solution at that time. In the interests of the hungry, the suffering and the victims of injustice, he thought of forming an alliance with the progressive forces of the Russian society. Even though it is difficult to stand up for the country's interests in the current situation, Abai (2020, p. 28,77) managed to fight; he criticized losing repentance and turning into an enemy by succumbing to the Russian havoc and the loss of humanity:

Orysqa kóptiń sózi alynǵan soń,  
(*As the word of many was received by Russian,*)  
Kóp jaman táybesinen jańylǵan soń.  
(*As many bad people lost their repentance*)  
Jaqsyń da adamdaq joq it bolady,  
(*A good person also becomes a dog losing his morality*)  
Eriksiz kóp jamanǵa jalynǵan soń  
(*After begging for many bad people willingly*).

Ishim ólgen, syrtyym saý,  
(*I'm dead on the inside, I'm healthy on the outside*)  
Kóringenge deimin-ay:  
(*I say to whomever I see:*)  
«Búgingi dos, erteń jaý,  
(*«Today's friend is tomorrow's enemy*)  
Men ne qyldym, ıapırmaý»?!  
(*What have I done?*)

Jaý qojańdap burtayıp,  
(*The enemy frowns*)  
Dos qubylyp, áyre eter.  
(*The friend causes troubles by fluctuating*)  
Kimi tentek, kimde aıyp,  
(*Who is naughty, who is guilty*)  
Tekserer almaı ómir óter  
(*Life finishes without being able to check*).

Bringing up the background and causes of injustice in the country, Abai criticized and studied it with his sharp language and deep thought. Abai's poems and words of edification were intended to teach the ignorant and develop them to become mature and perfect. The work of the thinker is full of intelligence, personality and perfection. It is clear that every generation of the era will benefit from it.

2.» Diwani Hikmet « is built on the basis of morals, common sense and existential thoughts. Goodness and bad, honesty and injustice, kindness and evil, bravery and oppression, virtue and severity, stinginess and generosity, the most important issues of society become the core of hikmets and encourage a person to look at his life critically. Khoja Akhmed Yassawi (1998, p. 223,229) emphasizes the inability of body and mind to see the Truth, to follow the path of Truth and focuses on the wisdom of seeing the Truth not through the eyes of body, but through the eyes of heart. He claims that the essence of this lies in renouncing the world, that is, «ignoring body and soul due to the burning fire of love for the Truth»:

«Ána Álhaqtyń» maǵynasyn bilmes nadan,  
(*Ignorant who does not know the meaning of «Ana Alhak»*),  
Dana kerek bul joldarǵa pák, mardan.  
(*It is necessary to be wise in these ways.*)  
Aqyldy quldar haq jolyn jadynda alǵan,  
(*Wise people have memorized the path of righteousness,*)  
Jannan keship, jaratqańdy súdim mine  
(*Renouncing my soul, I love the Creator*).

Haq aldynda aqyly kámil túk qyla almas,  
(*In front of God, a perfect person can't do anything*)  
Ǵashyq órti lapyldasa, jandy qoımas.  
(*If the fire of love burns, it will not stop*)  
Kóbelekter otqa túsip, ózin bilmes,  
(*Becomes unaware of itself like a butterfly caught in the fire*)  
Bul syrlyarmen dúmeden toıdym mine.  
(*I am full of with these secrets*).

In the twenty-seventh edification, Abai's monologue: «Hey, Aristodemus! How can you think that there is no mind other than yourself, that is, man? - he said. Isn't the human body like a bit of sand of the Earth where you walk on? Isn't the moisture in your

body like a drop of water on the ground? Where did you get this mind? Of course, no matter where it came from, something called a soul came and then you got it» means that man is a united being of soul and body, together with mind. A scholar D. Omarov (2020b, p. 90) studying Abai's works sums up the words of Abai as a manifestation of man in the union of soul, body and mind. When man is called by the words as «the owner of soul», «the owner of mind» or «soul», it indicates which of these he is referring to. If we say that human beings are only a part of the owners of souls in the world, then the soul is also a part of being. In the thirty-eighth word of Abai, existential life is the state and the manifestation of the owners of these souls. In the history of philosophy, there are many types of assumptions and theories about the sources of existence. However, the idea that many come out of «One» points to a Creator, whether material or idealistic. The idea that the red-green world is not so diverse and that it many comes out of «One» has led to many thoughts. However, Abai (2020, p.173) highlights the creation of the whole world by the light of one Creator and relates the beauty, artistry, accuracy, harmony in it to His infinite kindness.

Júregim, neni sezesiń,  
(*My heart, what do you feel*)  
Senen basqa jan joq pa?  
(*Is there no soul other than you?*)  
Dúmeni, kónilim, kezesiń,  
(*You wander the world,*)  
Tianaq joq pa, qoi, toqta!  
(*Don't you have crutch, stop!*)

In these verses, where Abai emphasizes the insatiableness of lust, he speaks of the need for self-knowledge, looking inside and studying the inner «I» for perfection and scientific knowledge.

## Conclusion

In conclusion, perfection and rationality justified by Abai give a clear view of scientific knowledge. The opinions of thinkers in the history of thought about «insan kamil» clearly explain the ways in which a person described by Abai can reach perfection. The existence of a common nature and character among the ideas of the thought, which has been considered in history one-sidedly, proves the need for a synchronous study of the common phenomena of Islamic religion and philosophy. This need is currently explained by the demand to supplement person's religious image and improve knowledge. The idea «insan kamil» is a concept concluded in the heritage of Islamic thinking religious and philosophical viewpoint. Abai analyzes this idea, sets the place of mind for modern human being and highly estimates moral philosophy full of spirituality and morality.

As for the character of a wise person, the points that we have outlined from Abai's thoughts indicate his being imbued with medieval thoughts and emphasize the most important point of his knowledge for the Middle Ages and modern man by his statement «Believe in yourself, your hard work and mind that lead you to success on both sides». At the same time, one of the main ideas here is to present Abai not only as a poet, but also as an advanced philosopher who was able to criticize the social environment in which he lived. Moreover, research is still needed for the further harmonious development of the concept of insan kamil and a wise person.

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