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Телефон/факс: (7172) 561 933; e-mail: eagi.vestnik@gmail.com, сайт: ojs.egi.kz

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Адрес редакции: 010009, г. Астана., пр. Жумабаева, 4
Телефон/факс: (7172) 561 933; e-mail: eagi.vestnik@gmail.com, сайт: ojs.egi.kz

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ZH.A. SULEIMENOVA¹ 

*B.G. GALYMZHANOV² 

L.N. Gumilyov Eurasian National University, Astana, Kazakhstan¹

A.K. Kussayinov Eurasian Humanities Institute, Astana, Kazakhstan²

(e-mail: rasaudim@mail.ru¹, baiterek10@mail.ru²)

RELIGIOUS MOTIFS COMPARATIVE ANALYSIS OF ZHUSUP KOPEYULY AND AHMED YASAWI WORKS

Annotation. The research article presents an in-depth exploration of the similarities and differences in the spiritual motifs embedded in the works of two prominent personalities, Zhusup Kopeyuly and Ahmed Yasawi. The primary objective of the article is to identify the unique features and common themes in the spiritual sphere of both authors' works, while also analyzing the influence of their personal and cultural contexts on the formation of these motifs. The study delves into various aspects of spiritual themes, such as mysticism, religious concepts, ideas of spiritual development, and their expression in the poetic and prose texts of both authors. The main emphasis is placed on identifying the peculiarities of each author's approach to spirituality and on discovering common themes that unite their work. The analysis is conducted with consideration of the literary, historical, and cultural characteristics of the periods in which Kopeyuly and Yasawi lived and worked, aiming to provide a comprehensive understanding of their spiritual heritage. The study's findings contribute to a nuanced comprehension of the spiritual aspects in these writers' works and enhance our knowledge of the cultural context influencing the formation of spiritual values in their literature.

Key words: spiritual motifs, comparative analysis, literary contexts, spiritual heritage, Diwani hikmet, spiritual purification.

Introduction. The study of spiritual motifs in literature is crucial for understanding the depth and diversity of the human soul. A comparative analysis between the works of Zhusup Kopeyuly and Ahmed Yasawi reveals unique aspects of spiritual expression within different cultural and historical contexts. This paper aims to illuminate the spiritual motifs permeating the works of both authors, identify common themes and expressive means, and analyze their interaction with personal and cultural aspects. The contexts of Zhusup Kopeyuly and Ahmed Yasawi provide unique perspectives on the influence of Islamic philosophy, cultural traditions, and spiritual practices on their works. Throughout the study, our focus centers on the religious and mystical themes embedded in their works and how these themes reflect their own spiritual beliefs and worldviews.

The comparative analysis helps identify commonalities and peculiarities in the spiritual realm of both authors, offering insights into how personal and cultural contexts shaped their literary legacies. This study presents a fresh perspective on the evolution of spiritual themes in literature, expanding our understanding of the influence of culture on the expression of the soul through words.

In his quest for spiritual truth, Zhusup Kopeyuly raises issues imbued with deep religious meaning, often interacting with Islamic philosophy and traditions. Researcher A. Aktanova, in her work «Dramatic Beginning in the Lyrics of Mashhur Zhusup Kopeyuly», notes: «It is known that the poetics of M. Zh. Kopeyuly is characterized by the comprehension of reality from religious and philosophical positions» [1, 30]. On the other hand, Ahmed Yasawi, in his work, paves

the path to spiritual perfection through Sufi teachings and love for God. A.O. Toksambayeva comments on it as follows: «The mystic poet urges a person to look into the innermost corners of his heart, tear down the veils of deceit and hypocrisy, and never harbor bad habits. Therefore, in his spiritual and moral teachings, negative qualities increasingly manifest, hindering the spiritual and divine perfection of the individual. Its main feature is that it does not violate the norms of Islam and Sharia, does not distract from social life and work, and does not lead people to various upheavals» [2, 260].

The study of these two literary giants allows us to gain deeper insights into how their personal beliefs and cultural backgrounds influenced the formation of spiritual motifs in their works. An analysis of their literature not only reveals the richness of their spiritual aspects but also underscores the interrelationship with socio-historical events and religious movements inherent in the times they lived. As we navigate through the pages of their literary creations, we inevitably encounter a profound reflection on the spiritual meaning of human life and an attempt to reconnect with the divine. Our analysis specifically focuses on how these spiritual quests find expression in literature and interact with the socio-cultural context of their respective eras.

Thus, in this paper, we endeavor to decipher the symbolism and depth of spiritual motifs in the works of Kopeyuly and Yasawi, enhancing our understanding not only of their personal philosophical beliefs but also of their significance in the broader context of their literary heritage.

Methodology and research methods. The research methods encompass a textual critical analysis of the literary works of Zhusup Kopeyuly and Ahmed Yasawi, with a primary focus on identifying spiritual motifs. Comparative analysis is employed to underscore commonalities and distinctive features in the spiritual motifs of both authors. The investigation of historical and cultural contexts seeks to elucidate the influence of the environment on the formation of spiritual beliefs. Linguistic analysis is applied to identify how spiritual motives are expressed in language. Additionally, the biographical approach examines the life events of Kopeyuly and Yasawi, aiming to understand their influence on the spiritual themes in their work.

This methodological blend provides a comprehensive approach to comprehending the spiritual motifs in the works of both writers. It allows for an in-depth exploration of their literary heritage and philosophical beliefs.

Discussion and observation. Spiritual motifs in the works of Zhusup Kopeyuly and Ahmed Yasawi constitute an integral part of their literary heritage, imparting uniqueness and depth to their creations. Examining these motifs allows us to delve into their inner worlds, providing insights not only into cultural and historical contexts but also into the deeper human and spiritual dimensions of their works.

Kopeyuly's works are saturated with reflections on human feelings and perspectives on life. Themes of love, patience, faith, and the quest for meaning not only serve as subjects but also as inspirational forces that fill his verses. His language is replete with symbolism, and his metaphors and imagery encapsulate profound philosophical reflections. As a true wordsmith, Kopeyuly skillfully conveys feelings and thoughts laden with deep meaning, as noted by B. Abdigazuly: «The works and words of the erudite poet were already known beyond the borders of the Kazakh Sahara. The fact that he was nicknamed «Mashhur/Famous» was not in vain» [3, 31].

In the works of Ahmed Yasawi, an outstanding Sufi poet, spiritual motifs intertwine with the mystical aspects of Islam. His writings are infused with a desire for intimacy with God, love for one's neighbor, and concepts of unity. For example, E. F. Mammedova-Kekech mentioned in her article that Ahmed Yasawi is one of the scholars of the Turkic world who left a trace in the history of literature. Researchers evaluated his work «Diwani Hikmet» from the literary-historical point of view and came to the conclusion that it is a precious heritage of Turkic peoples [4, 111]. Yasawi employs vivid imagery and allegories to guide the reader towards an understanding of the depths of the soul and its connection to a higher being. His work serves as a bridge between the physical and spiritual worlds, prompting contemplation on the meaning of existence. Zh.

Aitmukhambet, in her article «Depiction of heaven and hell in «Divani Hikmet» by Yasawi and «Divine Comedy» by Dante», comments: «Hoja Ahmed Yasawi was a great thinker and spiritual leader of the Turkic world, the founder of Sufi philosophy and Sufi literature. He expressed his philosophical conclusions about the most noble and virtuous ideal of mankind in artistic language and poetry» [5, 148].

A. N. Veselovsky was the first to theorize the concept of motive in literature, asserting that a motive is the foundation of a poetic work. He contends that «A motive is a formula that addresses the questions of nature to man or establishes especially important consequences. A motive is a minimal unit. These motifs are very evident in mythology and fairy tales» [6, 74], often emphasizing the motif's prevalence in folklore. Regardless of the genre, it is evident that behind each motif lies a crucial idea within the work. Through these thoughts and feelings, the author's intentions become apparent. The significance of identifying the system of motifs in the works of M. Zhusup Kopeyuly and Yasawi becomes apparent, as these motifs carry symbolic meaning and indicate the foundations of education.

Picture 1 – Comparison of two works

M. Zhusup Kopeyuly	Ahmed Yasawi
Dariağa asa süñgip ketpe, Toiam, - dep, - ümit mūnan etpe. Qorek jalğar qarynğa bailaulyqtan, Bir taban asyp äri ötpе...	As a true follower, devote yourself to the homeless, Listen to those who expound hadith and verse, Be happy, content with such gifts, Enjoying these, I drink the wine of inspiration, Yes, I [5, 1].
«Dünienniñ jylğany jaman!» - dedim, «Döñgelegi şyr ainalğan zaman!» - dedim. «Dünie jiğan qorlyqpен ömürі ötup, Jimağandar bolady aman!» - dedim	O Ignorant you have not turned your heart to the Lord, You have not released from forbidden worldly things, Release your ego; fix your sight on Allah, I grieve at being puzzled by the self, Yes, I.
«Jaqsynyñ küii tüser duda!» - dedim, «Tūraq joq ağyp jatqan suda!» - dedim. «Jiğan jan bül düniemi oñbaidy aqyr, Bül özi kısı ölturer u da!» - dedim [7, 14]	Do not blame the villain, you are the villain, With your arrogance your words will not touch people, I have given the abundance of the world, yet not enough, Greedy and miserly ways will throw you into Hell, Yes, I [8, P. 19-20].

Zhusup's poem is shrouded in mystery, guiding the reader to unravel its enigma. It imparts lessons on patience, encouraging an appreciation for the journey and fostering an exploration of one's inner world and culture. Ultimately, the poem conveys the characteristics of the concept of satisfaction.

In these verses, Kopeyuly suggests that «An intelligent person can find contentment in simplicity. A content individual exhibits thoroughness. Groundedness fosters patience, and patience breeds happiness devoid of sorrow. Hence, an intelligent person is inherently happy». The central idea of the poem is evident — to sow the seeds of national values universally through the «motive of contentment», extending beyond individual experience to encompass all of mankind.

Conversely, Yasawi's verses convey a theme of dissatisfaction, particularly in lines like «I grieve at being puzzled by the self» and «I have given the abundance of the world, yet not enough». These expressions suggest inner turmoil and a realization that material wealth alone is insufficient for true contentment. The call to «release your ego» and «fix your sight on Allah» implies a pursuit of spiritual fulfillment as a remedy for dissatisfaction. The caution against «greedy and miserly ways» leading to hell emphasizes the negative consequences of pursuing material gain without addressing deeper spiritual needs.

While Kopeyuly's poem emphasizes avoiding insatiability and impatience, warning against the danger of chasing material goods, Yasawi's hikmet encourages a true follower to devote themselves to serving the homeless, listening to those who explain religious texts, and finding happiness and contentment in such acts. The metaphor of «drinking the wine of inspiration» can be interpreted as finding satisfaction and joy in the spiritual path and closeness to the divine.

In poetry, a motif can be represented by a recurring word, image, situation, or idea. Understanding the motive is crucial in comprehending the author's perspective. By identifying the author's motive, one can not only evaluate their work but also understand their essence.

Identifying the motifs in M. Zhusup Kopeyuly's poems reveals his poetic side. Many of his poems emphasize the need to believe in God, to know God, to give alms, and to restrain one's desires. From these poems, it becomes evident that he is a religious poet. His religious poems can be categorized under the motif of «repentance». The motif of «repentance» encourages introspection, self-satisfaction, self-influence, and the responsibility to turn towards faith.

Zhusup reminds us that true satisfaction comes from recognizing God as the creator and protector. Through his writings, he asserts that individuals solely interested in material goods are deceived, emphasizing that acknowledging mistakes and repentance are crucial values for human beings.

Zhusup:

Är ne qylsañ, ūnatyp,
Täñırım süise, Bır jyłağan köziñniñ jasyñ ise!
Adam deuge laiyqty boldyñ sonda,
Bır öziñnen basqağa paidañ tise [7, 23].
Janym aşyp aitamyn qatty-qatty,
Sarañdyq qyp joq jerde joğaltpa atty.
«Qūdai üşin aştarğa jylu ber!» - dep,
Halqyma aityp jatymyn Qazaq zatty [7, 37].

In this poem, the author earnestly reminds people not to forget Allah, to fulfill His conditions, and to extend help to the needy and orphans. Through his works, the author vividly illustrates the idea that generously giving alms to orphans and widows brings blessings. The reader comes to recognize the existence of a Creator, understanding that each day, crafted by God, is a success. The message is clear — one should consistently engage in acts of kindness toward humanity every moment of their life. The importance of being attentive to one's surroundings and recognizing charity as a noble endeavor becomes evident through the author's poignant expressions.

Yasawi:

Basyñan ärkimniñ bül jalğan öter,
Baiansyz — jatpañ jığan mal da beker.
Qaryndas, atañ-anañ qaıda ketti?
Ağaş at solar mingen sağan jeter [9, 60].

In these lines, Yasawi delves into the realm of the material world, urging humility in the face of fate, the abandonment of worldly desires, and the recognition that genuine wealth resides in spiritual values. He underscores the significance of repentance and humility, advocating for virtuous deeds regardless of one's own sins and seeking forgiveness through devotion to God.

Both writers convey profound teachings about Islam in their works, placing particular emphasis on the observance of the five duties of a Muslim. Their writings vividly depict the principles of prayer, fasting, obligatory alms payments, faith, and pilgrimage as crucial components of the spiritual life. They present these five pillars of Islam not only as formal religious duties but also as pathways to inner awareness, fostering inner spirituality and harmony. The poets portray these themes as fundamental aspects that contribute to strengthening an individual's spiritual connection with the supreme reality and shaping a pious and moral image of the believer.

In Zhusup's poem «Five Duties», the essence of his message is readily discernible:

İslamnyñ bes paryzy: bireui – iman,
Ekinşisi, namaz eken – bizge paryz,

Üşinşi, bizge paryz – Şahi ramazan,
Ajalyñ jetkende ol da bır qaruyñ,
Qastan qaza qylmai, ony saqtau mañyzdy.
Törtinşi, bizge paryz – zeket maldan.
Bül päle tosatūğyn är qamaldan.
Jürmeidi zeketiñe qabył bolyp,
Aqsaq, soqyr, typ-tipyl qūiryq-jaldan.
Bireui bes paryzdyñ – qajyğa baru,
Allany tanu, qūlşylyq jasau,
Allanyñ rizalyğyn şyn oilasañ,
Balany kışkentaıdan oquğa ber [7, 165].

Yasawi's 52 Hikmet:

Čali islam dını üşin qan jüta dūr,
İslam tuyn ärkez berik tüta dūr [9, 357].

Yasawi emphasizes the observance of fundamental Muslim duties, including prayer (Namaz), fasting (Ramadan), almsgiving (Zakat), faith (Iman), and pilgrimage (Hajj).

The principles of «the world is false; man is a guest» likely derive from philosophical works. It is evident that in this world, there exists the idea of «do not worry about your stomach, learn to live a life of nourishment for the soul». The motif of «spiritual purification» can be observed in the lines of these poets.

Love is a central theme for both poets, serving as a metaphor to express profound spiritual and religious truths. In their works, this theme acts as a conduit for understanding and comprehending spiritual reality and the relationship with God.

While Abay's poem «Without love the world is empty» was initially perceived solely as the love between a man and a woman, it is crucial to consider that the concept of «love» originated in Turkic literature from Hoja Ahmed Yasawi and was initially developed as love for God. Understanding this source deepens our comprehension of Zhusup Kopeyuly's expressions of love as well. The hikmets of Hoja Ahmed Yasawi not only express profound love and reverence for God but also for Prophet Muhammad (peace be upon him). Zuhreddin Juraev, in his article «Illumination of Divine Love: Rediscovering the Hikmats of Sufi Ahmad Yasawi», notes: «Sufi Yasawi eloquently expresses his love and reverence for the Prophet in his Hikmats. Yasawi portrays the Prophet as the ultimate guide and master, using the term Pir-i Mughan to signify his exalted status. He confirms that the journey towards experiencing divine love commences with wholehearted devotion and love for the Prophet Muhammad. His writings vividly illustrate the profound significance of the Prophet's role as the gateway to divine love and the path to spiritual enlightenment» [10, 206].

Jaqsylar ötip ketti būryn bızden,
Bız adastyq jaqsylar salğan ızden.
Eşkimge ökpe qylu dūrys emes,
Ne berse, berdi Qūdai peilimizden [7, 216].

Scholars have pointed out that not only the conditions of Islam but also science and knowledge are obligatory duties. This is clearly seen in one of the lines of Zhusup's poem:

Adamğa paryz bolsa, ğylym-paryz,
Čylym bilseñ, öteler qanşa qaryz.
Äueli qylar istüñ ğylymyn bıl,
Qanşa ait, onşa ait onan soñ Qūdaiğa aryz [7, 172].

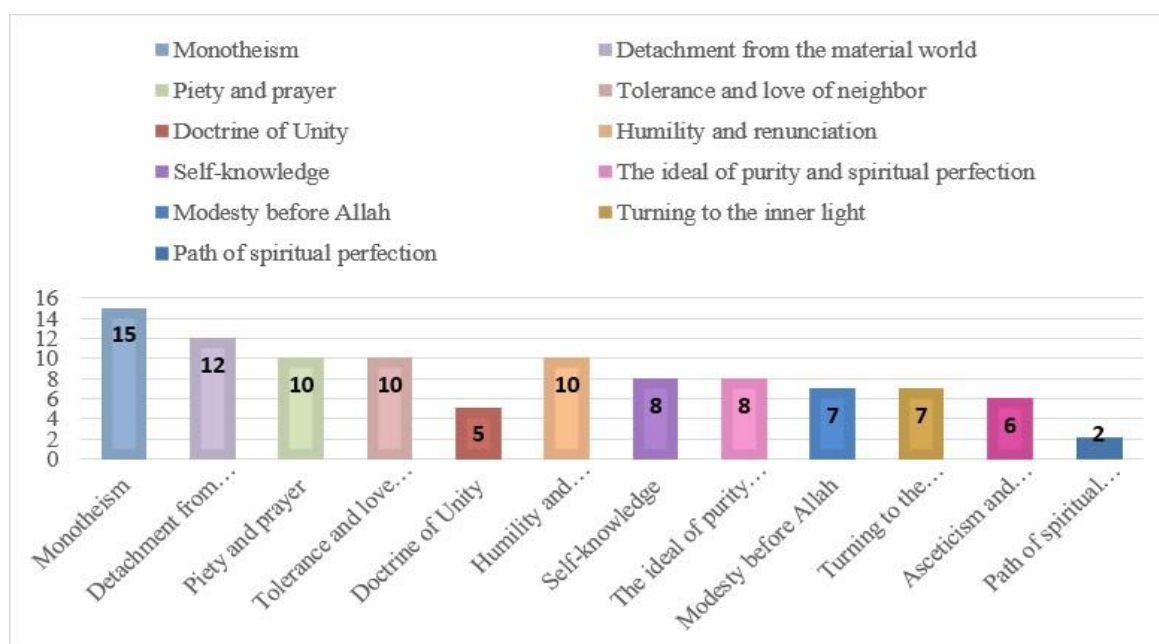
One of Yasawi's seven principles was about science and education. The wisdom of Hoja Ahmed Yasawi mentions important discoveries related to science, study of science, knowledge and scientists. Some of his wisdom talks about the value of science and the need to study it, and some of it talks about discussions with scientists. For example, one of his wisdoms makes it obligatory for everyone to internalize that one cannot pray without knowledge and should learn from cradle to grave based on the hadith of the Prophet:

«Er men äiel, ül-qyzğa ılım alu paryz dedi,
«Talabul-ilm farizatun» dep Rasul söiledi» [11, 127].

In his wisdom, Yasawi divided the problem of scholars into two parts. In one part he praised the scholars and urged to respect them, and in the other part he criticized the ignorant people. For example, in this line: «Heaven says, «Scholars have only verses, Qur'an and hadith in their thoughts» [8, 50], he praised the scientists as «good», and in the next line: «Is a false teacher, reading Qur'an empty of desire» [8, 15] he criticized the people as «bad». In general, studying the works of Yasawi and Zhusup, we have seen that their religious motifs were written in the same language.

Results. The system of motifs in the works of M. Zhusup Kopeyuly and Yasawi carries a deep symbolic meaning, pointing to the beginnings of education. These motifs play the role of key elements in the formation of spiritual aspirations of readers. The values and ideals of the authors, which through the symbolism of motifs have a significant impact on the formation of readers' worldview and educational aspects of the works, are specially emphasized. The variety of these motifs occupied a special place in the hearts of people. If we differentiate the religious motifs according to their themes, their percentage are as follows:

Picture 2 – Themes of religious motifs in Yasawi's hikmets



The percentage diagram of religious motives in Yasawi's hikmet allows us to highlight the main emphases in his teachings. It is evident that love for Allah holds the leading position, indicating deep spiritual devotion. Renunciation of the material world and piety also occupy significant portions, underscoring the importance of spiritual practice and detachment from worldly concerns.

Tolerance, love of neighbor, humility, and renunciation of pride are represented at a notable level on the chart, reflecting the significance of moral qualities and attitudes in Yasawi's teachings. Self-knowledge, the ideal of purity, and spiritual perfection also play a role in the teachings, advocating for inner development and spiritual purity.

This diagram accentuates the harmonious combination of various aspects of spirituality in Yasawi's teachings. It enriches the spiritual path of the followers, aiming to achieve closeness to Allah through love, humility, and service to the neighbor.

These percentages provide an approximate distribution of emphases in Yasawi's hikmet based on the main religious motifs. It is essential to consider that these numbers are approximate and may vary depending on interpretations and emphases emphasized in various studies and analyses of his works.

The motives that we identified during our study of Zhusup's work were as follows:

- Motive of satisfaction
- Motive of repentance
- Motive of spiritual purification
- Motive of goodwill
- Educational-scientific motive
- Motive of time value
- Motive of avoiding sin

Zhusup Mashhur's motives, as expressed in his teachings, revolve around spiritual perfection and harmony. His emphasis lies in achieving satisfaction through adherence to the principles of Islamic morality, a dedicated pursuit of repentance and spiritual purification, and the liberation from material attachments. Mashhur places significant importance on goodwill and service to one's neighbor, advocating for the pursuit of education and scientific knowledge as avenues to deepen one's understanding of spiritual truths.

The teachings of Hoja Ahmed Yasawi and the motifs of Zhusup Mashhur stand as valuable sources of spiritual wisdom within the context of Islamic tradition.

Conclusion. A.N.Veselovsky coined the term «Progress in poetry» to describe the motif, stating that it 'increases the reader's enthusiasm for life, deepens moral qualities, and is a constituent part of the work» [6, 81]. Thus, the motif plays a crucial role in shaping the theme and idea of a literary work.

Yasawi, the founder of Yasawism, places emphasis on love for Allah, renunciation of material possessions, and moral values. On the other hand, Mashhur highlights motifs such as contentment, repentance, and education, aiming to inspire followers toward spiritual perfection. Both teachings advocate for spirituality, charity, and the pursuit of higher values. These spiritual leaders have made significant contributions to Islamic thought, offering valuable guidance for their followers' spiritual growth and harmony.

Moreover, the motifs found in the works of Yasawi and Mashhur are not exclusively religious or didactic in nature, but serve as a powerful artistic tool reflecting the inner evolution of the human soul. Using images of divine love, humility, trust, and submission to God, these poets create a moral and spiritual world that encourages the reader to reflect on the essence of being. The repetition of such motifs not only reinforces ethical principles, but also establishes a dynamic connection between the poet and the reader, awakening a sense of self-awareness and spiritual responsibility. Thus, the motif becomes a bridge between poetic expression and moral philosophy, symbolizing eternal purity, radiance, and closeness to the Creator.

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Ж.А. СУЛЕЙМЕНОВА

Л.Н. Гумилев атындағы Еуразия ұлттық университеті, Астана, Қазақстан

Б.Г. ГАЛЫМЖАНОВ

А.Қ. Құсайынов атындағы Еуразия гуманитарлық институты, Астана, Қазақстан

**ЖҮСІП КӨПЕЙҰЛЫ МЕН АХМЕД ЯСАУИ ШЫҒАРМАЛАРЫНДАҒЫ ДІНИ
МОТИВТЕРДІ САЛЫСТЫРМАЛЫ ТАЛДАУ**

Аңдатпа. Зерттеу мақаласында екі көрнекті тұлға – Жүсіп Көпейұлы мен Ахмет Ясауи шығармашылығына тән рухани мотивтердің ұқсастықтары мен айырмашылықтары терең талданады. Мақаланың негізгі мақсаты – екі автордың да шығармаларының рухани жағынан қайталанбас ерекшеліктері мен ортақ тақырыптарын анықтауға, сондай-ақ олардың жеке және мәдени контекстінде берілген мотивтердің қалыптасуын талдауға негізделген. Зерттеу жұмысында екі автордың поэтикалық және прозалық мәтіндерінде кездесетін мистика, діни концепциялар, рухани даму идеялары және олардың көрініс табуы сияқты рухани тақырыптардың әртүрлі аспектілері қарастырылады. Әр автордың руханиятқа деген көзқарасының ерекшеліктерін анықтау және олардың шығармашылығын біріктіретін ортақ тақырыптарды айқындау басты назарға алынған. Ж. Көпейұлы мен А. Ясауи өмір сүрген дәуірдің әдеби-тарихи, мәдени ерекшеліктерін ескере отырып, олардың рухани мұрасын жан-жақты тану мақсатында талдау жүргізіледі. Зерттеу нәтижелері осы жазушылар шығармаларындағы рухани аспектілерді тереңірек түсінуге ықпал етеді және олардың әдебиеттегі рухани құндылықтардың қалыптасуына әсер еткен мәдени контекст туралы білімімізді кеңейтеді.

Түйін сөздер: рухани мотивтер, салыстырмалы талдау, әдеби контекст, рухани мұра, Диуани хикмет, рухани тазару.

Ж.А. СУЛЕЙМЕНОВА

Евразийский национальный университет имени Л.Н.Гумилева, Астана, Казахстан

Б.Г. ГАЛЫМЖАНОВ

Евразийский гуманитарный институт имени А.К. Кусаинова, Астана, Казахстан

**СРАВНИТЕЛЬНЫЙ АНАЛИЗ РЕЛИГИОЗНЫХ МОТИВОВ В
ПРОИЗВЕДЕНИЯХ ЖУСУПА КОПЕЙУЛЫ И АХМЕДА ЯСАВИ**

Аннотация. Исследовательская статья представляет собой глубокий анализ схожести и различий в духовных мотивах, заложенных в творчестве двух выдающихся личностей — Жусупа Копейулы и Ахмеда Ясави. Основная цель статьи заключается в выявлении уникальных особенностей и общих тем в духовной сфере произведений обоих авторов, а также в анализе влияния их личного и культурного контекста на формирование этих мотивов. В ходе исследования рассматриваются различные аспекты духовной тематики, такие как мистицизм, религиозные концепции, идеи духовного развития, а также их выражение в поэтических и прозаических текстах обоих авторов. Основное внимание уделяется выявлению особенностей

подхода каждого автора к духовности, а также поиску общих тем, объединяющих их творчество. Анализ проводится с учетом литературных, исторических и культурных особенностей эпох, в которые жили и творили Копейулы и Ясави, с целью полного осмысления их духовного наследия. Результаты исследования способствуют более глубокому пониманию духовных аспектов в произведениях этих писателей и расширяют наши знания о культурном контексте, влиявшем на формирование духовных ценностей в их литературе.

Ключевые слова: духовные мотивы, сравнительный анализ, литературные контексты, духовное наследие, Дивани хикмет, духовное очищение.

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Авторлар туралы мәлімет:

Судейменова Жазира Азаматқызы – философия докторы (PhD), Л.Н. Гумилев атындағы Еуразия университетінің аға оқытушысы, Астана, Қазақстан.

Судейменова Жазира Азаматовна – доктор философии (PhD), старший преподаватель Евразийского университета имени Л.Н. Гумилева, Астана, Казахстан.

Suleimenova Zhazira Azamatovna - doctor of Philosophy (PhD), Senior Lecturer, Eurasian University named after L.N. Gumilyov, Astana, Kazakhstan.

Галымжанов Баянғали Галымжанұлы – филология ғылымдарының магистрі, А.Қ. Құсайынов атындағы Еуразия гуманитарлық институтының аға оқытушысы, Астана, Қазақстан.

Галымжанов Баянғали Галымжанович – магистр филологических наук, старший преподаватель, старший преподаватель Евразийского гуманитарного института имени А.К. Кусаинова, Астана, Казахстан.

Galymzhanov Bayangali Galymzhanovich – Master of Philology, Senior Lecturer A.K. Kusainov Eurasian humanitarian institute named after, Astana, Kazakhstan.