

Торайғыров университетінің
ҒЫЛЫМИ ЖУРНАЛЫ

НАУЧНЫЙ ЖУРНАЛ
Торайғыров университета

**ТОРАЙҒЫРОВ
УНИВЕРСИТЕТІНІҢ
ХАБАРШЫСЫ**

Филологиялық серия
1997 жылдан бастап шығады



**ВЕСТНИК
ТОРАЙҒЫРОВ
УНИВЕРСИТЕТА**

Филологическая серия
Издается с 1997 года

ISSN 2710-3528

№3 (2024)

Павлодар

**НАУЧНЫЙ ЖУРНАЛ
ТОРАЙГЫРОВ УНИВЕРСИТЕТА**

Филологическая серия

выходит 4 раза в год

СВИДЕТЕЛЬСТВО

О постановке на переучет периодического печатного издания,
информационного агентства и сетевого издания

№ KZ30VPY00029268

выдано

Министерством информации и общественного развития
Республики Казахстан

Тематическая направленность

публикация материалов в области филологии

Подписной индекс – 76132

<https://doi.org/10.48081/NCYE9704>

Бас редакторы – главный редактор

Жусупов Н. К.

д.ф.н., профессор

Заместитель главного редактора

Анесова А. Ж., *доктор PhD*

Ответственный секретарь

Уайханова М. А., *доктор PhD*

Редакция алқасы – Редакционная коллегия

Дементьев В. В., *д.ф.н., профессор (Российская Федерация)*

Еспенбетов А. С., *д.ф.н., профессор*

Трушев А. К., *д.ф.н., профессор*

Маслова В. А., *д.ф.н., профессор (Белоруссия)*

Пименова М. В., *д.ф.н., профессор (Российская Федерация)*

Баратова М. Н., *д.ф.н., профессор*

Аймухамбет Ж. А., *д.ф.н., профессор*

Шапауов Ә. Қ., *к.ф.н., профессор*

Шокубаева З. Ж., *технический редактор*

За достоверность материалов и рекламы ответственность несут авторы и рекламодатели

Редакция оставляет за собой право на отклонение материалов

При использовании материалов журнала ссылка на «Вестник Торайгыров университета» обязательна

<https://doi.org/10.48081/HHJF7953>

***M. Ilgisheva**

Ataturk University,
Republic of Turkiye, Erzurum.

*e-mail: moldir.ilgisheva@atauni.edu.tr

ORCID: <https://orcid.org/0000-0002-2317-7832>

MUNAJAT AS A LITERARY GENRE AND MESHUR JUSIP KOPEYULI'S MUNAJAT WORKS

There are many Kazakh Sufis in the Kazakh lands, starting from Khoja Ahmet Yassawi Hazret, who prayed and begged Allahutaala (swt). One of them and the most important of them is the famous Kazakh Sufi poet Meshur Jusip Kopeyuli. The Sufi defended Islamic civilisation and spiritual values, and considered reason and science as a means for man to know Allah (swt). It is known that the poet who believes that Allah (swt) is the only One and the Prophet (pbuh) is His messenger has an open heart. By combining scientific and religious knowledge in his works, the poet contributed to the correct understanding and spread of Islam in the Kazakh lands. The Meshur Jusip acted with his pure heart and rational feelings, and reflected the Shari'ah foundations in his works. Mutasavvif brought the literary genres of Sufi literature to modern Kazakh literature, reflected the essence of Islam in verse and prose works. Therefore, the poems of the Meshur Jusip are dominated by religion. The poet has also made the magnificent artistry of Almighty Allah (swt), the creator of the universe and man, the subject of his works. In his works, he has put forth his works in literary genres such as Munajat by asking for forgiveness from Allahutaala (swt). For the purpose of taking refuge in Allah (swt), poet wrote verse or prose works in this genre.

Keywords: Meshur Jusip Kopeyuli, Sufism, literary genre, munajat, Classical Turkish literature.

Introduction

Literary works are the living pictures of the period in which they were written, a mirror that reflects the life of society. If we take into account the historical events of the time when the Meshur Jusip lived, the Kazakhs were first under the rule of the Russian Tsardom and then under the Soviet Union. Therefore, history, literature and civilisation had always developed under Russian influence. Russian literature

was influenced by Western literature. This means that the current Kazakh literature in all respects (genre, art, mazmun, etc.) is the same as the genres, arts recognised in Western literature.

In Kazakh literature, when one creates a new work, literary artists resort to poetry or prose, it sometimes called black speech, and sometimes drama. Since the genre nature and structure of each literary work is very different and constantly developing, the concept of genre is perceived as alive. And what we call a genre is a purely historical genre. Historical events may create new genre types, while some genres have been buried in the pages of history.

Literary genre has undergone development and change in history and has the ability to change in the future. For example, sometimes in epic works it makes more sense to give the event in a lyrical narrative. Or sometimes, in lyrical works, it is appropriate to say the event in the form of a neutral declaration. However, we can also see that epic, lyric, drama works are divided into many genres within themselves.

Although the literary genres in Kazakh literature are very different from the literary genres in Classical Turkish Literature, the literary genres in the works of the Meshur Jusip Kopeyuli are written in the style of the poets of the Old Turkish literature. The Meshur Jusip Kopeyuli was influenced by the wisdom of his people, by the thoughtful artists of Eastern and Turkish literature, and especially by their works. While writing his manzum and prose works, he succeeded in processing his mystical thoughts. When examining his parables such as «Gulshat – Sharizat» and «The Merchant of Satan» [1, 292], written in the style of Kazakh oral literature and Eastern classics, we can see how Classical Turkish Literature influenced on the mystical poems and parables of the Meshur Jusip.

Materials and methods

In the article, the genres of Classical Turkish Literature and the genres of Kazakh Written Literature are compared. For this purpose, methods such as literary genre analysis and comparison were used.

Results and discussion

In classical literature, munajat, which in the dictionary means saying something in someone's ear, whispering, invoking Allah (swt), supplication, is called poems whose subject is the supplication to the Creator (swt). Munajat, like many other literary genres, was first encountered in Arabic literature. It came to Turkish literature through Persian literature. Almost every poet in Classical Turkish Literature has produced works in verse or prose in this genre for the purpose of taking refuge in Allah (swt). Manzum munacats were written in the verse forms of qasida, ghazal, kıta and masnavi. In Classical Turkish Literature, Sultan Veled, Yunus Emre, Ashık Pasha, Sheyhoglu Mustafa, Sheyyad Hamza, Hamidi, Ahmedi, Suleyman Chelebi, Sheyhi, Kaygusuz Abdal, Ahmed Pasha etc. are the poets who wrote munajat [2, 168].

Charesuz kaldum Hudaya chare kil ya Rab bana

Nefs u sheytandan halas eyle beni iy padisha
 Bir yanum atesh lupdur bir yanumda oldı su
 Od ile su rasından sen beni eyle reha
 Hucre-i kalbüm tolu kıl shule-i envar ile
 Nice bir curm u hatayile ola gonlum kara
 Sana yuz tutdum Hudaya sen hidayet eylegil
 Senden ozge kime kılam padishahum iltica
 Ben Murada kıl inayet fazluni iy zul-celal
 Senden ozge kimsenem yokdur benum ya Rabbena

Muradi [3, 302–303]

The Meshur Jusip, who expresses the existence and unity of Allah (swt) and his love for the Creator (swt) in almost every work, also fears the punishment and punishment of his Lord (swt) and munajat in his works with the calmness worthy of believing servants:

The difficulty is, you have a day ahead of you,
 There will be no morning for us poor people,
 there will be a dead end night!
 If such an order or question comes from God,
 Tell me: What kind of answer would you give then?
 I saw when I was very thirsty sha¹,
 My relatives, Im sorry because I'm heartbroken, Ah!
 «Men Rabbuke!»² the moment Munker and Nekir asked,
 Help my tongue, my Lord!
 Knowledge and deeds are companions, consolation for him,
 Guidance gives mercy to bravery.
 Finding an evil devil halash³ in his hands,
 Let me get on the road and get better!
 Grant me luck, wealth and happiness,
 Show me the right path!
 Your name is Gafur, Rahim to the centuries,
 La sherik⁴, where is the sultan like you?!
 Oh, you are the one like no other Rahmet,

¹The word Sha has no meaning. The translator may have made a mistake while transcribing. It could even be one of the words devil or bottle or fountain. But unfortunately we do not have clear information.

²The question of the angels in the grave: Who is your Lord?

³Arabic name. Salvation, salvation.

⁴It is a negation suffix with the Arabic noun. He has no partner or spouse.

I didn't know, you didn't report it, it's you Hamid⁵
 I know it's amazing, it's numune⁶,
 There is no God «kufuveb ahad»⁷.
 There is no one like him, he is pure,
 You have an attribute that is an equivalent power.
 You are unknown, your place is unknown,
 A thousand and one names zahir⁸ throughout the world,
 You created life and property with your abundance,
 There are various torments in hell, painful, terrible!
 No matter which one you put the people in,
 O Lord, let me know what it is, it exists as you know it!
 Nothing can be different from your power,
 Even if I dare and think, my heart won't stop.
 Rescue him safely from the Siraat bridge,
 O Allah, make my faith a companion!
 My Lord is Allah, My Prophet is Muhammad!
 My religion is Islam: fasting and prayer are obligatory for us!
 [What the Meshur Jusip Wrote at the Age of Twenty-One, V. 2,
 pp. 115–116]
 On that day, all animals will become dust,
 God, the Creator, after giving just judgment.
 Before the hypocrites could bear the suffering,
 They all wish for death, they all cry out.
 Oh my God, don't make us hypocrites,
 Did you create us as servants from nothing!
 Forgive for the sake of your Habib,
 Save us from the fire with your virtue!
 [Israfil Aleyhisselam Blowing the Trumpet, V. 2, pp. 382–383]
 If Satan hopes and comes from my faith,
 I will say, there is no vacancy, what is this devil?
 Don't make me bow down to the devil, sultan Allah,
 Don't give my faith to the devil easily!
 Donate one of your gold coins to us,

⁵t is the beautiful name of Allah. The one who is worthy of all praise and praise.

⁶Persian name. 1. A piece or example taken from a whole to give an idea about its qualities; 2. Similar; 3. Someone or something that is taken as an example.

⁷Nothing is equal to Allah.

⁸Arabic noun and adjective. 1. What is obvious, visible, clear and obvious (thing); 2. The visible side of something, its outer face, appearance.

This job deserves your power!
 I hope you don't send your devil away,
 Please grant us my faith.
 This work of Satan makes us difficult,
 I beg and tell you what I wish!

[Narration from Fiqh-i Mansur, pp. 210–211]

The poets, who appeal to Allah (swt) as helpless, helpless and poor servants before Him (swt), first of all mention the smallness of the servant and his need for his Lord (swt), and reinforce these ideas with the help of verses and hadiths [5, 108]. The poet Meshur Jusip Kopeyuli laments that human sins do not mean much in comparison with the infinite grace and mercy of Allah (swt). By renouncing his sins, he shows his weakness in the face of the greatness of Allah (swt) by controlling his ego. He hopes to be forgiven by saying the names of Allah (swt) such as Rahîm, Rahmân, Kerîm, which express His forgiveness. In his work «Crop of the Hereafter», the poet Meshur Jusip Kopeyuli, in his heartfelt supplication to Allah, mentions the most famous names:

First is Allah, second is my Prophet
 Let's not be cruel in life.
 If I enter the dark narrow grave,
 What happens to me then?!
 Oh God, your mercy is so great, I am a poor person,
 I have many flaws and shame in myself.
 Oh Rahman, my Sultan named Rahim,
 I haven't done anything worthy of you in my life.
 If you repent, you have an oath that you will forgive,
 That I will solve your problem.
 I have hope from the verse «La taknetu⁹»,
 «Hopefully, I will drink Kevser wine»
 Have mercy, God, do not take it because it is fair,
 If I'm not, I'll be sad on the day of judgement.
 Save the accursed from the poison of the devil,
 I have a difficult job ahead of me, what kind of test.
 When you show your face on the court day,
 I don't have the face to look at you, not at all!
 Being a shameless sinner before God,
 You have no value in front of the community.

⁹Zumer Suresi 39/53: Kul ya ibadiyellezine esferu ala enfusihim la taknetu min rahmetillah, innallahe yagfiruz zunube cemia, innehu huvel gafurur rahim – Say (Allah says): «O My servants who have transgressed in sin against themselves! Do not despair of Allah's mercy. Allah forgives all sins (if He wishes); Indeed, He is very forgiving, very merciful»

Heedless of the future ahead,
He does not accept the wisdom spoken to his ear.
When the day of judgment comes,
We walk slowly with our toes [6, 30]

Prose munajat are called «Tazarruname». In Classical Turkish Literature, Sinan Pasha's «Tazarruname» is the best of such works. Among the works of the Meshur Jusip Kopeyuli, written in poetry and prose, there are also munajat genres [7, 318].

The Sufi seeks refuge in the mercy of Allah (swt) by sincerely begging and pleading for forgiveness. He prays not only for himself but also for all believing Muslims. At the end of the work, the Meshur Jusip wrote with his own hands h. 1323 (A.D. 1906) [8, 31].

In his prose Tazarruname «Din Talimi» (Дін тағылымы), the Sufi said: «Euzu Billahi Mineshsheytanirracim... It is you, Allah, who brought our ancestor Adam Sahi Allah out of darkness into the light, brought them together with our mother Air, cured many troubles and gave peace to his heart! We are the descendants of our ancestor Adam. Please lighten this dark day of ours and rejoice us by waving the flag of the religion of Islam in our midst!.. You are the God who saved Prophet Noah (peace be upon him) from the Flood that covered the earth along with his people who followed him, without any water touching his skirt! We are the descendants of Noah. Save us safe and sound from the great catastrophe that covers such a world. You are the Allah who protected Ibrahim Khalilullah on the day he was to be burnt in the fire of the enemy Nimrod and made the fiery Gulizar a rose! We are the servants from the nation of Ibrahim Khalilullah. Save us safely from the burning fire and trouble of the enemies covering the face of such a world. You are the God who rescued the Messenger of Allah, Prophet Yusuf (peace and blessings of Allah be upon him) from the enmity of his brothers who said: “We will kill him and destroy him!», brought him out of the well where they had thrown him, imprisoned him in the dungeon from the slander of Zeliha, freed him safely from there and made him the sultan of Egypt! We are the servants who are in servitude like slaves bound to someone, without being able to escape from the corners of dungeons, from being thrown into a well or imprisoned in a dungeon by our powerful, malicious relatives. Since the bridle of religion has gone out of our hands and we are like slaves, and our will to work has gone out of ourselves and save those of us who are like people imprisoned in the dungeon, and grant us the happiness of the person who became the sultan of Egypt. You are the one who saved Prophet Moses from his great enemy like Pharaoh, who split the Nile river, which had been flowing for years, and made the bottom of the Nile dry, who opened the eyes of the people of Israel and made them happy! What great people like him from our earth water, from one end of the world to the other end of the world, without being able to dispose of their property, their lives, their possessions, without having any property or administration left, we are the servants

who are eaten by everyone but ourselves! Deliver us from our fears that frighten us like a thunderbolt, and grant us a share of Your favours that You have done to Your former servants, to the former suffering nations! And save us from the things we fear. You are the Allah who rescued your divine pure messenger Yunus «alaihi-salam» from the darkness in the fish, from the darkness at the bottom of the sea, from the darkness of the night and from all three darknesses in the same way and brought him safely to the bright world! We are in darkness because the will of religion is not in our hands. The second darkness is that we live with the mate in our arms and do not have a place of refuge, the will to water. The third darkness is the lack of self-determination. Save us from this darkness and make us reach the pleasure of the heart as if we were seeing the bright world for the first time! If we have erred, repent that we have erred; if we have strayed, repent that we have strayed; if we have gone astray, repent that we have gone astray; if we do not know, repent that we do not know; if we have not done, repent that we have not done!

Good is good in itself! If you have mercy on the bad, have mercy on us, Allah! He who knows, knows himself. If you forgive the ignorant, forgive us too, Allah! He who can be and grow has developed himself. If you have mercy on those who cannot be, have mercy on us, Allah! Those who have joined the community have already entered the congregation. If you have mercy on those who cannot join the community, have mercy on us too, Allah! A powerful nation says: «I have won and found myself because I am powerful!» Knowledgeable people say: «I have improved because I am knowledgeable, I have found it!» Neither of them says: «Allah has made me attain it!» Neither of them says: «Allah has made me attain it!» He who has no power, who has no knowledge, who is incapable of anything, if there is a favour, if there is morning and bright light: «It was from the sultanate of my beloved Allah!» Forgive us poor, imperfect, ignorant servants like us!

They say, «Allahu ta'ala, Your messengers and prophets whom You have sent to us, Your servants, have spoken of Allahu ta'ala's might! It is brighter than the moon and brighter than the sun (truth) that he is the sultan and we are his servants. If it is a good thing to free the slave, show us your intercession and glory by giving us dominion and freedom in the false world and in our living day! O Allah, the True One, the sultan, who is called Al-God, Al-Rahman and Al-Rahim, you yourself had said: «Be a remedy for those who are in trouble, help the people who are afraid, who are stuck, who are in pain, who are in difficulty, as much as you can! We are your humble servants whom you love, who are in such a trouble, who are afraid if you say afraid, who are stuck if you say stuck, who are forced if you say forced. Stretch out to us also your mighty hands, not of justice, but of grace!» You yourself commanded: «Do good to the evil-doer! Thus, we are of the generation of human beings who call the wrongdoer who harms us and does evil to us as ignorant. Change our evil to good with your godly, sultanly mercy! You are the God who says, «If you

say you are strong, call on God!» We are the wretch who can't do anything with our will! You are the God who says, «If you want to give, ask God! We are the ones who ache, weep and wail! We are the orphaned ummah of our Prophet Muhammad al-Mustafa sallallahu alaihi wa sallam, to whom he added his own name by saying, 'My ummah will be next! If there were Prophets like Muhammad, virtuous people like Shahiyars, noble people like Companions among us, would we have suffered this kind of torment! If you have mercy on the orphan, have mercy on us! We cannot find and fulfil the account of circumambulating You and supplicating to You. You are the God who knows not only what we say but also what is in our minds! Get them all we can think of! If we pour water on our faces five times for a small, sufficient amount of something and go away (by being brazen), your companions will also give it. You are Allah, whatever you give, give it abundantly!

O Allah, the Truly Exalted, make the path of the virtuous ones who put their lives on the line in every prayer of their relatives and brothers in the way of religion, have their heads targeted and work like a moth that sets itself on fire, make their path clear, make their face shining, increase their value, give favour to their friends, drive away their enemies, and raise their fame!» [9, 315–318]

Conclusion

Well aware of the role of literature in the life of the people, Meshur Jusip loved literature from his childhood, memorised the works of folk literature, and later began to write works himself. Even starting from the age of 8, he presented his works to the society [10, 6–7]. Meshur Jusip created various works based on his rich life experience and instinct. The Sufi defended Islamic civilisation and spiritual values, and considered reason and knowledge as a means for man to know Allah (swt). For this reason, such a Sufi, like the Meshur Jusip Kopeyulu, has no identity, and their works are a common heritage for all mankind.

As we can see, in Kazakh literature, although written in a simple language and style in terms of language and style, sincere and emotional munajats were also written in verse and prose. The first examples of munajats, which were first seen in Arabic literature, immediately gained fame in every field where Islam reached and gained a place in the hearts of people and took place among the works of poets such as the Meshur Jusip. In this article, we have tried to analyse the poet's works with a different approach using the research methods of Old Turkish literature, which has a wide range of research possibilities. We tried to give examples of the literary genre of munajat from the works of the poet.

References

1 **Altınmakas, L.** Hanlık Devrinden Günümüze Örneklerle Kazak Edebiyatı [Text]. – İstanbul : Bilge Kültür Sanat Yayınları, 2014. – 608 p.

- 2 **Canım, R.** Divan Edebiyatında Türler [Text] – Ankara : Grafiker Yayınları, 2011. – 482 p.
- 3 **İsen, M.** Eski Türk Edebiyatı El Kitabı [Text] – Ankara : Grafiker Yayınları, 2015. – 528 p.
- 4 **Арын, Е.** Мәшһүр Жүсіп. Шығармалары [Мәтін]. – Т. 2. – Павлодар : ЕКО, 2013. – 433 б.
- 5 **Pala, İ.** Divan Edebiyatı [Text] – İstanbul : Kapı Yayınları, 2014. – 162 p.
- 6 **Javelidze, E.** Orta Çağ Türk Şiiri Çalışmalarının Metodu ve Tipolojisi Üzerine [Text] / trc. M. Şakir Yılmaz. – İstanbul, 1999. – 219 p.
- 7 **Дауытов, С. М. Ж. Көпеев.** Таңдаулы шығармалары [Мәтін]. – Т. 1. – Алматы : Ғылым, 1990. – 311 б.
- 8 **Арын, Е.** Мәшһүр Жүсіп. Шығармалары [Мәтін]. – Т. 3. – Павлодар : ЕКО, 2013. – 479 б.
- 9 **Арын, Е.** Мәшһүр Жүсіп. Шығармалары [Мәтін]. – Т. 12. – Павлодар : ЕКО, 2013. – 406 б.
- 10 **Көпеев, М. Ж.** Екі томдық шығармалар жинағы [Мәтін] / С. Дауытов. – Алматы : Ғылым, 1992. – 414 б.

References

- 1 **Altınmakas, L.** Hanlık Devrinden Günümüze Örneklerle Kazak Edebiyatı [Kazakh Literature with Examples from the Khanate Era to the Present] [Text] – İstanbul : Bilge Kültür Sanat Yayınları, 2014. – 608 p.
- 2 **Canım, R.** Divan Edebiyatında Türler [Genres in Divan Literature] [Text] – Ankara : Grafiker Yayınları, 2011. – 482 p.
- 3 **İsen, M.** Eski Türk Edebiyatı El Kitabı [Old Turkish Literature Handbook] [Text] – Ankara : Grafiker Yayınları, 2015. – 528 p.
- 4 **Арын, Ye.** Mashhur Zhusip. Shyharmalary [Mashhur Zhusip. Works] [Text]. – Vol. 2. – Pavlodar : EKO, 2013. – 433 p.
- 5 **Pala, İ.** Divan Edebiyatı [Divan Literature] [Text] – İstanbul : Kapı Yayınları, 2014. – 162 p.
- 6 **Javelidze, E.** Orta Çağ Türk Şiiri Çalışmalarının Metodu ve Tipolojisi Üzerine [On the Method and Typology of Medieval Turkish Poetry Studies] [Text] / trc. M. Şakir Yılmaz. – İstanbul, 1999. – 219 p.
- 7 **Dauytov, S. M. Zh. Kopeyev.** Tандаулы shyharmalary [M. Zh. Kopeyev. Featured Works] [Text]. – Vol. 1. – Almaty : Hylym, 1990. – 311 p.
- 8 **Арын, Ye.** Mashhur Zhusip. Shyharmalary [Mashhur Zhusip. Works] [Text]. – Vol. 3. – Pavlodar : EKO, 2013. – 479 p.
- 9 **Арын, Ye.** Mashhur Zhusip. Shyharmalary [Mashhur Zhusip. Works] [Text]. – Vol. 12. – Pavlodar : EKO, 2013. – 406 p.

10 **Kopeyev, M. Zh.** Yeki tomdyk shyharmalar zhinahy [A collection of works in two volumes] [Text] / S. Dauytov. – Almaty : Nylym, 1992. – 414 p.

Received 30.01.24.

Received in revised form 10.04.24.

Accepted for publication 26.08.24.

*М. Илгишева

Ататүрік университеті,

Түркия Республикасы, Ерзурум қ.

30.01.24 ж. баспаға түсті.

10.04.24 ж. түзетулерімен түсті.

26.08.24 ж. басып шығаруға қабылданды.

ӘДЕБИ ЖАНР РЕТІНДЕ МІНӘЖАТ ЖӘНЕ МӘШҮР ЖҮСІП КӨПЕЙҰЛЫНЫҢ МІНӘЖАТ ШЫҒАРМАЛАРЫ

Қожа Ахмет Ясауиден бастап, қазақ жерінде Алла Тағалаға жалбарынып, шексіз мейірімінен медет тілейтін, сыйынатын әулиелер баршылық. Солардың бірі әрі бірегейі – қазақтың атақты ақыны Мәшһүр Жүсіп Көпейұлы. Ақын Ислам өркениетін және оның рухани құндылықтарын қорғап, ақыл мен ғылымды адамдарға Алланы тануға мүмкіндік беретін құрал ретінде қарастырды. Сөзсіз, Алла Тағала бір, Пайғамбарымыз (с.ғ.с.) Оның елшісі деп сенген ақынның жүрегінен шыққан жыр шумақтарында жаратқанға деген махаббат туындыларына берілді. Шығармаларында ғылыми және діни танымдарды ұштастыра отырып, ақын ислам дінін қазақ жерінде дұрыс түсініп, таратуға үлес қосты. Мәшһүр Жүсіп өзінің пәк жүрегімен, ой сезімімен әрекет етіп, шариғат негіздерін өз шығармаларында бейнелеген. Ақын қазіргі қазақ әдебиетіне сопылық әдебиеттің әдеби жанрларын әкеліп, ислам дінінің мәнін өлең және қара сөзбен толықтырған. Сондықтан да Мәшһүр Жүсіптің өлеңдері мен қисса, әңгімелерінде дін тақырыбы басым.

Сондай-ақ ақын өз шығармаларын ғалам мен адамзатты жаратқан Алла Тағаланы тануға арнаған. Шығармаларында Алладан кешірім сұрауды да ұмытпай, өз шығармаларын Алладан пана табу үшін «Мінәжат» сынды әдеби жанрларда жасаған.

Кілтті сөздер: Мәшһүр Жүсіп Көпейұлы, сопылық, әдеби жанр, мінәжат, классикалық түрік әдебиеті.

*М. Илгишева

Университет имени Ататюрка,

Республика Турция, г. Ерзурум.

Поступило в редакцию 30.01.24.

Поступило с исправлениями 10.04.24.

Принято в печать 26.08.24.

МИНАЖАТ КАК ЛИТЕРАТУРНЫЙ ЖАНР И МОЛИТВЕННЫЕ ПРОИЗВЕДЕНИЯ МАШХУР ЖУСУПА КОПЕЙУЛЫ

На казахских землях, начиная с Ходжи Ахмета Яссауи, есть много казахских мистиков, которые молятся и просят Аллаха Всевышнего. Один из них и самый главный – знаменитый казахский поэт-суфий Машхур Жусип Копейұлы. Поэт защищал исламскую цивилизацию и ее духовные ценности и рассматривал разум и науку как инструменты, которые позволят людям познать Всевышнего Аллаха. Несомненно, известно, что сердце поэта, который верит, что Аллах един и что наш Пророк (с.а.в.) – Его посланник, открыто. Объединив в своих произведениях научные и религиозные знания, поэт способствовал правильному пониманию и распространению исламской религии на казахских землях. Знаменитый Машхур Жусип действовал чистым сердцем и душевными чувствами и отражал основы шариата в своих произведениях. Суфий привнес в современную казахскую литературу литературные жанры суфийской литературы и в своих произведениях в стихах и прозе отразил суть исламской религии. Именно поэтому творчество Машхура Жусипа посвящено религии. Поэт также посвятил свои произведения познанию Всевышнего Аллаха, создавшего вселенную и человечество. Он включал просьбу, мольбу о прощении у Аллаха в свои произведения и создавал свои произведения в таких литературных жанрах, как минажат, чтобы найти прибежище у Аллаха. В статье в качестве объекта исследования взяты молитвенные стихи поэта и произведение «Дін тағылымы».

Ключевые слова: Машхур Жусип Копейұлы, суфизм, литературный жанр, минажат, классическая турецкая литература.

Теруге 26.08.2024 ж. жіберілді. Басуға 26.09.2024 ж. қол қойылды.

Электронды баспа

4,12 МБ RAM

Шартты баспа табағы 30,39. Таралымы 300 дана. Бағасы келісім бойынша.

Компьютерде беттеген: А. К. Темиргалинова

Корректор: А. Р. Омарова, М. М. Нугманова

Тапсырыс № 4273

Сдано в набор 26.08.2024 г. Подписано в печать 26.09.2024 г.

Электронное издание

4,12 МБ RAM

Усл. печ. л. 30,39. Тираж 300 экз. Цена договорная.

Компьютерная верстка: А. К. Темиргалинова

Корректор: А. Р. Омарова, М. М. Нугманова

Заказ № 4273

«Toraighyrov University» баспасынан басылып шығарылған

Торайғыров университеті

140008, Павлодар қ., Ломов к., 64, 137 каб.

«Toraighyrov University» баспасы

Торайғыров университеті

140008, Павлодар қ., Ломов к., 64, 137 каб.

67-36-69

e-mail: kereku@tou.edu.kz

www.vestnik.tou.edu.kz