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THE CONCEPT OF HUMAN IN THE POETRY OF ABAI KUNANBAYULI AND AHMED SHAWQI: COMPARATIVE AND CONTRASTIVE ANALYSIS

Abstract. This article is devoted to a comparative analysis of the concept of human in the poetry of the great Kazakh poet Abai Kunanbayuly and the Egyptian poet Ahmed Shawqi, a neoclassical figure of Arabic literature. Although the lives and works of Abai and Shawqi have been extensively examined in their respective countries, no dedicated comparative study of their cultural and philosophical views on the image of human has yet been conducted, which underlines the relevance of this study. The main goal of the study is to conduct a comparative analysis of the image of human being in the poetry of Abai Kunanbayuly and Ahmed Shawqi. To achieve this goal, the following tasks are intended to be solved: to collect the works of Abai and Shawqi that reveal the image of human; to conduct a hermeneutic analysis of the poetry of the two poets; to determine the main principles of the concept of "Human" in the discourse of Abai and Shawqi; to determine the content and genre features and similarities of the works of Abai and Shawqi on the theme of human, to analyze the plot and idea. To achieve the set goals, the methods of hermeneutic analysis, interpretation, and comparative analysis, along with the methods of compilation, systematization, and classification, were prioritized. The main novelty of the work is the identification of the philosophical and ethical foundations of the human theme in the poetry of Arab and Kazakh poets, and the conduct of a comparative analysis. The results of the study may contribute to addressing current issues in Abai and Shawqi studies, as well as promote the dissemination of the creative heritage of Abai and Shawqi, enhance the understanding of their educational and philosophical ideas, increase the intellectual potential of our country, and strengthen Kazakh-Arab cultural and literary ties.

Acknowledgements: This research has been funded by the Science Committee of the Ministry of Science and Higher Education of the Republic of Kazakhstan Grant No. AP25796471 "The concept of Human in the Discourse of Abai and Shawqi (Based on Original Manuscripts)".

Keywords: Abai, Shawqi, the concept of Human, moral values, comparative analysis, Arabic language, literary connections

Introduction

The legacies of the great poets of the Kazakh and Arab peoples, Abai and Shawqi reflect the cultural, philosophical and ethical values of the societies and historical periods in which they lived through their artistic expression. A comparative study of the creative ideas of poets who lived in geographical distant regions makes it possible to identify similarities and differences in their perception of the world, human nature and society. The relevance of a comparative analysis of philosophical conceptions of the image of man in the poetry of Abai Kunanbayuly and Ahmed Shawqi lies in the need to compare of the artistic and ideological features of the Kazakh and Arabic literary traditions within which their works were created.

The poetry of Abai Kunanbayuly and Ahmed Shawqi was influenced by the intellectual traditions of the East, philosophy, particularly Islamic thought, Sufism and humanistic values. A comparison of the moral and philosophical ideas of the two poets contributes to a deeper understanding of intercultural dialogue within the broader context of world civilizations. A

comparison of Arabic and Kazakh literary traditions, which are unique among the peoples of the East, is also relevant because it allows us to more deeply understand their common cultural heritage and national literary features, the artistic techniques and to identify similar and unique methods. The object of the research work was the poetic works of the great Kazakh poet, educator, philosopher, translator, founder of Kazakh written literature and literary language – Abai (Ibrahim) Kunanbayuly and the Arabic neoclassical, Egyptian poet, writer, playwright, educator, translator Ahmed Shawqi, known under the name "الشعراء أمير" ("Emir of Poets"), as well as the philosophical and ethical foundations of the concept of human in their poetry.

Research materials and methods

The research materials included the poems and narrative poems of Abai Kunanbayuly as well as the *qasidas* and poetic *dramas* of Ahmed Shawqi written in Arabic. In accordance with the aims and objectives of the study, both general theoretical and specific research methods were employed, including the methods of compilation, systematization, and classification, as well as hermeneutic analysis, interpretation, and comparative-contrastive analysis.

The method of comparative analysis was used to study the work of the great Kazakh poet Abai and Shawqi, known as the Prince of Poets. Comparative analysis of poets' work is one of the main methods widely used in research in the humanities, especially in the field of literary studies and linguistics. This method is based on comparing and contrasting various aspects of the works of two or more poets (structure, content, style, language, literary features, etc.).

The hermeneutic analysis method was used to determine the features of the semantic content and compositional structure of the text, the author's position, inner world, creative individuality, and worldview. Hermeneutics emphasizes the need to recognize and understand a work of art not in isolation, but within the framework of the traditional culture that created it and contributed to its birth. The hermeneutic method allows us to expand our understanding of the text and reveal hidden meanings. Therefore, the hermeneutic method was chosen and implemented to identify similar and unique features in the works of the Kazakh thinker Abai and the Arab poet Shawqi. The method of texts interpretation provides a basis for analyses and understanding of literary texts. This helps researchers understand the many layers of meaning present in the work and reveal deeper thoughts and ideas encoded in the text. This method revealed the multi-layered content of religious and philosophical texts in the works of poets. General theoretical methods allowed us to broadly interpret the object of study. Using the collection method, data about individual poets were collected, systematized, and their common features were identified. During the study, the interrelationship of the theme of man in the poetry of the Kazakh poet Abai and the Arab poet Shawqi was examined from a comparative perspective. The comparative method was also used to identify the universal and national features reflected in their works.

Discussion

In the history of Kazakh literature studies, numerous fundamental works have been dedicated to the life and creative legacy of Abai Kunanbayuly. Abai's literary legacy was first published in St. Petersburg in 1909 at the initiative of his descendants. This edition subsequently became the basis for later publications, which were traditionally revised and supplemented with commentaries on the occasion of the poet's anniversaries (Abaitanu..., 2015:21). Akhmet Baitursynov's article "The Chief Poet of the Kazakhs", published in the Kazakh newspaper in 1913, relied on these data provided by Kakitay Iskakuly. These two publications subsequently became the main sources of information on Abai's life and legacy for later scholars (Baytursynov, 1913). After them, an important study, in which the poet's life was most fully supplemented, analyzed and explained, was Mukhtar Auezov's work "Abai's Relatives and Life" (Abaitanu..., 2015:31-93). In the field of Abai studies, we can especially mention the works of A. Bokeikhanov, M. Auezov, K. Mukhamedkhanov, K. Zhubanov, Z. Akhmetov, M. Myrzakhmetov, R. Syzdykova, Zh. Dadebayev and many other researchers who

laid the foundation for it. The linguistic features of Abai's works were first considered in the works of K. Zhumaliev (Zhumaliev, 1948), R. Syzdykova (Syzdykova, 2004), while studies related to Abai's textology include K. Mukhametkhanov's works "On the Textology of Abai's Works" (Mukhametkhanov, 2010), and T. Zhurtbay's works "He Did Not Write Without Knowing..." (Zhurtbay, 2020). The study of the concept of man in Abai's work from a modern perspective was specifically considered by the Abai scholar M. Myrzakhmetov (Tolyk adam..., 2025). The orientalist scholar Y. Paltore proves that the concept of human in Abai's works is deeply connected with religious texts by comparing his "The Book of Words (Qara Sozder)" with verses of the Quran and the hadiths of the Prophet Muhammad (Paltore, 2025:216).

In the work of the Turkish scholar E. Petek, "Abai Kunanbayuly. The Book of Gaqliya", Abai's words are presented in their original form in the 1907 version of the Murseyit manuscript, and its transcription and grammatical index are made. This study shows the characteristics and linguistic features of Abai's manuscripts of the early 20th century, and also studies Abai's Book of Words (Qara Sozder) from a linguistic perspective (Petek, 2020). In another work by the Turkish scholar E. Petek, entitled "The Manuscript of Abai's Poems", and published in Kazakh in 2023, Abai's poems were presented in their manuscript version for the first time (Petek, 2023).

The life and work of Ahmed Shawqi have been studied not only by Egyptian scholars, but also by the entire Arab world as a great poet and the founder of modern Arabic literature. In addition, the works of the poet of Turkish origin, which deal with the Ottoman Empire and the Turks, have also served as a basis for the research of Turkish scholars. Among the earliest major studies devoted to the life and work of Ahmed Shawqi is the work of twentieth-century literary critic, historian and scholar of Arabic literature Shawqi Daif. In his research, he conducted a comprehensive analysis of Shawqi's works, based on his own manuscripts (Daif, 2010). The famous writer and critic Taha Hussein, in his work "Hafiz and Shawqi", conducted a comparative analysis of the works of the famous Egyptian poets Hafiz Ibrahim and Ahmed Shawqi (Abdalla, 2004). In his work "Ahmed Shawqi – Poet of Humanity" ("أحمد شوقي شاعر الإنسان"), the Egyptian researcher Abdel Majid offers comprehensive study of Shawqi's poetry, focusing on its genre features, and ideological content, and the poet's contribution to the development of modern Arabic literature (Majeed, 1998). The Arab literary critic Sh. Jabri in his work examined Shawqi's contribution to the development of the genre of parables and the poet's skill in conveying his wise thoughts through the lives of the characters (Jabri, 1997). The researcher Sh. Arsalan in his study "Shawqi and Forty Years of Friendship" ("شوقي" "و صداقات أربعين سنة") provides interesting information about the biography and work of the Arab poet Ahmad Shawqi (Arsalan, 2009).

The work of the Turkish scholar K. Urun shows the historical factors that influenced the life and work of Ahmed Shawqi. It is worth noting that in this work the analysis of the poet's works related to the Ottoman Empire is carried out (Urun, 2002). In his work "New Arabic Literature during the Ottoman Empire", the Turkish researcher A. Savran conducted a study on the life and literary legacy of Ahmed Shawqi and highlighted the poet's place in modern Arabic literature (Ahmed, 1991). The study of H. Yazici examines the life of the Egyptian poet Shawqi and the image of Sultan Abdulhamid II in his works (Yazici, 1997). In general, the life and literary legacy of Ahmed Shawqi have been considered as a subject of study in the works of Arab and Turkish scholars, as well as some European scholars (Stetkevych, 2010). However, Ahmed Shawqi's literary legacy has not been examined as an independent subject of research in Kazakh literature studies. The study of Ahmed Shawqi's work, which have made a significant contribution to the development of Arabic literature, will enrich Kazakh literary studies and promote intercultural literary dialogue.

To understand the literary legacy of Abai and Shawqi, it is important to note that their works were first published in the press, which played significant role in their reception subsequent development. Initially, the publication of the poems of both poets in the press played an important role in bringing their works to a wider audience. Shawqi's poems were first published in the central Egyptian newspapers "Al-Ahram" (الإحرام) and "Al-Waqai al-Misriya" (المصرية الوقائع), and Abai's short

stories were published in the newspaper “Dala Ulayaty”. In the 19th century, Kazakh poets and writers published their works in the printing houses of Kazan, Petersburg and other cities. During Abai's lifetime, two poems “When the Summer Day Turned into July” and “To Kulembay” were first published in the newspaper “Dala Ulayaty” in 1886.

More than a century has passed since the era of the two poets, many events have occurred in the world and society, significant changes have taken place in the political arena, in the field of culture and spirituality, in science and technology. Human civilization is undergoing a radical transformation, and the basic values for new generations that have come to life are gradually changing. In this regard, it is necessary to note the relevance of studying the creative heritage of individuals who have left an indelible mark on the history of their people and worked for its prosperity and development in accordance with the requirements of the new era in order to preserve national identity and strengthen spirituality in the context of the changes introduced by globalization.

Research results

Since the concept of human being possesses profound social, philosophical and religious dimensions, thinkers of every age have sought to define the ideal person, expressing their views through various intellectual and literary works. The place and significance of human beings in this world have occupied the minds of thinkers for centuries and have served as the basis for their intellectual inquiry. Among them are Muslim thinkers whose intellectual legacy has made a significant contribution to the development of philosophical thought and the spiritual culture of humankind. The concept of the perfect human being (al-insān al-kāmil) and the idea of spiritual perfection occupied an important place in the Islamic religion and Sufi culture (Kartaeva, 2022:21). The principles of Islamic thought were the foundation for the formation of Abai's general worldview, including his view of the concept of human.

One of the main themes in Abai's work is the concept of human. The poet, who devoted his entire life to serving the interests of the people, emphasizes the importance of educating the individual for the development of society. He did not view each human being as a separate person, an individual, but rather as a member of the society in which he lived, and the appearance of his surroundings depended on his actions and behavior. The poet considered the education and upbringing of a person to be important, not on his age, wealth and social status, but primarily on his morality, manners, and spiritual appearance. The main features of the concept of human in Abai's works are:

- *morality and spiritual perfection*: His poems often touch on the issues of conscience, honesty, justice, and charity in a person. He severely criticizes habits such as laziness, envy, dishonesty, and careerism, calling them among the actions that lead and destroy a person;

- *human knowledge and intellectual development*: Abai emphasized that the desire for education and knowledge leads a person to perfection;

- *human freedom and responsibility*: the poet believed that it is right for a person to work as he pleases in life and freely choose his path, but he also emphasized that he should responsibly approach the freedom given to him and not commit extraneous acts;

- *harmony with nature*: there is a close connection between human life and nature, it is important for humans to understand the characteristics of each season;

- *social responsibility*: Abay considers a person not only as an individual, but as a part of society, and says that each person has a contribution to the development of society.

Abai's poetry focuses on poems that describe a person's inner world, behavior, and outlook on life, thereby creating an image of the people around him. Therefore, the concept of human in his poetry is aimed at a deep understanding of the meaning of life, the place of each person in society, their moral qualities, and spiritual values. It is important to briefly consider the aspects that define the concept of human in Abai's poetry. The poet does not differentiate between people on the basis of external factors, but subjects everyone to the same ethical and moral criteria.

The most important, noble qualities in a person that Abai values are mind, heart (faith) and will. In the poem "First a cold ice, mind, intelligence" the poet clearly shows that the combination of mind, strength, and heart leads a person to success, and what a complete, intelligent person looks like. This idea is also expressed in the poem "Believe in yourself, take your own life" that a strong person, that is, a person who believes in his own strength, overcomes life's difficulties. The poems "Do not boast when you do not have knowledge", "Do not be beautiful for no reason", "Read in the boarding school", "I did not think that I have science in my life" are the poet's appeals to science and education. Addressing one individual, Abai in fact appealed to the entire Kazakh nation, calling for spiritual and intellectual advancement. The poet constantly encourages young people to pursue education, cultivate moral virtues, and avoid selfishness.

The spiritual life of an individual and the image of the believer occupy a central place in Abai's works. In the poems *"God Himself Is True, and His Word Is True"* and *"When Someone Dies, Another Mourns"*, the poet addresses the theme of faith in God and moral values calling upon people to pursue virtue and uphold honesty.

The poem "November, December and those two months" depicts honest labor, a simple hardworking villager, and realistically depicts the relationship between man and nature through village life. The poems "Winter", "Spring", "Summer", and "Autumn" are intended to describe the seasons in the Kazakh steppe. At the same time, Abai skillfully portrays the influence of each season on human life and experience. A hermeneutic analysis of the image of a person embodied in the poetry of Abai Kunanbayuly allows us to identify the paradigms in creating his concept of human. In Abai's poetry, the image of the human is presented through the individual's behavior, inner world and actions. An analysis the relationship between man and society in Abai's poems makes it possible to identify the principal elements of concept of human, which may be summarized as follows:

- *morality and spiritual purity;*
- *spiritual maturity;*
- *harmony with nature;*
- *social responsibility.*

In the preface to the collection of selected works "Ash-Shawqiyat", Muhammad Hussein Haykal states that Shawqi's worldview as a poet was equally influenced by the culture and literature of his own country and European countries. If Shawqi matured in Egypt as a citizen of his nation and Arab poet, the years in Europe expanded his worldview and contributed to his rise to the heights of world literature (Abd al-Fattah, 1933:111).

Literary critics argue that Ahmed Shawqi, in addition to poems about patriotism, national interests, religion, and nature, raised topics such as human nature, its abilities and qualities, and its desire for development in his work. It is evident that the poems to the human being occupy special place in Ahmed Shawqi's works and closely interconnected political, social, and philosophical themes addressed by the poet. In portraying human being, Ahmed Shawqi combines the traditions of classical Arabic genres of madh (praise) and hija (satire) with the realities and concerns of the modern era. In order to determine how Ahmed Shawqi addressed the theme of human being and the image of the human he portrayed, it is necessary to identify and systematize the principal aspects of the theme his poetry. These may be summarized as follows:

- *human intelligence and knowledge:* When the poet touches on the topic of humanity, he first of all places great importance on the human desire for learning, the passion for discovery, and the ability to research. In the famous qasida "قم للمعلم" ("Bow to the Teacher"), which presents the poet as an educator and encourages the path of knowledge and science, Shawqi praises the teacher as the most deserving of respect in the path of knowledge:

فَمُ لِلْمُعَلِّمِ وَقِهِ التَّجْبِيلَا كَادَ الْمَعْلَمُ أَنْ يَكُونَ رَسُولًا
أَعْلَمْتُ أَشْرَفَ وَأَجَلَ مَنْ الَّذِي يَبْنِي وَيُنْشِئُ أَنْفُسًا وَعُقُولًا
سُبْحَانَكَ اللَّهُمَّ خَيْرَ مُعَلِّمٍ عَلَّمْتَ بِالْقَلَمِ الْقُرُونِ الْأُولَى
أَخْرَجْتَ هَذَا الْعَقْلَ مِنْ ظُلُمَاتِهِ وَهَدَيْتَهُ النُّورَ الْمُبِينِ سَبِيلًا
إِنَّ الشَّجَاعَةَ فِي الْقُلُوبِ كَثِيرَةٌ وَوَجَدْتُ شَجَاعَةَ الْعُقُولِ قَلِيلًا
رَبُّوْا عَلَى الْإِنْصَافِ فَتَيَّانَ الْجَمَى تَجِدُوهُمْ كَهْفَ الْحَقِيقِ كَهُولًا
فَهُوَ الَّذِي يَبْنِي الطَّبَاعَ قَوِيْمَةً وَهُوَ الَّذِي يَبْنِي النُّفُوسَ عُذُولًا

ويقيمُ منطقَ كلِّ اعواجٍ منطقٍ ويريه رأياً في الأمور أصيلاً

*Bow to the teacher
Bow to the teacher with respect,
He is just a little away from becoming a prophet.
Is there a more noble soul than him,
He teaches with the intention of teaching.
Shine light on everyone with dignity,
O Allah, endless praise is only for you.
You are the only teacher of teachers
You taught humanity what it did not know
You taught it to read and write,
Innumerable thanks to you, Creator, only for you.
You saved the mind from darkness,
You guided us to the bright path
You will find a lot of courage in our hearts
Let's open the door of knowledge with a golden key.
Let's educate our descendants justly,
So that it will protect us from all difficulties.
He builds a beautiful character for his student,
A teacher is the light of knowledge in every word.
He teaches his students to be upright*

In his chest, which has accumulated inexhaustible knowledge (Abdul fattah, 1933:86).

The poet valued the intellect and spiritual character of a person as a noble quality. In the poem “Whoever seeks knowledge will obtain the seed”, he calls for science and knowledge as follows:

من سعى الى العلم نال المنى،
فالعقل مصباح يضيء الدنيا.
ليحكم العقل، ففيه القوى،
والظلمة حيث الحقيقة خفت

*Whoever seeks knowledge will obtain the seed,
The intellect is a lamp that illuminates the world.
Let the intellect rule, for there is power,
And darkness is where truth is hidden (Abdullah, 1998:86).*

- a fighter against social inequality: Ahmed Shawqi, along with philosophical reflections on human nature and spiritual essence, also paid attention to the contradictory problems of the society in which he lived: injustice, colonialism, poverty, and fought for justice for ordinary people. In the works of the poet on this topic, a person is depicted as a victim of social problems, often various social contradictions. At the same time, the poet not only describes the difficulties faced by a representative of the ordinary people, criticizes his suffering, but also tries to portray him as a fighter capable of overcoming suffering and awaken hope for the future.

- *a person of truthfulness and honesty*: the poet describes the truthfulness of a human as a quality that is given by deep upbringing and is necessary for establishing relationships with people in life. The poet describes honesty as the greatest quality, saying that it brings respect to people and that the greatest legacy that parents leave to their children is honesty. He says that this is much more valuable than material heritage. According to the poet, the eternal survival of nations on the stage of history depends on their morality. If moral values collapse, then the nation itself will perish.

- *historical figures*: Through his historical plays, he brought prominent figures of the past stage and inspired contemporaries. His verse dramas introduced a new genre to modern Arabic literature. Among the historical figures to whom the poet dedicated poems are the Egyptian queen Cleopatra, the Abbasid caliph Harun al-Rashid, the commander Salah al-Din, Khedive Abbas II Hilmi, Muhammad Ali Pasha, Saad Zaghlul, etc.

Through his portrayals of historical figures, Ahmed Shawqi expressed his philosophical, educational and social views. The heroes of Shawqi's poetry are patriots, supporters of kindness, freedom and justice, so they immediately reach the reader and inspire, awaken hope and lift his spirits. In his poetry, the eternal problems of human life, unchanging values, are constantly raised, and morality is put in the first place, therefore the poet's poems remain relevant not only for his contemporaries, but also today.

Conclusion

The great poet Abai Kunanbayulu's works represent a unique synthesis of Kazakh culture, Eastern philosophy and European literature, their ideas, themes and content transcend the boundaries of Kazakh literature and possess broader cultural and universal significance. By addressing issues of universal human concern, his poems have been translated into many languages of the world, reflecting their relevance and universality. The poet believed that human beings possess the ability to shape their own destiny an idea that constitutes of Abai's anthropocentric view.

Ahmed Shawqi's work coincides with the changes that colonial policy and the struggle for freedom brought not only to Egypt, but also to the entire Arab world. The poet himself, who initially began his work as a court poet, later joined the struggle for the interests of the people in creating a new society. The transformation of the country's political and cultural life was fully reflected in the poet's work, the direction and content of his works changed radically. In other words, Shawqi's work is a reflection of the transformation of Egyptian society in poetry.

Taking Abai and Ahmed Shawqi as representatives of two national literatures and comparing their works with each other, one can notice the similarities in their poetry. These similarities are, first of all, common themes and ideas. The ideas of morality, justice, search and perfection occupy a central place in the works of Abai and Shawqi. A distinctive feature of the work of Abai and Shawqi is the style of the poets in poetry. Abai aims to make his poems reach the listener directly and penetrate his consciousness. The poet always addresses the people, whether they are rich or poor, young or old. Since Ahmed Shawqi began his work with court poetry, his style is closely related to the style of praise and complex imagery of Arabic poetry. Regardless of the subject matter, his poems are characterized by elaborate metaphors and similes, through which he conveys his ideas and appeals to the reader's emotions by means of rich rhetorical and figurative words.

An analysis of the image of the human in the poetry of the classic of Kazakh literature Abai Kunanbayulu and the prominent representative of modern Arabic poetry, Ahmed Shawqi, demonstrates that both poets played a decisive role in the development of their respective national literature, not only through their treatment of this theme, but also through their literary legacy as whole. The poetry of Abai and Shawqi demonstrates considerable affinity in its treatment of the concept of human. The works of both poets emphasize the importance of harmony and balance between past and present, tradition and innovation, moral values and global transformations.

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АБАЙ ҚҰНАНБАЙҰЛЫ МЕН АХМЕД ШАУҚИ ПОЭЗИЯСЫНДАҒЫ АДАМ КОНЦЕПТІСІ: САЛЫСТЫРМАЛЫ-САЛҒАСТЫРМАЛЫ ТАЛДАУ

Аннотация. Бұл мақала қазақ халқының ұлы ақыны Абай Құнанбайұлы және араб әдебиетінің неоклассигі мысырлық ақын Ахмед Шауқи поэзиясындағы адам бейнесін салыстырмалы-салғастырмалы тұрғыдан талдауға арналған. Абай мен Шауқидың өмірі мен шығармашылығы өз елдерінде кешенді зерттелгенімен, салыстырмалы әдебиеттану ғылымында бүгінге дейін олардың адам бейнесіне қатысты мәдени-философиялық ойларына жеке салыстырмалы талдау жасалмауы тақырыптың өзектілігін көрсетеді. Зерттеудің басты мақсаты – Абай Құнанбайұлы және Ахмед Шауқи поэзиясындағы адам бейнесіне салыстырмалы-салғастырмалы талдау жасау. Осы мақсатқа жету үшін келесі міндеттерді шешу көзделеді: Абай мен Шауқидың адам бейнесін ашатын шығрамаларын жинақтау және жүйелеу; екі ақынның поэзиясына герменевтикалық талдау жасау; Абай мен Шауқи дискурсындағы «адам» концептісінің негізгі қағидаттарын анықтау; Абай мен Шауқидің адам тақырыбындағы шығармаларының мазмұндық және жанрлық ерекшеліктері мен ұқсастықтарын анықтау, сюжеті мен идеясына талдау жасау. Алға қойылған міндеттерге жету үшін жинақтау, жүйелеу, жіктеу әдістерімен бірге герменевтикалық талдау, интерпретациялау, салыстырмалы-салғастырмалы талдау әдістері басымдыққа алынды. Жұмыстың басты жаңалығы ретінде араб және қазақ ақындарының поэзиясындағы адам тақырыбының философиялық-этикалық негіздері анықталып, салыстырмалы-салғастырмалы талдау жасалуын айтуға болады. Зерттеу нәтижелері абайтану мен шауқитану саларында орын алған мәселелерді шешуге, сонымен қатар Абай мен Шауқидің шығармашылығын насихаттауға, олардың ағартушылық-философиялық идеяларын оқып-үйренуге, еліміздің зияткерлік әлеуетін арттырып, қазақ-араб мәдени, әдеби байланыстарының нығаюына әсер етеді.

Алғыс: Мақала Қазақстан Республикасы Ғылым және жоғары білім министрлігінің Ғылым комитетінің АР25796471 «Абай және Шауқи дискурсындағы «Адам» концептісі (қолжазбалардың түпнұсқасы негізінде)» тақырыбындағы жобасын жүзеге асыру аясында дайындалды.

Кілт сөздер: Абай, Шауқи, «Адам» концептісі, адамгершілік құндылықтары, салыстырмалы-салғастырмалы талдау, араб тілі, әдеби байланыстар.

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КОНЦЕПТ ЧЕЛОВЕК В ПОЭЗИИ АБАЯ КУНАНБАЙУЛИ И АХМЕДА ШАУКИ: СРАВНИТЕЛЬНО-СОПОСТАВИТЕЛЬНЫЙ АНАЛИЗ

Аннотация. Статья посвящена сравнительно-сопоставительному анализу образа человека в поэзии великого поэта казахского народа Абая Кунанбайулы и неоклассика арабской литературы египетского поэта Ахмеда Шауки. Несмотря на всестороннюю изученность жизни и творчество Абая и Шауки в национальных научных традициях, отсутствие специальных сравнительно-сопоставительных исследований их культурно-философских представлений об образе человека определяет актуальность настоящего исследования. Основной целью исследования является сравнительно-сопоставительный анализ образа человека в поэзии Абая Кунанбайулы и Ахмеда Шауки. Для достижения поставленной цели предусматривается решение следующих задач: осуществить сбор и систематизацию поэтических произведений Абая и Шауки, раскрывающие образ человека; провести герменевтический анализ поэзии двух поэтов; выявить основные принципы концепта человека в дискурсе Абая и Шауки; определить содержательные, жанровые и художественные особенности произведений Абая и Шауки, посвящённых образу человека, а также выявить сходства и различия на уровне сюжета и идейного содержания. Для достижения поставленных задач основными методами исследования послужили методы обобщения, систематизации, классификации, герменевтического анализа, интерпретации, сравнительно-сопоставительного анализа. Научная новизна исследования заключается в выявлении философско-этических основ образа человека в поэзии арабского и казахского поэтов, а также в их сравнительно-сопоставительном анализе. Результаты исследования могут способствовать решению актуальных проблем в изучении творчества Абая и Шауки, распространению их творческого наследия, углублению понимания их просветительно-философских идей, повышению интеллектуального потенциала страны, а также укреплению казахстанско-арабских культурных и литературных связей.

Благодарность: Данная статья подготовлена в рамках выполнения научного проекта Комитета науки Министерства науки и высшего образования Республики Казахстан АР25796471 «Концепт «Человек» в дискурсах Абая и Шауки (на материале оригинальных рукописей)».

Ключевые слова: Абай, Шауки, концепт «Человек», нравственные ценности, сравнительно-сопоставительный анализ, арабский язык, литературные связи.

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Келін түсті 17 мамыр 2026 жыл

Қабылданды 14 тамыз 2026 жыл