

Religious and Educational Worldview in the Works of Poets of the Region of SYR and Their Educational Value

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Abstract

In the Kazakh and world literature an important place is occupied by the work of poets, whose works are imbued with religious and educational ideas. Their work is one of the main directions in the history of the formation and development of Kazakh literature. Works of religious content teach humanity and morality through the concepts of religion. The article is devoted to the study religious and educational worldview in the works of poets of the region of Syr and their educational value, the role of Islam in the Kazakh literature, the perception of Islam as well as man as the key dominant subject of Islam.

Keywords: Sufism; Prayer; Righteousness; Edification; Hadith; Human Essence; Cosmos.

1. Introduction

Kazakh literature, as is known, has its long and dramatic history (Zhanabaev, 2016). In particular, its diverse trends and trends, this had a great influence on public opinion, the spiritual and aesthetic development of readers, developed. Often these currents were located at the polar points of their existence. So, religious-mystical, on the one hand, and enlightening, on the other, paths of development of Kazakh literature were widely represented (Toskambaeva, 2014; Kashisaz & Mobarak, 2018; Al-Qayoudhi et al., 2017).

The religious scholar Murtaza Bulutai stated: "... every science or teaching, of course, has its own, only its characteristic, terminology and subject designations. However, the existing political systems can have a different impact on the

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development not only of one or another teaching as a whole, but also on its language. Thus, in the works of such pre-revolutionary poets as Abay, Ibray Altynsarin, Shakarim Kudaiberdiev, Akhat Ulimzhiuly, Mashkhur Zhusup Kopeyev, Aubakir Kerderi and others, seen in the Soviet editions, the reader will not meet religious terms and religious paraphernalia, although the vocabulary of religious content was used quite often in the works of the above-mentioned artists. In pre-Soviet Kazakh literature, the traditions of classical oriental culture and literature were quite strong, and Islamic themes were also widely represented. All these poets actively developed in their works the moral and aesthetic principles of Islam. Islam in their submissions is the highest degree in the execution of the commands of God ..." (Bulutai, 2004; Aziz & Abdolghader, 2018; Parvizian et al., 2015).

In the period of the spread of Islam, the literary language remained variegated, heterogeneous, written literature developed mainly in cities. A significant place in the cultural life of the urban population was played by works of dervish poets and writers. One of the most famous was the son of a steppe musician, the preacher of Islam, Khoja Ahmet Yassavi (died in 1167), and the author of the collection of poems of religious and mystical content, *Diwani Hikmet* (The Book of Wisdom). In his work, Yassavi preached asceticism and humility, believing that the path to truth is the path to God. The book contains a lot of cultural, historical, ethnographic information about the tribes of the time. A disciple of Yassavi Suleimen Bakyrghani - the author of the collection *Zamu Nazir Nazyba* (Book about the end of the world) it tells that at the time of the end of the world all existence will perish, but God will again create the world and everything will be revived again. The books of Yassavi and Bakyrghani over the next centuries were a compulsory textbook in the madrasah of Central Asia and Kazakhstan. *Hibat ul-Khakayk* (Gift of Truth) - the only book by Azib Ahmet Mahmud-uly Yugneki (late 12th century) called for a decent life, hard work, the pursuit of knowledge and humanity (Kazakh literature).

On the ground of Syr lived and worked masters of great art, whose work is in tune with the melodies of the great Korkyta. They are called "Syr soyleri", i.e. narrators of the land of Syr. The word "suley" comes from the Arabic word "salauta". People respectfully called people "syley" talented people.

The poet-narrators of Syr, speaking of the role of knowledge and education in the upbringing of man, revealed this idea from the point of view of the concepts of the religion of Islam. Our people have many values that enrich their spiritual world and world outlook. The Islamic worldview, in which religious thoughts and thoughts about bringing up a person are intertwined, is closely connected with the history of our people and national literature (Kheirabadi & Mirzaei, 2019; Eslami & Ahmadi, 2019; Nuriyev et al., 2018).

Consequently, it is necessary to investigate the works of the narrators of Syr, in which they viewed the positions of Islam from a scientific point of view, to study the educational significance of their judgments. From the literary and theoretical point of view, the Islamic worldview of prominent representatives of the art of poetry “zhyrau”, originated on the Syr land and having its own distinctive features, requires analysis.

During our research about religious and educational worldview in the works of poets of the region of Syr and their educational value we viewed a big amount of works which are connected with this theme. Among them it should be highlighted such works as “The origin and early forms of verbal art” by Meletinskij, (1983), “Kazakh literature” by Smirnova (1968), “Kazakh poetry of the XV-XVIII century” by Smirnova (1979), “Kazakh folklore” by Turekulova (1984), “Preface to “The language of Kazakh poetry”” by Akhmetov (1970), “Poetry of the Kazakh steppe” by Magauin (1978), “Sufism in the modern world: interpretations, theory and practice” by Akaev, Soptamuradov, & Gaziev (2017), “Lectures about Islam” by Gol'dtsiger (1912), “Islamic mysticism” by Stepanyants (2009), “Foundation of Islamic mysticism (Genesis and evolution)” by Nasyrov (2009), “From the essay “the Origin of Sufism and the emergence of Sufi literature” by Bertel's (2003), “Sufism in the context of the Arab-Muslim culture” by Akaev (2004), “Sufi artistic traditions in Kumyk literature and the works of Abdurrahman from Kakashura” by Akamov (2002), “The Concept of 'Islam' in Kazakh Mindset: Description of Linguistic and Cognitive Experiment” by Zhanpeissova & Sultan (2016), “Principles and techniques for analyzing literary work” by Esin (1998), “Philosophy of Religion: Systematic Essay” by Kimelev (1998) and “Educational ideas and ideals in the works of the XIX century poet Akmulla” by Khamitullina (2007). After analyzing all the above works, we came to the conclusion that new research in the field of our problems is practically not carried out, and all that remains for modern researchers is to rely on works that were published between 1940 and 2007. It seems to us that the heightened interest in this topic currently determines the relevance of our research.

2. Materials and Methods

Accepting such ideas of Islam as morality, humanity, purity of soul, poets-narrators expressed their thoughts from the point of view of the philosophy of religion, and through such an understanding of the world they brought up people, called on the people for unity.

The poets of the Syr land accepted Islam as a science and understood its essence through personal knowledge. They believed that faith, trust, humanity come from religion, which gives people the opportunity to know such levels of Sufism as restraint, friendliness, forgiveness, love for Allah, satisfaction with fate. Religion

influenced the fact that the art of the word of the narrators of Syr reached the level of civilization.

Religiously educated poets realized the importance of religion in different countries of the world and paid attention to its role in education. Their works clearly reflect religious and enlightenment outlook. Poets who paid great attention to educating the younger generation, through a religious outlook, expressed humanistic ideas that called on the people for morality, humanity.

Poets appealed to this problem, to religious beliefs, because they understood the role of science and education in world religion. Verses of poets reveal the philosophical essence of their thoughts.

In the X-XII centuries in Kazakhstan and Central Asia were the spread of religious education. Education in the Central Asia madrasa schools “Mir-Arab”, “Kökeltash”, receiving religious education, acquaintance with world literature in rich libraries could not but influence the work of poets. They began to write educational poems based on the verses of the Koran, on the canons of religion.

The development of this tradition in civilized countries and the influence of religion on poets who received religious education, led to the fact that they created works of religious subjects. The formation of a religious - educational idea was promoted by the Sufi ideology. The purpose of the current Sufism is to lead a person to maturity, perfection, to save from the bad, therefore Sufism spread on the land of Syr.

In the course of writing this article, statements by major world and Kazakhstan scholars on the course of Sufism in the Islamic religion were analyzed. Proceeding from the assumption that Sufism has existed since the time of Adam, the works of the narrators of Syr were analyzed and their own scientific assumptions developed.

The object of our research has not been studied sufficiently; there are no special studies on this topic.

The relevance of the work is determined by the lack of knowledge and scale of the problem under consideration. Also, the relevance of the work lies in the fact that the poems of the religious content of the narrators of Syr, their educational value are explored from the point of view of their edifying nature.

The work of Syr's poets of the XIX-XX centuries was influenced by the fact that they maintained contact with the scientific, educational, religious centers of Central Asia, studied in major madrasas, familiarized themselves with the literature of the East.

Poets who had a religious education understood Islam from a scientific point of view. In their work they combined religious convictions with educational ideas and raised important issues.

The degree of knowledge of the topic: When working on the topic, the works of foreign scientists Idris Shakha, Altai Khalifa Kuran (translated into Kazakh), domestic scientists Baitursynov, Auezova, Mukhanova, Derbisalin, and Abdigazieva were guided by the works of foreign scientists. Raushanova, Kumisbaeva, Seitpekova, Bagashar, Adilbaeva, & Jemeni.

However, it should be noted that the spiritual heritage that has been preserved in the works of the poets of the Syr land has not been fully studied.

Our task is to consider in this article new facets of the works of the storytellers of Syr from the point of view of Islamic world outlook.

We believe that the issues of Islam and science, the upbringing of children on the basis of Islamic origins need more extensive research.

It is necessary to consider and analyze from a scientific point of view the works of Syr narrators on a religious theme that were not previously the object of study; consider the points of view of poets and narrators on the formation of a diversified, educated person, educating her in the spirit of ethics and morality, decency and honesty.

The purpose of the work is to show the contribution of the poet-narrators of the Syr land to the national literature, the role of the Islamic worldview, reflected in their works, in the upbringing of subsequent generations.

To achieve this goal, it is necessary to solve the following tasks:

- to reveal the nature of the worldview of poets living in the region of Syr and adhering to the religious - Islamic idea;
- analyze the works of individual authors on religious subjects, to draw conclusions from a scientific point of view;
- to prove the continuity of tradition and innovation in the work of the poets of Syr;
- to prove that poets brought up the younger generation, promoting religious and scientific ideas from the standpoint of religion and knowledge;
- to reveal the positions of poets who adhere to the religious - educational direction in their work.

The methodological basis of the study consists of the principles of objectivity and historicity in literature. The main research methods are the methods of complex, literary and textual, hermeneutic and artistic analysis.

3. Results and Discussion

Art is an invaluable treasure that for many centuries of human civilization enriches generations of people with spiritual and moral values.

A priceless heritage of writers, wise orators, their works and speeches filled with religious and educational ideas were passed down from generation to generation among all nations of the world. The people always respected the art of the word, perceived religious values as spiritual wealth.

The great scientist Al-Farabi said: "A person needs, first, education, not knowledge, because knowledge obtained without education is the enemy of a person, it will lead to a catastrophe in his life in the future." Educating a person is an important and responsible business.

If we consider religion as a science, then there are many thoughts in it that are related to the theory of education. It means that we can consider religious and educational ideas expressed in the works of the poet-narrators Syr in connection with the religious and educational ideas of world pedagogy.

We can see that the origins of upbringing are in the ideas of religious teachings, by studying the religious understanding of the poets, which they used for the good of the people. Creativity of talented nuggets, poets and improvisers, who lived on the land of Syr, is a part of great art called Kazakh literature.

The people, admiring their talent, called these poets "Syr soylers" - narrators of the land of Syr. Their worldview was formed on the basis of national thinking, language, religion, for centuries passed down from generation to generation. In their works, the religious and educational outlook, attitude to religion, which formed the literary tradition passed on to subsequent generations, is clearly manifested. And this tradition has become a national, national wealth.

Idris Shah, a scholar and researcher, in his work "Sufism" presents Sufism as a universal form of wisdom that precedes Islam. He wrote that the adherent of the teachings of Sufism recognizes Allah. The poets of the protagonists of the land of Syr were adherents of Islam and in their works reflected the rules of Islam, showed the role of religion in society. Destination Sufism in Islam preached love for the Creator, showed through verses the path to spiritual purification. Even if a person absorbs all the good qualities, we cannot say that he will become pious. Poets who held religious and educational ideas made this teaching a means of education.

Esim writes that the Sufi worldview requires piety. Not everyone can come to this, but this is not necessary. He believes that the renunciation of the satisfaction given by the Creator is not the path of Islam (Philosophical heritage of the Kazakh

people, 2006, p. 50; Popova & Sternin, 2007). In our opinion, the religion of Islam has had a great influence on the spiritual culture and development of our people.

In his works, the poet-narrators of the Syr land: Iztleuov, Shorayaktyn Omary, Zhiyenbay Duzbembetuly, Shegebay Bektasuly, Seytzhан Bekshentayuly, Kanly Zhusip, Bazar Zhyrau, Budabay Kabylyly, Kete Zhusip, Taubayuly Zhusip, Karasakal Yerimbet, Suleymenuly Yspan, Salkymbayev Turymbet, propagating Islam, called on the people to morality, humanity. They taught the people to show their love for Allah through good deeds, through respect for the person; they called people to ethics, morality, and excellence by understanding the secrets of human existence from the point of view of the Islamic religion. In their knowledge, the role of the principles of Islam in the development of each individual was highly appreciated.

For example, Tourmagambet Iztleuov in all verses said that in pursuit of humanity, love of Allah, respect for humanity there must be spiritual purity.

In the poem «Yet Alla, azharymda Aydan da ashyk» (Do it, Allah, my appearance is cleaner than the moon) he writes:

“Oymnan wayımdı etip qaşıq ,
Et Alla , ajarımdı Aydan da aşıq .
Qatemdi qılıp , ğapw qılğan nendey ,
Ataqtan aman saqta degen pasıq .
Körsetip qaytkenmenen keñdigiñdi ,
El atın ähli islamnıñ etpe jasıq”
(Zhusipov & Babagulov, 2007, p. 132).

In the middle of the day, God blesses the love of God, exalting him, exhorting him to save ten blessed ones from all evil; reminds me that it is necessary to value the best of human life in the world.

In the poem «Bıtse ömir, dınyiyeden kım ötpeydı » (All are mortal), Iztleuov claims that every person’s heart must have faith, he urges people to obey the will of Allah.

“Ölem dep ömir bitpey etpe wayım,
Öziñnen özgege Alla tünertpeydi
Jegizbey basta jazğan nesibeñdi,
Waqıtsız wşw qılıp üdertpeyd”

(Zhusipov & Babagulov, 2007, p. 103).

The peculiarity of the poem, as we noted, is that the words intended for the descendants are instructive, religious and educational in nature. The main goal of the poet was, influencing the feelings and human consciousness of the positions of the Islamic worldview, calling for knowledge and service to the people, to show the way to the values of Islam. It should be noted that the edification of the reflections of the poet of a religious and educational nature is based on his own Islamic worldview.

“Aytqanın Quran attı qıl kitaptıñ,

Pendesıñ basında bol bul talaptıñ.

Jat qılıp Jappar xaqtı jatsañ – tuman,

İmanmen işin körsetip köñil-qaptıñ”

(Zhusipov & Babagulov, 2007, p. 90).

In verses, the poet notes that in religion, Islam, science and education issues a special role. These thoughts of the poet are consonant with the thoughts contained in verse 114 of Sura Taha of the holy book Quran. Hadith says that a person who thirsts for education will find it easier to find a way to paradise.

Being a religiously educated person, Iztleuov understood the importance of scientific knowledge in educating the young generation. The poet understood that for humanity there is no greater value than the education of the younger generation. He considered his duty as a poet and a citizen to educate the younger generation, therefore in his works he cited examples from the lives of the prophets Ayub, Mohammed, imams, glorified the position of Islamic culture

In the Islamic worldview of the poet reflects the place of man in the world, his views, and manifestations of his vital national knowledge. Through religion, Islam, as a form of social consciousness, he sought to cultivate the best moral qualities of the younger generation. Iztleuov understood upbringing as the basis of learning and knowledge and sought its origins in the teachings of Islam. First of all, the poet exalts humanity and morality, based on reason and education.

The teachings of Tourmagambet are an inexhaustible source of wisdom, erudition, morality. He showed respect for the words of Allah, the purity of his thoughts towards Allah, and glorified his faith. He not only says that faith is a deliverance from human vices, but also affects the minds of young people by offering to choose this path.

In the work «Ygıt söz » (Words of agitation):

“Alla, dep alañdıqtı qoyıp endi,

Din qamın dek sawında DOS köriñder.

Tartımsız tirlikke taltañdamay,

Asıldıñ aldın oylar eskerimdi el”

(Zhusipov & Babagulov, 2007, p. 67).

The poet seeks to improve the consciousness of the younger generation, openly preaching the foundations of Islam. He calls for the idea that it is necessary to improve one’s morality and pay attention to the educational role of religion.

He sees the path of renunciation of greed, lust, and other human vices in combining religious morality with educational ideas. Worldview of Tourmagambet is very extensive. With all his heart the poet glorifies the greatness of Allah:

“Serigiñ joq bir, Alla,

Oylaytuğın tipti tiri, Alla.

Qalayda qulıñıñ,

Öziñe iağlummat sırı, Alla.

İmanımdı joldas et,

Dünieden deseñ jür, Alla

Qabıl qıl dep munımdı,

Aldıñada qulıñ tur, Alla

Ümitimdi üzbe –dep

Aytqansıñ öziñ Quranda”

(Zhusipov & Babagulov, 2007, p. 140).

In the poem, he enthusiastically says that wisdom lies in the fact that Allah is and he is one: by this he shows a picture of the Muslim worldview. The poet shows the role of science and education in Islam, their significance in human life. He believes that the source of reason, thoughts is the foundations of the religion of Islam.

Verses of Tourmagambet are of great importance for moral education, the formation of personality. The beginning of the upbringing of a person he sought in morality, in Islamic culture. Considering his duty to promote the Islamic worldview, he proposed ways of educating the whole nation in the spirit characteristic of humanity.

The great Czech educator Comenius believed in the power of education. In his opinion, education should be aimed at achieving three goals — awareness of

oneself and the environment, mental education, and faith in a god-religious education. According to this view, we can say that education develops in the relationship between the environment and the mind: the environment, religion, guide people to the right path.

The narrators of the Syr land understood the education of citizens through the Islamic worldview as the education of nobility and mercy in them. Therefore, in their works, they adhered to this position. The Hadith of 648 Prophet Mohammed states that “knowledge as such can be divided into two types. The first is the knowledge of their religion. The second type is a specialized education, through which one can become an expert in a particular field and thereby bring benefits to society” (The words of Paygambar “Hadith of the Prophet Mohammed, the Messenger of Allah”, 1992, p. 63).

The poet-narrators of Syr believed that knowledge was transmitted on the basis of the language of science at the will of the Most High. Through edification, they showed the next generation the way to religious morality.

Poet Shoreyaktyn Omary, supporting this idea, understood that God the creator is one:

“Sözimdi setigen jan, oqı duğa.
 Äy, Alla, er abatın etpe –dep sol!
 Al, qulım degen küni aşw oylap
 Ey, könilim, renjime bosatıp bel”

(The words of Paygambar “Hadith of the Prophet Mohammed, the Messenger of Allah”, 1992, p. 63).

Or

“Jaratqan jan bitkendi bir Allasñ,
 Könilimniñ aş aynasın kir almasın.
 Bermeseñ öziñ tawpıq, Qıdır Mäwlen,
 Ultatpas qaçoşağandı kim aldasin”

The poet's poems end not with an appeal to human nature, but with faith and love for Allah. Being between life and death, seriously ill, he sought to fulfill the commandments of Allah, which reflected his religious outlook. Islam - in Arabic means humility, surrender to God, and the belief that the Creator is one. The poet expresses his devotion to Islam in poetic language.

Shoreyaktyn Omara's rich heritage, reflecting his worldview, outlook on life, has a great educational value. The master of the poetic word Karasakal Erimbet in his works sang the dignity of Islam, its usefulness to man:

“Ey, Alla, raxmetiň köp, qaharıň bar,
Çarıptiň kewlin aştıň neşe mendey?
Bir basıň eşbir jaňga teňgermegen
Joq ettiň neşe erlerdi asqar beldey,-
İä, ALLA, süygen qulıň qatarınan et,
Küyzeltip köp işinde zar jılatpay.”

In these verses, he urges people to be satisfied with their fate, to be moderate in their desires and to be honest. He says that people are mortal, so during life you need to treat each other with respect. In his poems, he speaks of the benefits of Islam:

“Endi mına şwmaqqa nazar salayıqşı:
Bay –qayqı , molada ğazım , sofi-ğafıs ,
Alladan bayämirsiz bolmaydı eş is”

(Collected works of Karasakal Erimbeta, 1995, p. 23).

In our opinion, the poet believes that in the Islamic worldview there are three qualities - truth, humanity, and wisdom - characteristic of a comprehensively developed person. If we say that the essence of man, which generates both good and evil, is full of internal contradictions, then the world outlook of Yermbet is combined with the thoughts of Islam.

One of the types of poems recognized by the religious Islamic culture is prayer-poems, which are widely represented in the works of the poet poets of the Syr land. In these works, promoting Islam, poets called on the people for morality. In them they turned to God, prayed to him, complained about their fate, but the main ideas were unlimited love for Allah, appeal to him, his praise.

Reflections in the poems of the prayers of the poet-storytellers do not have continuity with the ideas of the thinkers of the Islamic worldview who lived before them; however, one can notice the continuity with the modern quest. For example, the poem “The Prayer of Humility” by Shegebay Bektasuly wrote, believing in the power of Allah with all his heart:

“Budabay Qabilulıñ İä,
Alla, sünamin bir öziñe:

Qudaydıñ qudreti küşti,

Düniede din küşti.”

Seitzhan Bekshentauly wrote a series of prayer verses in which he says that all life is the creation of Allah. These are the following verses: “K, ayt raydan, k, oryk, K, ydaydan » (Fear God):

“Qara jerde jata –jata!

Qınay körme janımdı, Alla

Mäte – mätel –mäle –män te,

Qıstay körme janımdı, Alla!

Säle mäte –säl mäte,

Qılğan zariñ qabıl bolmas.”

He talks about the laws of life in the language of the poem-prayer genre.

“Qulıñday kör qadır, Alla!

Pärsmeniñe ötem nama

Öziñ raqım oylamasañ,

Biz pendeniñ jüzi qara”

(Collected works of Karasakal Erimbeta, 1995, p. 23).

The poet Seitzhan supplemented his prayers about human destinies with Islamic religious thoughts. His worldview reflects the scale of the teachings of Islam. He believed that righteousness, turning to Allah creates a bond that arises between Allah and man

According to the poet, in order to know himself, a person must know Allah, worship him, dedicate to him laudatory verses and thereby come to purification.

Poets who received religious education perceived prayer verses as a night prayer, as recognition of the foundations of the religion of Islam. They compiled a sample schedule based on the principles of religion.

The poet Iztleuov was a religiously enlightened person who respected all the conditions of Islam. In his Islamic worldview is the recognition of the foundations of religion. These ideas he conveyed in verses of religious subjects through philosophical reflections. Poems - the poet's prayers significantly expand the concept of the Islamic worldview in Kazakh poetry.

In his verses «Abat et, Alla, meniñ dw saramdı », «Ey Alla, ata oylap tawpıq –täbe », «Jubatar küniñ bar ma Alla, Ey Alla, raqım oyla musılmanğa» much attention is paid to the problem of education, the poet expresses very important thoughts in verses, for example:

“Ey Kärimde, köñilin körkeyt musılmannıñ

Qwandır qabirinde qısqıñıñ

Tawpıq ber birew emes, bärine de,

Köñilinen iman nurın uşırğannıñ!”

(Works of T. Iztleuov, 2009, p. 113).

The poet, turning to Allah, asks him to give piety to a wise man that has intelligence, knowledge and moral qualities. The main idea of the poet is to bring joy to Muslims, to show mercy to all.

Through the Islamic worldview, narrator poets revealed a wise, eternal thought about the need for moral education. Holistic education of the person, self-improvement through Islamic knowledge leads to sophistic culture. Through the love of Allah, poets expressed their humanistic thoughts in artistic form and called people to faith.

The Islamic worldview in the system of views on the nature, nature, religion, development of human intelligence of the poets of Syr, first of all, was reflected in public relations.

The narrators of Syr in Kazakh poetry occupied a significant place; creating his own handwriting through the Islamic worldview, raised the level of consciousness and spirituality of the people.

Poets, narrators who paid great attention to the upbringing of the younger generation, set themselves the following tasks: - to improve Islamic education, - to enrich the inner world of a person, - to improve his mind so that a person could know himself. They understood that the purity of the soul begins with upbringing, so they paid great attention to perfecting the human soul, educated them, influencing the feelings of the person.

Consequently, the Islamic worldview is capable of turning wise thoughts into a means of education.

4. Conclusion

The poets of the Syr land, engaged in religious and educational activities and creating works on religious subjects, were familiar with the works of scholars of

Central Asia and world religious scholars and took an example from them. They relied on the world-famous work "Babirnam" of Babyra. The strength of their religious worldview lies in the fact that they have combined the concepts of knowledge, intuition, logic, intelligence with the concepts of religion. They chose religious and educational activities, because they understood that the way to get rid of ignorance is education, art and religion.

The advantage of comprehending religion is that it improves a person, leads him to morality, humanity, calls for mastering art and science.

On the Syr land, this direction in literature was introduced by Iztleuov, Bazar Zhyrau, Shorayaktyn Omara, Karasakal Erimbet, Kauly Zhusip, Budabai Kabylyly and others. Their works are religious and educational in nature.

Promoting Islam, poets with their didactic-philosophical poems contributed to the mastery in the minds of people of the main provisions of religion.

These works are invaluable spiritual wealth and are the basis for the education of future generations.

In the history of the formation and development of Kazakh literature, religious works occupy a special place. The issues of forming the tradition of the Islamic worldview, the ways of its development are devoted to the research of Kumisbaeva, Satbaeva, Abdigaziyeva, Kelimbetova, Baibosynova, Yesim, Nysanbayeva, and Khamitova.

The continuation of the tradition of the Islamic worldview and its educational significance that has existed for many years in the traditions of literature is the main issues of our research.

Such religiously educated poets of Syra as Balki Bazar, Iztleuov, Shorayakty Omar, Karsakal Yerbet, Kete Zhusip, Kanly Zhusip, introduced a new stream, fresh breath into the Kazakh literature.

In the works of these poets, the Islamic worldview is combined with modernity and the spiritual process.

We have analyzed the poems written by them, drew attention to the contribution they made to the art of the word.

Humanistic thoughts in the outlook of the poets of Syr lead to honesty, devotion, faith, reason, and intelligence.

Based on the works of individual poets, written on religious-Islamic themes, the holistic meaningful unity and artistic techniques in the works of narrators were determined.

The analysis of works of a religious-Islamic character that have come down to our day is of great importance for determining the aesthetic power of the art of speech, the knowledge of religious beliefs, and the identification of their features.

The object of research on a special scientific and theoretical basis is the Islamic worldview and teaching about the education of the young generation in the works of Iztleuov, Bazar Zhyrau, Omaruli, Seitzhan Bekshentauly, Kabylyuly, Karasakal Erimbet, and Bektasuly.

From the standpoint of modern teachings and requirements, their unique manner of creating works of a religious direction is investigated.

In the works of the Islamic worldview, an individual author's idea, a kind of author's handwriting, specific methods and techniques are analyzed. The questions of the formation and development of the religious-Islamic tradition in Kazakh literature, the education of humanism in man are considered.

Given that the topic under consideration is quite extensive, the works of only individual authors are analyzed.

Poets educated in Eastern schools, madrasas, who studied Arabic, Persian, Chagatai, Turkic languages, adhered to the religious and educational direction in the world of literature. They promoted Islam, and at the same time left remarkable samples of works of Kazakh literature.

In modern society, religion has a significant impact on world processes. To talk about religion, Islamic civilization, you need to understand it, study it.

In Latin, piety means "special respect for Allah."

From a psychological point of view, the meaning of religion is determined by the social significance of worship.

In our understanding, in order to reveal the essence of Islamic knowledge, it is necessary to analyze that a person has fully formed, created himself through his efforts

We believe that the works of the narrators of Syr inspire the consciousness and feelings of the individual. Where there is spirituality, there is peace. The poets of the land of Syr in their poems proved that knowledge is a life value.

We can assert that our people own values that enrich national literature, the spiritual and Islamic worldview. Values of Islam are interrelated with their influence on education.

Undoubtedly, all the works of the narrators of the Syr land in terms of their educational role are an example for young generations.

In the future, the worldview and position of each poet, his connection with the continuation of literary traditions will be considered.

So, the reflection of the Islamic worldview in the works of the poet-narrators of Syr is expressed in such beneficence as the desire for life, unlimited love for Allah, caring for the person, respect for the people.

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