

FTAMP/ SRSTI/ ГРНТИ 21.41.45

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ИБН АРАБИ ЖӘНЕ «ӘЛ-ИНСАН ӘЛ-КӘМИЛ» (КЕМЕЛ АДАМ) ТҮСІНІГІ

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IBN ARABI AND THE CONCEPT OF AL-INSĀN AL- KĀMIL (OF THE PERFECT MAN)

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ИБН АРАБИ И ПОНЯТИЕ «АЛЬ-ИНСАН АЛЬ-КАМИЛ» (СОВЕРШЕННЫЙ ЧЕЛОВЕК)

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Аңдатпа. Бұл мақалада орта ғасырдағы ислам әлемінің сопылық жолын ұстанған әйгілі «әш-Шейх әл-Ақбар» Ибн Арабидің өмірі, туған жері, ілім алған өлкелері туралы мәліметтер беріледі. Отбасылық жағдайы, сопылық жолға келуі баяндалады. Білім алған ұстаздары және одан тәлім алған шәкірттерінің есімдері келтіріледі. Сопылық жолдың кемеңгері Ибн Рушдпен танысуы жазылады. Ибн Арабидің қарапайым халықтан дараланып, кемеңгерлікке ұмтылысы, ілім алу жолында қандай елдерге барғандығы баяндалады. Ибн Арабидің ешқандай мәзһабпен жүрмей, тек өте дәлелді нәрселерді ғана қолдап, сол нәрселерді өз өмірінде пайдаланғандығы айтылады. Ибн Арабидің «Кемел адам» концепциясының негізін қалаушысы болғандығы атап өтіледі.

Әлемде адамдар мағыналы, мәнді өмір сүруі үшін алдымен өзін зерттеген дұрыс. Өмірдегі басты нәрсе – бір-бірімізбен қарым-қатынасымыз және Жаратушы Иемізді тану. Жаратушымызды тану барысында адам кемелдікке ұмтылу керек. Сол орайда «Кемел адам» терминінің мағынасын барынша кеңінен ашып түсіндіруге ұмтылыс жасалды. Қазақтың ата-бабаларының кімді «кемел адам» деген сипатқа лайықты екендігіне талдау жасалады. XX ғасырда басқа да үлкен ғалымдардың кемелденуге ұмтылысын және оған сай болу белгілерінің біршамасы мысалға келтіріледі.

«Кемел адам» – тұжырымдамасын әл-Фараби өз еңбектерінде қалай сипаттағанын, Абай атамыз қалай сипаттағанын да мақалада ескеріледі.

Түйін сөздер: Ислам, Ибн Араби, сопылық, кемел адам.

الملخص: يتناول هذا المقال ترجمة لابن عربي، المشهور بالشيخ الأكبر وتعرض كيف انتقل ابن عربي من مرحلة التعلم إلى مرحلة العبقرية، فابن عربي لم يتمذهب بمذهب معين، وإنما وجد في الصوفية ضالته للتعرف على علاقة الناس بعضهم ببعض، وعلاقة الإنسان بخالقهم، وكيف يصل الإنسان إلى الكمال الإنساني. فابن عربي يعد المؤسس لمفهوم «الإنسان الكامل». فلكي يعيش الناس حياة ذات مغزى في العالم يجب عليهم أن يعرفوا أنفسهم أولاً. فالشيء الرئيس في هذه الحياة هو علاقاتنا مع بعضنا البعض. وفي معرفتنا بالخالق سبحانه وتعالى يجب أن نسعى جاهدين لتحقيق الكمال في الوقت نفسه، كمال العبادة. وفي هذا المقال شرحنا المقصود لمصطلح «الإنسان الكامل» مع تطبيق ذلك على أجدادنا القازاق ممن يستحق أن يطلق عليه شخصية الإنسان الكامل. كما قدمنا مثالا على رغبة العلماء العظام الآخرين في العصر الحديث في الكمال، وبعض علامات الامتثال لها.

الكلمات المفتاحية: الإسلام، ابن عربي، التصوف، الانسان الكامل.

Abstract. This article discusses the life story of the famous “Al-Shaykh al-Akbar” Ibn Arabi, who followed the Sufi path in the Islamic world during the Middle Ages. It describes his native land, the places where he received teachings, and his marital status. Information is given about how he became a Sufi and the teachers he received. We also note what kind of disciples he had and his relationship with Ibn Rushd, the great Sufi master. We discuss Ibn Arabi’s desire to separate himself from ordinary people and become a genius. We tell about his travels to various countries to learn and receive teachings. We note that Ibn Arabi never visited any masjid, but only followed very motivated people and used their teachings in his own life. We mention that he was the founder of the idea of the “Perfect Man”.

For people to lead a meaningful and fulfilling life in the world, they should first study themselves. The most important thing in life is our relationships with each other and with the Creator. As we learn more about our Creator, our striving for perfection becomes more evident. I tried to explain the concept of “perfect man” as broadly as possible, and we identified who among our Kazakh ancestors deserves the title. We also gave examples from the 20th century of scien-

tists who aspired to perfection and some signs of their compliance with this ideal.

Al-Farabi discussed the concept of “perfect man” in his writings, and grandfather Abai also mentioned it.

Keywords: Islam, Ibn Arabi, Sufism, perfect man

Аннотация. В этой статье приводится описание жизни известного «аш-Шейха аль-Акбара» Ибн Араби, который следовал суфийскому пути исламского мира в средние века. Говорится о родном крае Ибн Араби и о тех краях, где он получил образование. Приводятся записи о семейном положении, и о том, как он пришел на суфийский путь. Мы определили, у каких учителей он получил образование, какие у него были наставники, перечислили имена его учеников. Мы описали его знакомство с гением суфийского пути Ибн Рушдом. В этой статье мы рассказали, в какие страны Ибн Араби отправился в путь для обретения учения, стремления к совершенству, его индивидуализации от простого народа. Ибн Араби не ходил ни с каким мазхабом, и о том как он просто поддерживал аргументированные вещи, и далее применяя их в своей жизни. Отмечается, что Ибн Араби был основателем концепции «Совершенного человека».

Ключевые слова: ислам, Ибн Араби, суфизм, совершенный человек

INTRODUCTION

One of the most prominent Muslim thinkers of the Middle Ages is Ibn Arabi. From his followers, Ibn Arabi received the honorary title of “al-Shaykh Al-Akbar”, that is, “the greatest teacher”, “Ibn Aflatun”, that is, “son of Plato” and left behind an indelible legacy. During his lifetime, Muslim scholars were divided into two sides: supporters of his teachings and opponents who believed that Ibn Arabi’s teachings contradicted the basic principles of Islam. Some still consider him a philosopher, a sage, a saint, while others consider him a heretic, an atheist, a murderer of religion and an obsessive (Ibn Arabi, 2010).

In Mecca, Ibn Arabi “Tarjuman Al-Ashwaq” (translator of passion – Arabic) and became very famous. According to some sources, the book was written under the influence of a meeting with an educated woman, but later Ibn Arabi commented on his love lyrics in a mystical sense. In addition, he wrote treatises on various issues of Sufism. He began to compose his multi-volume treatise, which later became known as the Visions of Mecca (Al-Futuh al-Makkiyya – Arabic). After

living in Mecca for four years, Ibn Arabi visited Iraq, Egypt, and Turkey and talked with Muslim philosophers and Sufis. Judging by his writings, he was well acquainted with the works of Eastern Muslim Sufis and theologians: Al-Muhasibi (781-857), Al-Tirmidhi (died at the end of the 9th century), Al-Hallaj (858-922), al-Ghazali (1058-1111). He traveled with his students in Kona and Malatya for several years. Among them was Sadr ad - Din Al - Qunawi (in 1274). Subsequently, he was considered a propagandist of his teacher’s views in Asia Minor and Iran and the main interpreter of his ideas (Askerbekova, 2008: 32).

Rationale for choosing a topic

He deeply mastered the Sufi teachings of Ibn Arabi and his concept of the “perfect man” W.C. Chittick, Chodkiewicz, Nihat Keklik, A. E. Afifi, M. Dag, Suleyman Uludağ, A. Knysh, A.V. Smirnov, I. Nasyrov and others studied in the works of foreign scientists. Since Sufi teaching is one of the Muslim religious foundations, it does not lose its relevance for the Muslims of the world. And Ibn Arabi is one of the Sufis known in the Mus-

lim world. Ibn Arabi was the first founder of the concept of “perfect man”. The concept of a “perfect man” is a value that does not lose its relevance from the creation of man to death. When the Almighty creates man, man attains perfection by knowing himself, by knowing creation. Muhammad (s.a.s.) was a prophet and Sufis, scientists, saints who called for the pursuit of perfection. Ibn Arabi Muhammad (s.a.s.) called the prophet the most perfect of men. The concept of perfection applies not only to Muslims, but also to the religion of the whole world, the value of all mankind.

Every person should have the highest goal in life, which is not measured by money, the world, or a career. He strives for perfection and demonstrates the traits of perfection. How he describes the perfection of the Islamic religion and what conditions Islamic scholars set for achieving perfection, we believe that the relevance of our article also lies in the analysis of religious characteristics and conditions that specify and set forth this perfection.

The purpose and objectives of the study

For centuries, the life and worldview of an outstanding personality in Sufi philosophy have aroused the interest of scientists and religious scholars as an object of study and study. In our scientific article, the purpose of which is to analyze the conclusions of Ibn Arabi reflected in his life and writings, the following tasks and goals were set:

- Popularization of Ibn Arabi’s personality through the study of his life history, his formation as a great martyr;
- To reveal the important role of Ibn Arabi’s worldview in the formation of Sufi philosophy;
- To reveal the concept of “perfection” in Ibn Arabi’s worldview.

Basic research methods and approaches

During the research work, using the comparative method, we determined the Sufi orientation of Ibn Arabi, and a descriptive method was used to describe his life path. When telling the story of Ibn Arabi’s travels, the method of historical review was used.

The main part

Ibn Arabi’s full name is Muhammad ibn Ali ibn Muhammad ibn Ahmad ibn Abdullah, a descendant of Hatim at-Tai, who was known for his generosity. His Kunya is Abu Bakr, his nickname is Muhyiddin, and he was known by the name Ibn Arabi. He also received the title “al-Shaykh al-Akbar” because he was one of the great Sufis (Ibn Arabi, 2010: 16).

Ibn Arabi was born in 1165 in the city of Murcia in the east of Andalusia, in the service of the Sultan, in a noble family. His family is known for their piety. His father held a government position first in Murcia and then in Seville. His mother was also one of the highest spiritual figures. His father’s brother, Abdullah Muhammad, is a religious man who followed the Sufi path after turning eighty. Ibn Arabi lived in his hometown of Murcia until he was eight years old. The first knowledge and religious education began to be received in the family. Ibn Arabi, who turned eight years old, moved with his family from Murcia and settled in Sibilía, another city in Andalusia. Here Ibn Arabi, who continued his studies, met the son of a local merchant Ibn al-Irisi. He was intrigued by the Sufi way. Ibn Arabi became friends with this young man. During his childhood, he traveled with his father to Cordoba, where he met the famous Ibn Rushd (1198), a friend of his father. Ibn Rushd answered the questions of the philosophical content with a Sufi expression. In addition, during this time, one of Salih Adawi’s stu-

dents, Abu Ali Hassan, met a shaykh named Shakkaz. The brothers Ibn Asad and Ahmad Hariri were comrades with two Sufis. At this time of his life, he was engaged in literature and hunting a lot, and later recalled his life as a period of ignorance (Ibn Arabi, 2010: 17).

Ibn Arabi went to a Sufi school in Almeria in 1195 to supplement his education. But at that time, official religious leaders did not approve of the works they wrote, but persecuted Tunisia, from which zholshybai got to Cairo and “Jerusalem”, and in 1201 he arrived in Mecca and settled there. His works “Taj al-rasail”, “Rukh al-Quds” and the famous “Al-Futuh al-Makkiyya” (Meccan revelations) were written at this time. The latter is Ibn Arabi’s most voluminous work. During these years, he wrote a poetic work “Tarjuman al-ashwaq” for the famous beauty of the city of Mecca, Nizam (Esim, Baytenova, 2005: 496).

In 1204, Ibn Arabi arrived in Baghdad from Mecca. There, unable to stop, he travels to Hebron, Jerusalem, and Cairo. Finally, the Emir of Damascus accepted Al-Muzaffar’s invitation and finally settled in this city (Esim, Baytenova, 2005: 496).

Ibn Arabi’s desire to pursue philosophy was supported by his family and teachers. Among his teachers were many thinkers of that time: Ibn Zarqun al-Ansari, Abu al-Walid al-Hadrami, Ibn Bashkuwal, Abd al-Haqq al-Ishbili (a student of the famous thinker and poet Ibn Hazm (994-1064)). Later, Ibn Arabi called himself a follower of Ibn Hazm in the field of Fiqh. Ibn Arabi was well acquainted with the works of Maghreb and Mashriq scholars and had an excellent memory (Fakhredtin, 2019: 46).

In 1200, Ibn Arabi made a pilgrimage and stayed in the east forever. Since 1201, he lived in Mecca and wrote his famous collection of poems “Tarjuman al-ashwaq”

and treatises related to various fields of Sufi knowledge. The work of the multi-volume work “Al-Futuh al-Makkiyya” began here. Ibn Arabi spent several years in the cities of Konya and Malatia in Asia Minor, where he raised many of his students. Among them, the Sufi philosopher Sadr ad- Din al-Qunawi played a major role in spreading the views of his teacher in Asia Minor and Iran (Askerbekova, 2008: 32).

From 1223 until his death, Ibn Arabi lived in Damascus and enjoyed the patronage of religious and secular authorities. Here he completed the book “Al-Futuh al-Makkiyya” and wrote his most famous treatise “Fusus al-hikam”, which contains more than 150 commentaries. In total, there are about 300 works in Ibn Arabi’s creative legacy (Askerbekova, 2008: 32).

Ibn Arabi summarizes the idea of man as follows: “man, recognizing himself, thereby recognizes his creator.” This question is reminiscent of Abai’s worldview. Abai said: “Love and love humanity, which created love, and love Allah sweeter than the soul” (Kosherbayev, 2020: 409). To love Allah, created by love, the poet says, on the one hand, is a duty to the Creator of man, and secondly, loving Allah, a person gets the opportunity to know himself. The similarities between Abai and Ibn Arabi are obvious in matters of the heart. Ibn Arabi said on this tour: “The Creator gave the heart the opportunity to accept, so the heart opens the veil between the Creator and Pendey and feels his image based on faith. Because the essence of Divine faith is that neither the heart nor the eyes see anything but the image of faith in God. An icon in faith is a clear image of God, originating from the heart. Since this God was accepted in the heart, the heart cannot recognize him, the eye can only see the Hack in faith (Esim, 2005: 499).

As a scholar, Ibn Arabi had the pleasure of

presenting his theological studies in writing. Ibn Arabi's biographies report that he has about four hundred entries. But apart from fifty of them, the treatises are considered to be small treatises (Фахреддин, 2019: 61). His following books have so far been published in Cairo and Istanbul editions: "Al-Ahadiya", "Al-Akhlaq", "Istilahat al-Sufiya", "Al-Amr al-Muhkam Al-Marbut fi ma yalzam ahla Tarikillahi min al-shurut", "Tuhfa al-sufra ila Hadrati Al-barara", "Al-Hujub", "Risala ma la Buddha minhu lil-murid", "the spirit of Al-Quds", "Shajara Al-Kaun. Shakq Al-Jaib", "Al-Futuhat Al-makkiya", "Fusus Al-hikam", "Al-Qurbah wa fak Al-karba", "Al-Qaul An-nafis fi taflis Iblis", "Mukhmadarat Al-Abrar wa musamarat Al-ahiar", "Mawaki an-nuzhum wa mataliahilya Al-asrar wa al-ulum" and others (Фахреддин, 2019: 60).

According to the catalogues, the libraries of Damascus include "Hila Al-Abdal, Al-Khalua" "Risala Al-anuar", "Risala Wahdat Al-ujud" "Shujun Al-Masjun", "al-Shawahid", "Fusus Al-hikam", "Al-Qasida At-taiyya", The manuscripts of the writings "kunh ma la Buddha lilmustarshid" have been preserved (Fakhreddin, 2019: 61).

Ibn Hajar al-Makki said that "Ibn Arabi did not defecate for three months," writing: "I left the manuscript of Al-Futuhat on the Kaaba Hill for a year, and the sheets had not undergone any changes when I received it, and it had not changed at all. It was rainy and windy that year. This circumstance indicates that the book was approved by the Almighty" (Fakhretdin, 2019: 65).

Ibn Arabi briefly and very clearly stated his faith at the beginning of his work Al-Futuhat al-Makkiyya. Of course, this is not based on a desire to follow the principles set out in the books of Kalam, the Sheikh's faith is directly taken from the Qur'an (Fakhretdin, 2019: 67).

Although his biographies report that he followed David Zahiri's aspirations in legal matters, this is not true. From many of his words uttered in Al-Futuhat, it is clear that he did not follow any of the Methods, but acted in accordance with the arguments that were most favorable in his eyes. Analyzing a specific question, he cited various opinions of scientists and Mujtahids, thereby making some kind of assumption that contradicts their views, with the words "both I and I declare my desires" (Fakhretdin, 2019: 81).

Ibn Arabi died in 1240, leaving behind about 400 works devoted to Islamic philosophy and Sufism. At the beginning of the 16th century, by order of the Ottoman Sultan Selim I, a mosque was built over the grave of Ibn Arabi near Mount Al-Qasyun in Damascus, which became a place of worship for Muslims all over the world (Fakhreddin, 2019: 28).

Now let's focus on the concept of perfection and analyze it. "Perfect" comes from the Arabic word "Kamil" and means complete, whole, whole, finished. The concept of a "perfect person" cannot be described in one word. A perfect person is a perfect person, deeply knowledgeable, striving to live in accordance with the desires and judgments of the creator, first of all, being aware of himself and understanding the essence of life (Paltore, Sandybaev, 2022: 102).

In the Muslim faith, the first prophet Muhammad (s.a.s) earned the name of the perfect man.. Because the completeness of the artistic characters described in the Quran (s.a.s.) lies at the heart of the prophet. Muhammad (s.a.s.) is the beloved slave of Allah, the most powerful, the most picturesque and the most revered in all respects of all created people and other beings. Muhammad (s.a.s.) the prophet's lifestyle is a role model for all mankind.

The statement about the perfect man was

founded by the Sufi philosopher Ibn Arabi and continued by his followers. According to Ibn Arabi's concept, the "perfect man" Unites the spiritual and material opposites of existence. A perfect person is a person who differs from an ordinary person in his consciousness. A perfect person, recognizing himself, thereby recognizes his creator. (Paltore, Sandybaev, 2022: 111). So by this definition, a perfect person knows that he can achieve what he recognizes and that he cannot achieve what he knows. He knows that he is weak in what he lacks. Thus, in the prerogative of his creator, he worships, thereby knowing God.

According to researcher Kairat Zholdybai, "A perfect Person is one whose attention is always in the robes of the Creator. Therefore, he is not intoxicated by someone else's Ma and compliment. He does not take offense and is not disappointed in someone else's dating " (Zholdybaiuly, 2023: 10). According to this view, a person should be able to put God's satisfaction first. What the people say, what the people say, what God says, what Allah commands. Someone maintains normality, praises or scolds. Because he only needs God's satisfaction. It was these features that captured the perfect man K.Zholdybai.

According to the scientist-philosopher-researcher J.Sandybayev, "in the Muslim Middle Ages, the problem of man was theological and philosophical. That is, thinkers considered this issue from the point of view of morality and charity. Because during the development of Islamic civilization, human perfection was measured by his righteousness, sincerity of intentions and divinity. The path of a complete person is the path of a Pende, whose heart is filled with kindness" (Paltore, Sandybaev, 2022: 107). According to this definition, a perfect person has the features of justice, sincerity, mercy,

kindness.

Al-Farabi is a complete man, firstly, an exemplary and moral ruler; secondly, a philosopher and, consequently, a ruler-philosopher (Paltore, Sandybaev, 2022: 127). According to al-Farabi, perfection is described as follows: "whoever is able to apply what falls within the sphere of theoretical knowledge was able to make them reasonable in all other fields, and knowledge related to the will is final. Moreover, the more he had this ability, the more perfect a philosopher he was. And by a true, in the true sense, perfect philosopher, we mean a person who first achieved theoretical virtues, and then practical virtues, and then is able to instill these two types of virtues to peoples and cities, depending on the size of each of them and in a way acceptable to them" (Al-Farabi, 1975: 359). Therefore, according to al-Farabi, in order to achieve full human rank, a person with deep knowledge in the field of falsification, the ability to combine theoretical knowledge and practical knowledge and able to apply them in other fields.

In the thirty-eighth word of edification, Abai said: "Now know, my sons! The path of the divine Supreme will be the same (infinite, immeasurable) as the Supreme himself. No one will get to his nihayat (end). But whoever follows this path, they say that he is a pure Muslim, a complete person"(Abai, 2007: 60). Thus, Abai gives the basic condition of a complete person. This definition says that if a person strives to know the truth, then God is one step closer to the path of the Almighty. Whoever follows the path of God fulfills his Muslim and human duty. Thus, a full Abaya person is a person who, being touched by the prohibitions of God, strictly follows his orders, follows the direct line of the Almighty and strives for the favor of Allah.

Conclusion

The concept of “perfect man” was first used by Ibn Arabi. His concept of the “perfect man” will be of great importance until the end of human creation, that is, until the end of Judgment Day. Summing up, we can say that the first characteristic of a perfect person is the knowledge of the Creator through a full knowledge of oneself. That is, a person who has deeply known Allah, who knew how to love him sweetly in his soul, is very attentive and skillful in character. It is clear that a soul that has reached such a level of perfection does everything that the creator does, restrains lust as much as possible, acutely takes control of its actions, strengthens its self-awareness and enters into dishonest deeds. Other qualities of perfection include the presence of qualities such as justice, sincerity, benevolence, kindness, and the ability to combine theoretical and practical knowledge. It is the personality that has accumulated all these traits in itself that we

call the “perfect person.” His duty is to strive for perfection, although in this life a person is in a raw form. Perfection requires the comprehensive improvement of a person. And those who have achieved perfection, in this life, will undoubtedly achieve the favor of the country, and in the afterlife-the favor of the Creator. Today’s youth should not perceive the path of religion superficially. Religion does not consist only of an external image, a form. Religion attaches more importance to the inner content. The combination of human words and deeds, appearance and inner beauty of the soul, education and ethics is a rare phenomenon.

A perfect person is an example to others by achieving this harmony. Young people should understand that the path of faith and knowledge leads to perfection. Because only perfect individuals, those who promote society, can serve as an example for society. From this point of view, the weight that this concept currently carries is small.

Әдебиеттер

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