

Исламда қалиплескен «саўап» хэм «гүнә» өлшемлери менен баян етилген. Хәдислер кәмил инсан тәрбиясына айрықша итибар береді, перзент туғылғаннан баслап, ер жеткенге шекем орынланыуы лазым болған илажлар баянланады. Перзентлердің ата-ана алдындағы миннетлери хэм ұазыйпаларын орынлауын қатаң түрде талап етеді. Хәдислерде билимли болыуға, жаслықтан илим алыуға умтылыу, мәнаўий жактан жетикликке умтылыу ең зәрүрли инсаний талаптар дәрежесине көтерілген. Хәдислерде адамлардың өмири ушын керекли күнделикли жасау тәризине байланыслы зәрүрли ислерди орынлау талабы қойылады, экологиялық хэм саниятариялық гегеналық миннетлер де белгиленеди. Тәбиятты таза сақлау хәтте суўға түпирмеу, егин егиу, медресе хэм мешит салыу, көпир қуруу, канал салмалар қазыу арқалы суў шығарыу, тың жерлерди өзлестириу иләхий талаптар дәрежесине көтеріледі. Хәдислер адамларды даналыққа, илимлиликке, билимлиликке, марифатлы-

лыққа хэм мәнаўиятқа шақырады. Шығыс халықларының қымбатлы мийрасы болған хәдислердің терең философиялық мазмұны жасларымыздың мәнаўий дүньясын тәрбиялауға сөзсиз хызмет етеді.

Исламдағы әдеп-иқрамлықты тәрбиялау мүмкиншиликлеринен толық дәрежеде пайдалана отырып, бәринен бұрын жәмийеттиң хэм өз ийгилигине хадал мийнет етиу, жәмийетлик хэм жекке байлықты көбейтиу туўралы ғамхорлық, өз мәмлекетиниң нызамларын қатаң сақлау, диний исенимине хэм миллетине қарамастан, адамлар арасында дослық, татыулық хэм бирге ислесиуге қаратылған бағдарын күшейтиу хэм әхмийетли ұазыйпалардан болып табылады.

Ислам дереклеринде сәўленген жоқары дәрежедеги әдеп-иқрамлық идеялары хәзир де хәр тәреплеме раўажланған кәмил инсанларды қалиплестириудің оғада әхмийетли факторы болып келмекте.

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Мақолада маданий мерос тизимида диний меросларнинг, айниқса, Ислам динининг муқаддас манбалари ҳисобланган Қуръони Карим ва ҳадисларнинг тутган ўрнига алоҳида тўхталиб, улардаги ахлоқ ва одоб тарбияси ҳақидаги тушунчалар билан ғоялар кенг талқин қилинади ва уларнинг ҳозирги таълим тарбия жараёнидаги аҳамияти очиқ берилади. Шунингдек, ушбу меросларнинг фақат диний манбаларгина эмас, юқори даражадаги комил инсонни тарбиялайдиган улуг тарбия қуроли, умуминсоний кадриятлар эканлиги ишончли далилланган.

РЕЗЮМЕ

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В статье рассматривается роль религиозного наследия в системе культурного наследия, особенно священного Корана и хадисов, которые являются священными источниками ислама, а также разъясняются содержащиеся в них концепции морали и этики и их важность в текущем образовательном процессе. Также было убедительно доказано, что это наследие является не только религиозными источниками, но и универсальными ценностями которые являются отличным образовательным инструментом, воспитывающим совершенного человека.

The article examines the role of religions heritage in the system of cultural heritage, especially the holy Qu'ran and hadith, which are the sacred sources of Islam, and explains the concepts of morality and ethics contained in them and their importance in the current educational process. It has also been convincingly proved that this heritage is not only religious sources, but also universal values, which are excellent educational tool that educates the perfect person.

SUMMARY

“AVESTO” and KARAKALPAK FOLK DASTAN “SHARIYAR” (The source of education, traditions and heritage, continuity and relationship problems)

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Таянч сўзлар: «Авесто» ва «Шариёр» достони, манавий-маърифий сифатлар, одоб ва ахлоқ, ахлоқсизлик, одиллик ва адолатсизлик, инсонийлик ва ноинсонийлик, ёмонлик, ёвузлик, ёмон кўриш, одоб-ахлоқ ва қаноат, одоб-ахлоқ ва манманлик, одоб-ахлоқ ва ота-онага меҳр.

Ключевые слова: «Авесто» и дастан «Шарьяр», духовно-просветительские качества, воспитанность-невоспитанность, справедливость-несправедливость, человечность-бесчеловечность, зло, ненависть, нравственность и благородность, нравственность-высокомерие, нравственность-отношение родителей.

Key words: «Avesto» and dastan «Shariyar», spiritual-educational qualities, well-mannered and bad-mannered, justice-injustice, humanity-inhumanity, evil, hate, morality and nobility, morality-arrogance, morality-parents' relation.

Introduction

If Karakalpak dastan (epic heroic poem) “Sharivar” is learned under the perspective of pedagogy, it will be clear that “Shariyar” dastan takes the first place in teaching moral issues with its problems of upbringing. The role of law education is important to bring up perfect, intelligent, legally educated youth who are the future of our country based on legal democracy, strong citizenship society, economy devoted to free market relationship and person ownership.

Therefore, the main idea of the story is that to make a high level of morality, it is necessary to make sure that the educational influences and teachings received at school are not enough, that education will continue throughout life, for the sake of human development, for the sake of parents. The upbringing of society, as well as the mentality and morality that form in those societies and it is clear that only a person with such qualities can overcome all difficulties in life and do his goals and dreams, and only such people can overcome evil with good and injustice, moreover such people

also might be a real fighter who can find a chance to win.

Only such a person is able to lead himself and his people to a free and prosperous life. Moreover, such person or people with fruitful ideas didn't bear spontaneously.

Of course, such lofty ideas do not seem in one person or in one nation, or in one artistic heritage created by them. Just as today's highly developed human society has achieved all its good achievements by adopting and developing the best qualities of its predecessors, assimilation of advanced progressive pedagogical ideas and views reflected in artistic and empirical scientific tasks. So “Shariyar” dastan is created based on pedagogical ideas, which mentioned above, and they are without any doubt the sources of rich and fruitful ideas of nation. There can be no doubt that it came about through enrichment and development. At this point, of course, we must first note the special place of the book “Avesto”, which summarizes all the wonderful examples of ethno-pedagogy of folk pedagogy. This is because

in this great legacy all the various pedagogical factors of the formation of a person as a perfect person are discussed, and the means of perfecting the ideal person dreamed of by the people are discussed. In particular, this sacred morality served as an ideological and spiritual source for all the legacies of later times in matters of legal, intellectual and aesthetic education, as well as in the emergence and formation of educational views in the epic "Shariyar".

Main part

To prove our point, let us consider about a pedagogical approach to the typological similarities of the educational approaches in these two works, including the issues of morality, aesthetics and legal education.

One of the spiritual-cultural and legal heritages, the evidence of being high philosophical, social-political thoughts, political-legal norms and country, three thousand years before, sacred book of Zoroastrianism "Avesta".

In chronological order, the Avesta addresses the above-mentioned educational issues in the first place. It is a masterpiece that taught and taught to create. At the same time, it is an invaluable source of inspiration for the advancement of world science. The book is a great memory that testifies to the fact that our ancestors from ancient times were at the forefront of world culture, intelligent, thoughtful, cultured, a nation.

This book is not just only the philosophical thoughts, but also a sacred bridge combines past, present and future and educational object. First President valued as following this wonderful book is a spiritual and historical heritage of our ancestors who lived in space between two rivers XX ago, "Avesta" is a historical document which identifies that time there were a great country, great moral, great culture and nobody can refuse it.

Truthfully, Avesta is the most ancient book for human in all sacred books, besides it is a great composition admonished and learned to live with good thoughts, words and actions. Our first president I.A. Karimov: "For us this book is just recollection of early age, but it is a historical document affirms our many age history and traditional values and culture." Avesta is not just national, but also general human value involves all humanity in human civilization. It is a religious-philosophical composition contributed to develop world culture [8]. The first source of the rules of etiquette and rights of human begins from Avesta. Avesta the new philosophical religious—legal education became the main basis of prosperous and free life, the dimension of political—legal ideas of ruling the country and people. If the human had not owned "Avesta" without legal dimensions, they would have disappeared earth. So Zoroastrianism in his life education joined the clansmen defending from evils, made possibility for prosperous life. In his admonitions, nobody is legible to kill the human. Also, all legal problems of man and members of society were written in this book. The first data of the book date back to the X century. These parts are called "Gatlar" and "Yashta". "Avesta" consists of different part, and some of them came till today for instance, "Yasna", "Yashta", "Visparada", "Vandidot", furthermore there was gathered specific encyclopedic knowledge in it:

1. "Yasna" consists of 42 chapters: they are about telling beads to give praise to God, to pray and sacrifice. The main aim of it is to tell about honorary idea, honorary word, honorary issue.

2. "Vandidot" is transformed form of the word "Vi-dayavadota", and it means fight against giants, or it is about the laws for fighting against evil, ignorance and disgusting symbols. Moreover, there were describing praying ceremony, funeral ceremony, punishing the people who made on earth evil and law, to build "dakhmas" (buried place for died person), burying ceremony, and the ceremony of turning out demons from died body with the help of dogs, keeping dogs and protecting them, relationship of man and woman,

keeping clean hair and nails, benefit of water, upbringing toddlers and generally the ways of protecting people from different kind of evil things from Akhura Mazda.

Briefly Vandidot is a collection of laws which consists of 22 pages. They are given as a conversation between Zoroastrianism and Axuramazda. He demands that people should word honestly and care for others and be pure spiritually.

He puts it like this slogan ahead "Direct your legs, hands and opinion to an honest work and prevent yourself from bad works, injustice and bad wishes":

3) Yahta is a collection of songs which respects Gods in Zoroastrian religion;

4) Oispirada consists of 24 chapters and collections of songs that are written in extra work for "Yasna".

5) "Little Avesta" is considered a collection of praise written for honour of God like hen, the moon, Arvisura, Bakhram.

The "Avesta", it is analyzed part Vandidot pay more attention to behavior, kindness and harm and the central one idea is to reach a human's legal culture and it is considered one of the head matter. For example: In the 12th section of is the part started about family laws in different sides.

In this part the root of society is family. The composition of family:

- a) the head of family – ifnanapty;
- b) his wife – imanapta;
- c) children – mentioned as in "Avesto."

Duty of family and up-bringing of children stand a special role in zoroastrianism. In this case the marriage of relatives is forbidden. Because there are created condition to keep clean of blown ethnic groups and clans and to save generation without any defect.

There are said about to give the allowance to many children families by government. We can see in that period social insurance laws were worried with aims by awarding to women who have birth twins.

Again one thing that need to mention is that one of the factors which included the basis of the economic clans man in Avesta — which they find the empaneling of the social — political legal task in society.

Tribal unity of Biske included 15 relative families. Ruling of the society bases on the principles of military democracy. Relation of family and leave a deposit issue to be done in lead of Bis, they were elected by imanapty so, to lie done democratic wrote suffrage. To strike on Common human values and Justice and truth is honored in Avesto.

According to "Yasna", truth and to speak truth is the statue of God. It is better to die by speaking truth than to alive by the lie, the person who restrains his passion and can't curb it can't make anything.

In general, this book which our ancestors have tried to keep, as it was, has taught to be fair, dusting wish goodness and harm, to be loyal to friends, and content with betray, to live in peace with other nations, to be kind to each other, to respect the motherland, saw crops, raise cattle, occupied with hand craftsman, etc.

To sum up, in "Avesta":

- 1) superiority of living as a unit from ancient times in society;
- 2) Sacred of family which is the sign of society;
- 3) Respect to the Old, esteem to the young;
- 4) kindness — love, respect to women who are the sign of eternity;
- 5) patience and labor — loving;
- 6) Honesty and love and kindness;
- 7) Person's rights and owning various ideas;
- 8) Living with respect to different representatives of clansmen;
- 9) Religious humanity;
- 10) Striving for international knowledge — awareness and other problems related to the environment are included

in the book. So, "Avesta" is the heritage which put people courageousness, culture, in wise and religious system. It projects rules which every member of society must be followed: they are basic people's rights:

- 1) People right;
- 2) Labor rights;
- 3) Study rights;
- 4) Environment protection and save it for future generation;
- 5) Man and woman relations;
- 6) Land and farming rights;
- 7) Motherland protection rights;
- 8) Social and political rights;
- 9) Children and motherhood rights.

These rights were created to develop the democratic country. To sum up, "Avesta" is a book which represents respect to person, value of the person. There is defined advice to friendship, humanity, inanity, labor, courageousness and challenges protecting environment (fire, water, women, and motherland) and not to pollute them, to keep pure, it is considered to be tradition of protecting the environment.

The epic "Sharvar" in its content is close to the coverage of educational issues in the book "Avesto" and the idea of solving these exercises, the development of the riddles to a more mature level, the epic tells us a great truth. In addition to being a regular successor to the content and forms of pre-school education, it is also a mature new form that has emerged in the wake of that tradition. This fact, in turn, reminds us once and for all that the concept of continuity and continuity in education is not only a scientific conclusion, but also a life experience, a reality of life. The validity of these truths can be seen in the examples of some educational exercises in the book "Avesto" in the epic "Sharvar" reflected in new forms. This is because as shown in the Karakalpak folk epic "Sharivar" and "Avesto", a special place is given to the issue of moral education of our youth from an early age. The materials covered in the saga are aimed at relatively communicating the issues of spiritual and moral education to our youth. The issues of spiritual and moral education are also presented in order for students to have a sufficient understanding and comparative study of the issues of spiritual and moral education [4: 83-86].

To prove our point, we give examples from the epic "Sharivar". Elementary school students usually try to be polite and learn a lot. He compares what he learns with what he has learned. The images of the mad mother, the nine women, and the gav paratroopers next to the khan in the epic "Sharivar" inevitably evoke feelings of hatred in primary school students. For example, Sharivar's last dream was to marry a king who had never had a child before, when he was about to give birth. But Gulshara will not forget what she got. He wants to look after Gulshara, to find someone to think about the future, to serve her faithfully, and to leave Gulshara in her care. Upon learning of the king's plan, the nine women find a sum of "the mad mother" in the country and give it their own task. "Mastan Mama" pretends to be a stranger and goes to meet the king. The king trusted her and handed her over to Gulshara. However, the drunken mother, interested in the gold given by the nine women, through Gulshara's son and daughter into the water and replaced them with a newborn puppy and a knife. Here, elementary school students who find out about these events will inevitably have a feeling of anger at the "drunk mother."

Satisfaction is one of the hallmarks of good manners. When Sharivar asks his stepfather Sasuvar in the saga for a "red" full of seven stubbornnesses, Sasuvar allows fourteen stubborn "reds". However, Sharivar, who was brought up in the spirit of morality from an early age, says that he is not fourteen stubborn, but seven stubborn "red" and only seven stubborn "red." When an elementary school teacher tells these examples to his or her students, the students also

begin to feel a sense of satisfaction. One of the most unethical qualities is jealousy, the inability to see the achievements of others. In the Sharivar epic, such unfavorable qualities are illuminated through the image of nine women. They are jealous and can't see that Sharivar has created a wonderful garden without spending the seven "red" ones he got from Sasuvar, his grandfather, and by hearing the atmosphere of this garden, they learn that Gulshara's son and daughter are alive. To do this, they also appealed to the drunken mother to kill Sharvar and Anjim. Mastan's mother also finds Sharivar's garden, enters his work through a stump, and destroys some land.

During his meeting with Sharvar, he reminded people who "his daughter Kandarsha has a more beautiful garden than this one" and that she should visit it. If Sharvar goes in search of Kandarsha's garden, he believes that he will die on the way or turn to stone.

Due to the predominance of interest in gardening in the city, it is possible to go "to see the garden, which is more damaged than his garden." As a result, the goals of the nine women were achieved, albeit temporarily, and Sharivar Bibigul, who was on a journey, was defeated by a bird called Malakush and turned into a black stone.

One of the opposites of morality is arrogance. In the epic, the attributes of arrogance are presented relatively. For example, after Sharvar was freed from slavery with the help of Anjim and took possession of Solomon's land, especially after all the fairies and talismans were in his service, he did not feel proud at first. As a result of that arrogance, he does not recognize his sister Anjim. However, after his sister Anjim introduced herself, he lost consciousness and fell to the ground.

The appearance of arrogance in the Sharivar and the command of a fairy, the people of Bermes Khan, the city of Kara Khan, the people of Zhuldvyzsha, the land of Emensha, the throne of Zaril, and the cities of Zaril, the Garden of Glass, the throne of King Suleiman, and even the earth. It will find its appearance after planting and planting on the side of his garden. Instead of greeting his father Sasuvar himself, he sent two fairies to greet his father Sasuvar, thinking, "Mav my father see my power." Sasuvar, who heard the news that "Sharivar has arrived" and was yellow with nostalgia, did not know what had happened. In order to clear the scene of such immorality in Sharivar, Aspijahangir came to Sharivar and reminded Sharivar that he was doing something wrong, that he was not a son of his father. As a result, the arrogant Sharivar, who is proud to say, "Let my father see me sitting on the throne," comes running down to meet his father. He realizes the need to be respected, and his desire to be polite grows stronger than ever.

After the death of Sharivar and his wife Akdaulet, Aspijahangir explained to Sharivar that his father was Darapsha and his mother was Gulshara, but they had not seen their children for twenty-four years and that their mother had been in prison for the last seventeen years. Enthusiasm increases. However, Sharivar, who had lost his former pride, came to his mother's dungeon with the help of Aspijahangir, saying, "I will be on the side of Azzi, find me my mother." He is released from prison. He writes down his blind eyes. At his mother's suggestion, he agrees to marry his sister Anjim to a shepherd who has been providing for him for many years. He will have the opportunity to meet his father Shahidarap and express himself. With the help of Aspijahangir, he was able to tell his father that human beings do not give birth to puppies and cats. All who do wrong will be punished accordingly. Spirituality and morality prevail.

Conclusion

In short, the harmony, closeness and typological similarities of the educational views in these two works (in the Avesta and the Sharivar) cannot be considered as a single literary-artistic or scientific-theoretical phenomenon. This

phenomenon is, first of all, the Karakalpak folk epic of our sacred heritage, which illuminates the great human ideas, which, like the "Avesto" sounded like good intentions, good words, and good deeds. On the other hand, it is a man-

ifestation of tradition and heredity, continuity and continuity in education, as evidenced by the fact that it played a key ideological and aesthetic role in the emergence and formation of educational views in the "Shariyar".

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РЕЗЮМЕ

Мақолада педагогиканинг тарихи ва назариясига бағишланган муаммо очиб берилган. Чунончи, мақолада «Авесто» китоби ва «Шариёр» достонидаги мисоллар таҳлили асосида манавий-маърифий тарбия масалалари талкин қилинган. Жумладан, Шариёр достонини нафақат адабий фольклор мероси сифатида тан олиш, балки уни таълим-тарбия жараёнининг катта ва бетимсал қуроли сифатида фойдаланиш масалалари кўриб чиқилган.

РЕЗЮМЕ

Статья посвящается изучению актуального вопроса истории и теории педагогики. На основе материалов из книги «Авесто» и дастана «Шарьяр» анализируются вопросы духовно-просветительского воспитания. В результате исследования делается важный вывод о том, что книга «Авесто» и дастан «Шарьяр» является не только ценным литературным достоянием народного фольклора, но и эффективным, могучим средством воспитания.

SUMMARY

The article is devoted to the description of the content of such parts as «Yasna», «Vandidat», "Yashta", «Visparadi», "Vendidot" of the holy book Avesto that teaches people to differ good from bad and to protect their rights. There have been analysed such notions as morality, good and evil, rights. Violation of rights, civilian rights, family rights and law education. The author comes to the conclusion that «Avesto» is not only of a national but of general human value as well.

ЭЖИНЯЗ ҚОСЫБАЙ УЛЫ ЖАСЛАР ТӘРБИЯСЫ МӘСЕЛЭЛЕРИ ҲАҚҚЫНДА

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Таянч сўзлар: суфизм, тасаввуф, жамият, халқ, Худо, мусулмон, олам, ишонч.

Ключевые слова: суфизм, мистика, обучение, общество, люди, Бог, мусульманин, мир, доверие.

Key words: sufism, mysticism, education, society, people, God, Muslim, peace, trust.

Суфизмге сүйенген Эжинияздың адамгершилик катнастарына терең дыққат пенен қарағандығы, оның түрлі миллет хәм диний исенимдеги халықларға тең хуқықлылық нәзери менен барабар мүнәсибеге болғандығынан да байқалады. Шайыр суфизм тәлиятты ушын тек мусылман дининдеги бенделер ғана емес, ал қандай динге исеним билдириўине қарамастан, пүткил инсаният әўлады қадирли деп түсинип, диндеги толерантлық машқалаларды да көтерип шықты. Оның «Дилдарым» қосығында өз дәўириндеги басқа еллердин де жәмийетлик аўхалын таллай отырып: «Мусылман, орысқа жәбир болып тур» [4:15] - деп жазыўы буның айқын дәлили еди. Ойшыл пүткил адамзаттың абадан турмыста жасаўына умтылып, олардың жеткиликли, молшылық турмыста өмир сүриўи ушын тәрәптәр болыўы хәр бир мөхмин инсан ушын ўазыйпа деп түсинди. Эжинияз диний бөлиниў хәм айырмашылықларға қарамастан, русларды да өз халқына ұқсаған адамлар, олардағы пуқаралар ушын да жәмийетлик-турмыс аңсат болып турған, - жоқ деген адамгершиликли сезимлерин билдирди.

Шайырдың пикиринше, диний хәм миллий айырмашылықлар халықлардың, бир-бирине жақынласып, досласыўына кесент бермейди. Усы түсинигинен келип шығып «Демиллер» шығармасында Иса пайғамбары хәм оның анасы Бийби Мариям, сондай-ақ «Инжил» китабы хәм яхудиалар миллети туўралы хұрмет көрсетилген пикирлер айтып, халық диний исеними тәрәпинен хәр қыйлы болса да, олардың бар-

лығы қудай тәрәпинен жаратылған, инсан сыпатында бир тийкардағы келип шығыў дерегине ийе деп ескертеди. Буны «Хаслымыз бир инсаният демиллер» [5] деп жазып, диний айырмашылық бир теклес адамлар арасында унамсыз түсиниклерди туўдырмаўы лазымлығын ортаға қойды.

Өтмиштеги уллы шайхлар: кумырсқаға да азар берме, ғайры дин болса да рәхим ет,- деп үйреткен. Адам ким болыўына хәм қандай динге исеним билдириўине қарамастан зулымлық пенен шуғылланса, инсанларға душпанлық қылса, бундайлар инсан емес. Сол ушын шайыр «Болмаса» атлы қосығында ел хұкимдары патшаға мұрәжат етип, олардың пуқара халыққа әсиресе, суфизм тәлияттына сүйенген халыққа адамгершилик пенен мүнәсибеге болыўын талап етти. Егер патша әдалатсыз, зулым болса:

Моллалар хун чекип хатларын язар,

Бойнында фотасы, дәруиш ел гезер,

Баш-башына болып пуқара тозар,

Хәр йүртның патшасы әдил болмаса [4:85].

Патшалардың диктаторлық усулда әдалатсыз ел басқарыўы тек пуқара халық ушын ғана емес, ал суфизм тәлияттына пидәкер улама диндарлар ушын да қудайдың жолында дийўана болып, ел гезип жүрген дәруишлер ушын да қыйналыўшылық алып келетуғынын баянлады. Буған төзбеген моллалардың китаптан шәрият қағыйдаларын излегенлигин, патшаның нахақ ислери суфизм жолына түскен диндарлар ушын да хұждан азабын шегийине алып келгенлигин, оларға да