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## THE IDEA OF A VIRTUOUS PERSON IN THE LEGACY OF AL-FARABI AND TURKIC SCHOLARS

Today, the idea of a virtuous person in the legacy of al-Farabi and Turkic scholars is one of the most topical challenges. Above all, the intensive social development of our society places high demands on the formation of an active, creative personality. And the current status of society, with the renewal of the political, cultural, socio-economic aspects of the country, the development of the younger generation as a respectable citizen will undoubtedly be greatly influenced by their proper personality formation. Thus, the analysis of theoretical research, the general concept of personality is considered in various fields of science. A virtuous person is the result of moral education in socio-historical development. The formation of personality occupies an important place for the characterization of a person, that is, it provides highly conscious forms of his behavior and actions, forming the unity of all his relations with reality. This point of view formed the basis of most studies. The authors consider values oriented towards a virtuous person (motives and needs, aspirations and demands, virtue and mercy, etc.) based on the heritage of Turkic scholars. Thus, a virtuous person in the heritage of Al-Farabi and Turkic scholars is, first of all, an individual as a subject of social interaction and conscious action. Secondly, it is a systematic estate of the individual, determined by his inclusion in social relations and is the basis for the syncretism of religious education.

**Keywords:** Turkic scholars, values, religious education, personality, virtuous person.

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### Әл-фараби және түркі ғұламаларының мұрасындағы ізгі адам идеясы

Бүгінгі таңда әл-Фараби және түркі ғұламаларының мұрасындағы ізгі адам идеясы ең өзекті мәселелерінің бірі болып саналады. Өйткені қоғамымыздың қарқынды әлеуметтік дамуы белсенді, жасампаз тұлғаны қалыптастыруға жоғарғы талап қояды. Ал қоғамның қазіргі жағдайында, елдің саяси, мәдени, әлеуметтік-экономикалық жақтарын жаңарту кезінде жас ұрпақтың болашақта ізгі ниетті азамат болып дамуына олардың тұлғасының дұрыс қалыптасу үрдісі үлкен ықпалын тигізетіні сөзсіз. Сондықтан да тұлғаның теориялық зерттеулеріне, жалпы ұғымына сараптамалық талдаулар бірнеше ғылым саласында жан-жақты қарастырылып отыр. Ізгі адам бұл қоғамдық-тарихи дамудағы имандылық тәрбиенің өнімі. Тұлғаның қалыптасуы адамның мінездемесі үшін маңызды орын алады, яғни оның мінез-құлық пен іс-әрекетінің жоғары саналы формаларын қамтамасыз етіп, оның ақиқатқа байланысты барлық қарым-қатынастарының бірлігін құрайды. Бұл көзқарас зерттеулердің көпшілігіне негіз болып қаланды. Авторлар ізгі тұлғаға бағытталған құндылықтарды (мотивтер мен қажеттіліктер, ұмтылу мен талаптану, ізгілі пен қайырымдылық және т.б.) түркі ғұламаларының мұралары негізінде қарастырады. Сонымен, әл-Фараби және түркі ғұламаларының мұрасындағы ізгі адам бұл, біріншіден, әлеуметтік қатынас пен саналы әрекеттің субъектісі ретіндегі индивид. Екіншіден, бұл индивидтің жүйелі қасиеті, оның қоғамдық қатынасқа енуімен анықталып және діни тәрбиенің синкреттілігінің негізі болып табылады.

**Түйін сөздер:** Түркі ғұламалары, құндылықтар, діни тәрбие, тұлға, ізгі адам.

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### Идея добродетельного человека в наследии аль-Фараби и тюркских ученых

На сегодняшний день идея добродетельного человека в наследии аль-Фараби и тюркских ученых является одной из самых актуальных проблем. Ведь интенсивное социальное развитие

нашего общества предъявляет высокие требования к формированию активной, созидательной личности. А в современных условиях общества, при обновлении политических, культурных, социально-экономических аспектов страны на развитие молодого поколения в будущем добродетельным гражданином, несомненно, будет оказывать большое влияние процесс правильного формирования их личности. Поэтому анализ теоретических исследований, общего понятия личности рассматривается в нескольких областях науки. Добродетельный человек это – результат нравственного воспитания в общественно-историческом развитии. Формирование личности занимает важное место в характере человека, то есть обеспечивает высокосоциальные формы его поведения и деятельности, формирует единство всех его отношений, связанных с истиной. Эта точка зрения легла в основу большинства исследований. Авторы рассматривают ценности, ориентированные на добродетельную личность (мотивы и потребности, стремления и требования, добродетель и милосердие и т. д.) на основе наследия тюркских ученых. Таким образом, добродетельный человек в наследии аль-Фараби и тюркских ученых это, во-первых, индивид как субъект социального общения и сознательной деятельности. Во-вторых, это системное свойство индивида, определяемое его включением в общественные отношения и являющееся основой синкретности религиозного воспитания.

**Ключевые слова:** тюркские ученые, ценности, религиозное воспитание, личность, добродетельный человек.

## Introduction

Among the Turkic scholars, the foundation of human virtue education was laid in the teachings of the second world-famous teacher, Al-Farabi.

In his treatise *On the Soul and its Origin*, he refutes the opinion of his predecessor Plato that "the soul comes before the body" and argues that the soul and the body develop together, there is no soul without the body, the soul is the life quality of the body and both the human body and the soul are transitory. He points out that the cognition of the surroundings of a person is succeeded through five sense organs, which itself divided into external and internal soul energy, and it is the task of the brain (thought) and the language to synthesize the information in mind delivered by the external soul energy and externalize it. He considered the difference between the human and the animal is the ability of thinking and speaking. According to the definition given in the heritage of Al-Farabi about the formation of personality, aesthetic behavior and intelligence are human qualities, if these two equal, we will find virtue and perfection in ourselves and in our actions, and due to these two we will become virtuous person (Nysanbayev, Kurmangaliyeva, 2005: 20).

The scholar gives a brief description of various manifestations of soul phenomena in his world famous work "Treatise on the Attitudes of the Virtuous City Residents". He divides the process of cognition into two: sensory stage as first and the main instinct of cognition is considered to be the motivation to give rise to the process of thinking. This is the main factor in the formation of the strength, willpower of the

virtuous residents and spiritual qualities. Braveness, heroic deeds are considered as the good quality of the willpower, while ruthlessness, cowardice, worldliness, lust are displeasing soul qualities in a person. Counting the special properties of the human soul, the difference between a person and an animal depends on his conscious actions. A person cannot exist outside of the society, so he acts by his relationships with others in society. This interaction creates professional characteristics, unites into different groups, communities. In the words of Al-Farabi: the active mind gives a person these knowledge and intelligible values only when it first forms in a person the instinctive part of the soul, and then develops in it the striving part of the soul, which is associated with intuition, and only after the formation of desire and disgust. This knowledge is the first knowledge and the values that are first expressed by the mind" (Nysanbayev, Kurmangaliyeva, Sandybayev, 2009: 405).

Therefore, a relationship should be built on virtue, benevolence. People should create a virtuous society that helps each other to live happily in the society. People should make a harmonious relationship with each other there. The main place in the problem of education is given by the fact that the instilling of virtue in a person is carried out through upbringing and morals. On humility, on giving a hand: "when we talk about a person, the connective handle that connects them, connects them, is virtue. On humility, on assistance: "when we talk about a person, the connective handle that connects, relates them is virtue", he argues, "therefore, as they belong to the human race, they should maintain peace and harmony among themselves" (Kobessov, 2006: 10).

According to the division of labor, Al-Farabi divides the inhabitants of the city into three groups: poor, apprentices, and governors, and considers that physical labor belongs to the poor, and intellectual labor belongs to the apprentices and governors. As Al-Farabi is a great educator, he believes that education is common to all people which person can be improved, perfected only through it. In one of his lessons on patriotism: "12 unique qualities of a virtuous city commander in protecting the country are emphasized, the main ones of which are:

- open-minded;
- ability to overcome adversity;
- firm on lust;
- higher spirituality;
- honorable and heroic (Berkimbayeva, 2009:

125).

"12 unique qualities of a virtuous city commander in protecting the country" is the topical issues up to day which are mentioned in the education of the younger generation to courage and higher spirit. Analyzing the educational heritage of Al-Farabi, we can say that the Thinker's thoughts about the people are based on the Turkic spirit among the revered moral values of the Turkic people.

### **Justification of the choice of articles and goals and objectives**

The study of "education, virtue and morality" in the legacy of historical figures and thinkers of the Kazakh people is considered one of the most important among the great goals and heritages that have been passed down from century to century. Today's goal of the national education, which continues by the generations is the national spirit, virtue, duty for the Motherland, the principles of nationhood and unity.

Consequently, most of the educational morals is associated with the national ideas of the heritage of Kazakh thinkers and public figures in educating young people for humanity, virtue, decency, and patriotism.

We can enfold such moral ideas with traditions: Studying the history of the country through famous figures is a long-established trend in Kazakh consciousness. In Kazakh old sayings, in genealogy, history is always recognized by the personalities' life data. Political-social, cultural-spiritual condition of the society is reflected through the personalities of individuals. By this reason, more importance is given to strengthening the human mind in traditional Kazakh philosophy than trying to change the life. In

the same way, in the genealogical tradition, the main aim is providing information about the personality first than the general state of society development (Zholdasbekuly, Salgarauly, Seydimbek, 2001: 3).

Consequently, the topic and problem of current scientific article will be focused on the importance of virtuous relations of people in society today. Morality and virtue can be the basis in the upbringing process of conscious formation of a person.

In terms of national unity, respect for the homeland in the educational heritage of the Kazakh people, it is an educational tool that will always be an example for the upcoming generation. The basis of Kazakh morals and educational principles – noble linguistic, deep historical, lifestyle and traditional heritage which passed down from generation to generation – is the enlightenment of the nation. That's why spiritual and virtuous education is a real phenomenon that separates its own place objectively from the state policy and ideology. It becomes a source of power based on the unity of the state and the unity of the people and reflects in the democratic literacy of citizens.

Thus, the concept of a virtuous person in the legacy of Al-Farabi and Turkic scholars is always based on truth, virtuous relations and the wellbeing of the people. It is clear that there is the principle of brotherhood of the Kazakh people in the virtue education and folk teachings.

### **Scientific research methodology**

For the preparation of this article, the scientific literature and heritage of scholars were analyzed and accumulated. The following scientific research methods were used in the solution of the main task and analyzing the treatises on the virtuous man in the heritage of Al-Farabi and Turkish scholars: scientific-theoretical, methodological analysis, system-structural method. And comparative analysis of world experience was also conducted due to the purpose. During the survey domestic and foreign scholars' works were analyzed foremost. For this purpose, the ideas of the virtuous man in the heritage of the great thinker Al-Farabi and the Turkic scholars in recently studied scientific works and articles were analyzed, systematized and formulated.

### **Main part**

In all stages of the historical development of the society, the research problems such as upbringing, morality, virtue, ethics attracted the attention

of many scientists and teachers. Education has appeared with the birth of mankind and human society. Upbringing a child is a common eternal concept associated with the human society development. Society and education are twin concepts. Education is up to the needs of the society and ensures the continuity between generations. The knowledge and experience is passed on generation by generation at different times.

Education is one of the main functions of society, a process of purposeful, systematic formation of an individual, a developing process of consciousness and virtue and passing on the experience by generations. The adult generation passes the gained lifelong experience of the society to bring up the younger generation through the process of education. Upbringing Education should be aimed at training capable people to create virtue. The main producing force is the individual. A person systematically intervenes in complex relationships and masters the established idea in society, political and moral views, beliefs, the life order of people in society. Therefore, education is an objective process arising from the historical and socio-economic conditions of society. Al-Farabi's dictum says: "first of all, a person should be educated, not educated. education without education is the worst enemy of humanity" (Duissenbayev, 2015: 184). Therefore, person should be cultivated first in modern society. Discipline and culture is formed where upbringing is there. The virtuous ideas about the humane principles of education occupied a key place in the works of Kazakh enlighteners and thinkers. Thinker and scientist from the Kazakh land, Zhusup Balasagun has a lot of scientific heritage about customs, religion, faith and education. His scientific legacy "Kutadgu Bilik" ("Kutty Bilik") is known not only to the Kazakh people, but also to the whole world. In this work, young people are brought up to give care to morality, faith, bravery, virtue, and the art of speech. For example, "Sign of a hero – being able to keep patience" makes a statement about the assessment of the dignity of courage (Zharykbayev, Kaliyev, 1994: 118).

In Yusup Balasagun's "Kutadgu bilik": "This book mainly consists of four sections: justice, happiness, intelligence, and contentment which called four values" (Shadinova, 2009: 12). Basically, the saga (legend) consists of 85 chapters, 6645 verses. There are four characters – four qualities – that are: justice, wealth, wisdom and satisfaction – related to the story in its content. The book is built on a dialogue about happiness between these four. The saga

was written in order to strengthen and glorify the Karakhan state. The state was with flourished economy, flourished culture, developed art of writing and drawing, and there was a large number of intellectuals during this period. Zhusip Balasagun believes that the dignity of a human being lies in knowledge and intelligence, this is the first way for a person to grow and mature, and the search for science is one of the duties of a Muslim.

He argues that language enriches the knowledge and science, talks about the benefits and harms of language in education and upbringing and concludes by:

"Don't talk too much, try to say knot,  
Solve the thousands of node in one word".

He affirms that virtue is the most necessary quality for humanity, if the leader is virtuous, then his people will be virtuous. Most of Zhusup Balasagun's ideas about upbringing precede "do not be proud, arrogant but keep human dignity if you achieve wealth with knowledge and work". That's why the morality of the scholar sounds: "follow the path of justice, be honest, avoid avarice and greed". He talks about nobility and confirms that governors who rule the country should come from nobility. The work "Diwani Hikmet" ("Book of Wisdom") by the thinker Khoja Ahmet Yasawi, who devoted his life to the path of truth and religion, is a scientific heritage in teaching morality, worshiping God, adherence to religion, virtue and morality. Usually the basis of the virtues that must be found in the individual is interpreted as: "calmness, endurance, patience". It is related to the noble qualities inherent in child upbringing (Khoja Ahmet Yasawi, 1993: 58).

Khoja Ahmet Yasawi classifies the basic ethics (adab) of the tariqat as:

- Virtue relationship between teacher and student;
- Final rulings (ahkam) of the Tariqat path;
- Requirements of becoming a sheikh;
- Obligations of the Tariqat;
- Traditional way of Tariqat (Sunna);
- Six special properties of Tariqat (Mustahab);
- Six ethical orders of Tariqa.

He describes the four conditions for a murid perfection entering the tariqat: "space (place), time (time), brotherhood (ikhuan), selfless loyalty to the head of state (rabbu-Sultan)" (Akhmetbek, 1998: 27). In our opinion, Khoja Ahmed Yasawi has a special place in folk education and a humane worldview. In his work "Diwani Hikmet" ("Book of



wisdom"), he uses the traditional "adherence to the religion" of the ancestors, as well as the promotion of moral education.

The well-known teacher Ybyrai Altynsarin said that "the main meaning of life is work, which glorifies the virtues of a person, and only a hardworking person can understand the true value of life. Meaningless work, senseless self-deprecation destroys a person's energy, the ability to see the joy of one's work is the main sign of personality" has a special place (Altynsarin, 2008: 114).

Abai Kunanbayuly, about the virtuous person, sets the goal of forming virtuous personal qualities such as "demand, hard-work, deep thought, contentment, and grace" and calls to eliminate harmful habits such as "gossip, lies, pride, idleness, and waste" (Myrzakhmetov, 1994: 153).

The Educator of the Kazakh people, Turkic poet Magzhan Zhumabayev: "if a child has a handsome body, good minded, is an arbiter, a vigilant, with a relevant words and magical voice, a beautiful appearance as an exciting soul, then this says that he became a righteous person with a virtuous upbringing" (Zhumabayev, 2008: 126).

In his monograph "Qazaq tagylymy", the scientist Matzhan Tileuzhanov outlined the main directions of the virtues of the Kazakh lesson. They are: maintaining purity of conscience; being intelligent, reasonable; being righteous in all actions, speeches, relationships, views; who gets up early and goes to bed late; talks less and listens more; faithful, benevolent; who never gets tired of educating the young generation; adherence to folk traditions and updates it; to avoid things that are not customary; to be eight-sided, one-sided; not to pollute the spirit of the people; to preserve the prosperity of the country and contribute to its enrichment. Thus, the main goal of the education of the younger generation in virtue is stated as "the formation of a comprehensively harmoniously developed personality", in traditional pedagogy (Tileuzhanov, 1994: 217).

Since ancient times, folk humane education has been formed from the modern needs of each era, the laws of social development. In its stable development society sets a certain goal for each period, seeks to solve it, and, accordingly, forms new aspirations for the next era.

That is, it is most sublime because the principles of humane education are eternal, mysterious, created for the "Past–Present–Future" of people, because it puts the principles of moral education above personal goals, because it covers all representatives of social characteristics.

## Results and discussion

The secret of educating the younger generation on the basis of virtuous principles that have been ingrained in the blood of the Kazakh people for centuries: benevolence, Justice. The content of the moral foundations of virtuous education always contributes to the easy ascent of our country to the stage of world civilization. And according to the principle of humane education, every citizen forms an intelligent community that respects his country and nation, understands that the unity and cooperation of the country is a guide to the future. And this is due to its own system, which summarizes all spiritual and social aspects, and includes all values corresponding to mentality and ethnopsychology. Therefore, faith and emotional aspects support as an alternative to a mystical spirit form. It is the powerful energy of the internal state of existence, which is eternally preserved in the people, its nature and character. In addition, in accordance with the teachings of virtuous education, the reawakening of the national spirit increases the ethnosocial significance of the implementation of spiritual and moral values for our descendants on the basis of Kazakh ethnopedagogy. However, the modern social process requires the creation of projects for the education of our descendants on the basis of these ethnopedagogical traditions. The first principle is to further strengthen the processes of formation of moral education in the social environment; secondly, to educate a generation aligned with the civilized world; thirdly, to effectively use the positive aspects of ethnopedagogical traditions and elements of civilization, etc. In Kazakh pedagogy, the main goal of improving moral education based on the national spirit is the formation of a strong personality, imbued with moral norms, with a high patriotic character. As the first President of the Republic of Kazakhstan N. A. Nazarbayev in his work "The Kazakhstan way" said: "one thing that should not be forgotten when talking about a competitive nation is competitiveness, it means, first of all, the ability to use all your advantages, but this can be determined only after understanding yourself. We are descendants of dynasties who have lived for centuries at the crossroads of world civilizations. The Great Steppe always stands at a crossroads where different cultures, languages, armies and ideas are intertwined. It used to be the generator of Steppe peoples for thousands of years. And in the XXI century, it should become a generator of a person of exceptional quality, a generator of new ideas. Our natural inherited, unique free-think-

ing ability has given us the most complete picture of flexibility. Nomads have always been flexible and at first glance, one of their incomprehensible qualities, all their actions always correspond to a certain repetitive period of nature and the principles of social interaction" (Nazarbayev, 2007: 366).

In our opinion, the source of spiritual wealth is the idea of a virtuous human being inherited by Turkish scholars. A person shows his potential in society, his spiritual development through culture in the course of his development. The content changes in accordance with different stages of the development of society. Therefore, culture cannot be seen as something unchanging nor subject to change. Virtue is the sum of the life experience of the people accumulated in their motherland. Kazakhs have their own place in the civilization of nomads who have experienced a nomadic lifestyle in the land of Eurasia for three thousand years and formed a native culture suitable for that life. Therefore, the human resource is filled with a well-intentioned person with a strong "national spirit" in a public environment: "Personality is the main element, the driving force of the social process. When defining a person, we mean an individual who is engaged in one aim, with an appropriate experience, knowledge, skills, flexible, with own worldview, faith, taste, goals and communication skills. He fulfills various activities based on his experience" (Kusainov, 2002: 21). Hence, we know that the descendants of the Kazakh people are a very tolerant people who have passed the test of history and the path of competition. Thus, the main attributes and signs are the prosperity of Kazakh culture, the preservation of independence, the appreciation of national values, the strengthening of patriotism, educational morality in the traditions and customs of the people, etc. In other words, folk teachings are based on concern for the fate and future of that ethnic group, its revival and exaltation of its spirit. The integrity and internal unity, cooperation and unity of the nation is the guarantee of its existence and preservation of the people. The past and the history of the nation can be recognized from this principle. That is, "unity, conscience, honor, brotherhood" is considered as the main socio-political position. There are many definitions and rules about "conscience" in the ethical literature.

For example, the National Encyclopedia of Kazakhstan describes this concept as: "conscience, dishonor is the human moral quality measure, a moral category that reflects a person's sense of responsibility for his actions and intentions, and the ability of a person to judge himself from the point of view of

conscience" (Nysanbayev, 1999: 394). Seneca, for example, refers to "conscience" as our inner voice, which, depending on the moral criteria, constitutes our behaviors. The Stoics, that is, the thinkers of the city of Stoya, equate this concept with the power that protects man. In religious cognition, it is considered as Morality in a person (Rosenko, 1998: 121). In the hadiths of the Prophet Muhammad, there is an opinion sounds like "whoever has no shame has no faith" (Bulutai, 2000: 130). The well-known philosopher Hegel assessed "conscience" as a process of internal determination of good, while the philosopher J. P. Sartre evaluates it as a person's own response to the pressure of public demands (Huseynov, Irrlitz, 2000: 59). The notions of honor and virtue have been already defined in Modern Western ethics. The first one is related to adapting to values recognized from the outside, and the second one is related to self-education of a person.

In the system of traditional ethics of the Kazakh people, the concept of "conscience" is highly valued. One of the main qualities of virtue is to be honest to the conscience. This is explained in the Folk proverb as: "Let my property be the charity in the way of my soul, let my soul be the charity in the way of my conscience" or "Whoever has shame has faith". Hakim Abai divides conscience into two: shame of ignorance and real shame. The shame of ignorance is as the shame of a narrow-minded, shallow-minded person for something that really is not shaming, just as a young child is ashamed even to say a word, while real shame is rooted from acts which are inappropriate for religious and moral rules, unconscious. This quality can be found from a conscious person (Kunanbaiuly, 1993: 179).

All the concepts of virtue are gathered among the "Ar ilimi" (The doctrine of Conscience). The one who is honorable, he is faithful, virtue and intelligence. Conscience man – mentioned in Shakarim – is the one who deeply understands virtuous and wicked, whose words responds his actions, righteous and honorable man. In his opinion, the four paths leading to spirituality: work, art, general knowledge, the doctrine of conscience (Kudaiberdiuly, 1991: 62). The latter is the root of morality.

## Conclusion

A "virtuous" person is based on the criterion of observance of universal moral and spiritual values and the principles of the ancestral traditions of the people, which occupy a central place in the nomadic worldview. Therefore, the personalism of respect for

each is the folk spirit encouragement, to make him feel that he is a magnificent representative of the Turkic people. In this case, during the transition to personality, one can only improve himself without any support of parents or any siblings. He is always faced with high demands of nomads with freely lifestyle in the steppe, an ambitious spirit, and energetic.

Throughout the history of the development of the national spiritual world, continuous morality is always visible in every moment of educational rituals and ways of living, despite the fact that it is not specially scientifically systematized, and it is known from the point of view of oriental rationalism even without special scientific systematization.

The material world is temporary, and spirituality is eternal. While spirituality is related to human virtue, the materialistic world is worldly belongings. Therefore, Abai Kunanbayuly teaches: if "mine" dies, let him die, do not grieve for him, think about what spiritual heritage you can leave to the next generation, in a word, be a citizen, a person, not a pen. Therefore, Abai Kunanbayuly teaches: "don't be sad about if "mine" dies, just let it so, think about what spiritual legacy you are leaving to the upcoming generation, briefly, be a citizen, a human but not a slave. And Zh. Aimaurov mentioned: "the ultimate goal of education is to give the power that contrib-

utes to the convenience of a person around nature and society", and the well-known Turkic poet M. Zhumabayev: "child education means upbringing a person who is able to deal with the environment intelligently and methodically. To educate a person who stands for solving life important issues, who sacrifices on the path of honesty, and in short, who can be a necessary member of the human world. In order to make a child such a person, the educator should spend all his strength and knowledge and be able to teach without getting tired".

In conclusion, the concept of a virtuous person in the heritage of Al-Farabi and Turkic Scholars, it is necessary to mention such humane qualities as friendly, strict on enemies, loyal to his friends and etc. Due to these features, our nation respected the people and turned their bravery into a legend who defended the country.

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