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POETRY IN THE WORK OF THE MEDIEVAL POET M.H. DULATY «TARIKH-I RASHIDI»

Abstract. The article tells in detail about the work of the public figure, the first Kazakh historian Mohammed Haydar Dulaty. Various genres were explored that were written in the direction of poetry in the famous work of the thinker and scientist «Tarih-i Rashidi» («The history of those who are on the way to the Almighty»). Also, poems written in the rubai genre are analyzed in depth.

Each of them is differentiated from a meaningful, artistic point of view.

Rubai is a one-syllable type of verse. The peculiarity of the genre is that even one verse has a deep meaning. Ancient philosophers, sages, and ruling bi-orators conveyed their wise thoughts through this genre. The article focuses on the etymology, and specifics of the development of this genre. Poems by M.H. Dulaty are systematized by content in several forms and examples are given, and his poems by construction, content, meaning are also analyzed in depth. Many literary genres are reflected in the classical work of the great scientist. Absolutely each of the works will give a person joy and warmth. The poetry itself in this work of the poet is partially divided into several contents. Rubayats of M.H. Dulaty are written in two big motifs. The first motif is philosophical, the second is lyrical. The article provides a comprehensive analysis of these areas.

Keywords: poetry, genre, quatrain, rubai, arafat, bayit, poem, chronogram.

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Орта ғасыр ақыны М.Х. Дулатидің «Тарих-и Рашиди» шығармасындағы поэзия

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Аңдатпа. Мақалада қоғам қайраткері, қазақтың тұңғыш тарихшысы Мұхаммед Хайдар Дулатидің шығармашылығы туралы жан-жақты айтылады. Ойшыл ғалымның әйгілі «Тарих-и Рашиди» («Хақ жолындағылар тарихы») еңбегіндегі поэзия бағытында жазылған түрлі жанрлар зерттелген. Төрттаған (рубаи) жанрында жырланған өлең шумақтары терең талданады.

Әрбір өлең мазмұндық, көркемдік тұрғысынан сараланады.

Рубаи – бір шумақты, уезін өлшеммен жырланатын өлең түрі. Жанрдың ерекшелігі сол – бір ғана шумақта үлкен ой, түйінді тұжырым жатады. Байырғы философтар, данышпандар, ел билеген би-шешендер өздерінің даналық ойларын осы жанр арқылы бұқараға жеткізіп отырған. Мақалада осы жанрдың этимологиясына, даму ерекшелігіне назар аударылады. Осы жанрда жыр жазған М.Х. Дулатидің өлеңдерін мазмұнына қарай бірнеше түрде жүйелеп, мысалдар келтірілген. Ақын өлеңдері құрылысына, мазмұнына, мағынасына қарай терең талданған. Ұлы ғұламаның классикалық туындысының ішінде көптеген әдеби жанрлар көрініс тапқан. Қай жырын алсақ та, адам жанына жылулық сыйлар, көркем жырлар. Ақынның аталмыш шығармаларындағы поэзияның өзі ішінара бірнеше мазмұнға, тақырыпқа, түрге бөлінеді. М.Х. Дулати рубаяттары үлкен екі сарында жырланған. Алғашқы сарын – философиялық, келесісі – лирикалық. Мақалада осы аталған бағыттар жан-жақты талдау тапқан.

Кілт сөздер: поэзия, жанр, төрттаған, рубаи, арафат, бәйіт, өлең, хронограмма.

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Поэзия в произведении поэта средневековья М.Х. Дулати «Тарих-и Рашиди»

Аннотация. В статье подробно рассказывается о творчестве общественного деятеля, первого казахского историка Мухаммеда Хайдара Дулати. Исследованы различные жанры, которые были написаны в направлении поэзия в знаменитом труде ученого-мыслителя «Тарих-и Рашиди» («История тех, кто находится на пути к Всевышнему»). Также, глубоко анализируются стихотворения, написанные в жанре рубаи.

Каждое из них дифференцируется с содержательной, художественной точки зрения.

Рубаи – односложный тип стиха. Особенность жанра в том, что только в одном куплете заложен глубокий смысл. Древние философы, мудрецы, правящие би-ораторы передавали свои мудрые мысли через этот жанр. В статье обращено внимание на этимологию, специфику развития данного жанра. Стихи М.Х. Дулати систематизированы по содержанию в нескольких формах и приведены примеры, также глубоко анализированы его стихи по построению, содержанию, смыслу. В классическом произведении великого ученого нашли отражение многие литературные жанры. Абсолютно каждое из произведений подарит человеку радость и тепло. Сама поэзия поэта, писавшего в данном жанре, частично разделена на несколько содержаний. Рубаяты М.Х. Дулати написаны в двух больших мотивах. Первый мотив – философский, второй – лирический. В статье дан всесторонний анализ указанных направлений.

Ключевые слова: поэзия, жанр, четверостишие, рубаи, арафат, байит, поэма, хронограмма.

Introduction

The son of the 16th century M.H. Dulaty (1499–1551) was a public figure, a scientist-thinker, and the first historian of our people. «Muhammad Haidar Dulaty is a great reformer, activist, writer, poet, and scientist who stood at the origins of the development of medieval Eastern civilization on a par with Zahiraddin Muhammad Babir. Thus, we must recognize the great science and assess his place in the history of mankind» [1, p. 3]. In his famous work «Tarikh-i Rashidi» («The history of those who are on the way to the Almighty») there was a detailed, full-scale speech about the history, ethnography, and geography, literature and culture of the peoples of Central Asia in the 14th-16th centuries. In this literary memoir, M.H. Dulaty very pithily describes the historical circumstances in several states: Kazakhstan, Kyrgyzstan, Iran, Afghanistan, East Turkestan, India, Kashmir, gives a lot of facts concerning traditions, ethnography, the state structure of the people living there. This work is currently the best classical work of several languages – Tajik, Persian, Turkic, as well as Kazakh people in Persian. M.H. Dulaty wrote this work in Kashmir around the years 1544–1546. It includes two large sections. The work is considered a literary and artistic, historical work. «Any historical work not only artistically illustrates the path of a nation but also reflects traditions, spiritual essence, language, culture, specifics of the use of words, the art of war, relations with each other, types of games, nature, etc.» [2, p.138]. The work is full of poetry.

If we talk about the poetry underlying our work, then many literary genres are reflected among the classical works of the great scientist. The poetry in this work of the poet is partially divided into several contents, themes, and types. For example, the following genres can be distinguished in the noise: rubai (tortagan) four lines, bayit, poem, praise (sano), nazim, shastit, chronogram (abjad), one-line poem, etc. And there are also winged words written in rhyme.

According to the content, M.H. Dulaty's poems can be systematized as follows:

- About the Islamic religion;
- about the attractiveness of nature;
- about the joy of life;
- about love, friendship;
- praise the kings, the rulers of the country;
- philosophical and educational poems;
- poems from the battlefields, i.e. the poet created lyrical, philosophical, didactic themes.

The talented poet sang each verse with all his soul, with a great love for poetry. Moreover, the poems written on these topics do not cease to excite the reader. The themes are eternal.

In the process of researching and studying the issues, the poet's stanzas are analyzed and the methods of explaining their meaning are considered.

Research methods

In the research work, a comparative analysis of the poems of M.H. Dulaty was used. Poems published in all genres were taken as a basis. Poems of the poet are never sung in only one direction. Often it is added to the poem in a «mixed» state. In the work, there is also a cruel war and a peaceful day, and eternal love and carefree happiness. Sometimes there are ups and downs. If we are talking about the unreality of life, then importance, significance is put forward. He is sometimes an optimist, and sometimes falls into pessimism. Such a changeable mood is characteristic of all creative people. In the course of the study, many of the poet's poems were analyzed from a relative point of view.

Results and discussion

In terms of content: Sufi genres, that is religious, nature lyrics, poems dedicated to love and friendship, memorable psalms from the battlefields, praising psalms to kings and rulers, and much more. In the work of the scientist «Tarikh-i Rashidi» four poems were presented, which attracted

attention with their picturesqueness. We would prefer that the poet's quatrains were conventionally called rubai, because that's what the quatrains were called in the work.

According to the encyclopedic reference about the genre of Rubai is «Rubai, rubayat, quatrain (Arabic four lines)». A type of lyrical verse was widely used in Eastern poetry in the oral works of the Arab, Persian, and Turkic peoples. Rubai consists of four lines, the rhyme is a b a or a a a b, sometimes one word is repeated after each rhyme. Rubai expresses one thought, contained in the content and completed» [3, p. 491].

M.H. Dulaty sang the rubai in the genre of Sufism in the chapter of «Tarikh-i Rashidi» called «Kyzyr Khan ibn Tolyk story about the first period of Temir Khan's life». In this quartet, the poet prayed to Allah and even spoke:

«Hey, Allah, if you want to save me, save me from the sin!

Tightly button the lid of the evil in the body.

I'm looking for your support and assist,

Save my heart from troubles and grief!» [4, p. 94] - he asks the Creator for his advice. And to let the earthly army not show the reproaches of the main lenders, but asks with all his heart and soul to direct the path without misleading.

«Promising, swearing, not in vain, Do not play with the double-edged sword of Allah» [3]. In this poem, the poet takes as a basis the principle of «the promise is the word of God».

In the chapter «The story of the first period of the life of Kyzyr Khan, the son of Togyz Temir Khan», Myrza Haidar again appeals to the Creator with a request and a wish:

Hey, Allah, none of the people will make me an enemy,

There is no mercy in this world, no rage.

May my heartbreak, Lord,

The only desire: whatever you give, whatever you do unfairly [1, p. 125] - we see in the lines of the rubai sung in the true Sufi motif.

He speaks of his boundless love for the Creator and once again emphasizes that everything except Allah is in vain:

One day everything disappears in this world,

Nothing comes back,

Only eternal Allah does not die in this world.

M.H. Dulaty wrote not only in the Sufi rubai genre. He wrote about everything that a person experiences in his life, his difficulties, and his joy. The poet's skill in writing rubai is the ability to subtly and attractively convey human psychology.

«This is a great difficulty of fate and life,

A human puzzle that has never been solved.

In the absence of the thought that always came to the heart, suddenly,

If you say it's not enough, a hundred more disputes will be added to your head» [4, p. 207], then the gift of hope and joy is a thousand times greater than in the mouth.

We will wail like birds from the path of this falsehood,

It's better if you don't understand the key of the country and solve it.

If the heart knows that it is stained,

I suffer the pains of the stain after stain - he insists that life is fleeting and that it is better to pass it without leaving a stain on the heart in that short life. We understand the reference to the rubai in the stanza with philosophical undertones. Since the word «Rubai» means 'four lines', it consists of four «mysra». According to the scientist I. Zhemeny: «The first, second, and fourth verses sound similar. If the third verse of the rubai is combined with other verses, the melodiousness of the rubai will naturally increase». [5, p. 161].

Unbearable injustices and abuses in that worldly life are unimaginable. He writes about the infidelity of people and the hardships he suffered from them, and adds it to the poem. He said: «It is a time of cruelty from the enemy, I have been humiliated by him, and I have not found a friend in

the world» or «There is no such thing as a friend in this world, and those who seek pure transparency from him will not be successful» [3] - sings with their poetic heart their grief from people.

Poets who pay attention to every beat of their heart never get tired of looking for a spiritual companion. This verse of the poet proves it:

Let my lips never stop talking about you
Let your voice full of hope be my confidant.
The treasure of your heart is your kind word,
Let my whole soul listen.

He is frustrated and suffers from people who only care about material conditions, and he includes it in his poems. He does not get tired of looking for a spiritually rich person. The poet M.H. Dulaty expressed his anger and grievances:

«To the mind that cannot meet you,
Is it okay if I call my tear is a ruby?
Some people do not understand the truth of the heart,

I can say that my tears stream down face when you cried [4, 484 p.] - he stated with these lines. It is known that if the poet continues to be disappointed in life, if he is driven by pessimism, he will become exhausted and his light will go out. It is like a lamp. Sometimes it's a mess, and sometimes it's a rush.

The poet M.H. Dulaty also gives up on disappointment and indulges in lofty feelings. In such moments, he becomes a great lyricist. In the chapter «Description of Kashmir» of his mentioned work, there are points of looking for the elements of beautiful nature in man. He compares the nature of his beloved with the beautiful flowers in the nearby garden. In one stanza, the beauty of Kashmir is described from all sides. «The water like the water of a flower does not flow in all directions, its soil is as coarse as the soil of heaven» - he described the watery and bare earth with beautiful and rich colors.

The four-line poem is a very convenient genre for giving advice, wise thoughts, and summarizing conclusions. The writer, who has seen a lot in his life and has a lot of experiences, told the young generation some wonderful thoughts through this four-line poem. Advice and words of wisdom are written through Jauhar Zhyr. The poet's verse about friendship is also found in the work:

Even if you hurt him, he does not your apologize.
Even if he does it, he will never make it a duty.
In support of your request, I would like to say:

You need to find a friend who does not expect extra work - he glorifies honest friendship. M.H. Dulaty rubayats are performed in two big verses. The first motive is philosophical, the next is lyrical. In the philosophical motive, the painful actions of many lives are sung, in the lyrical - the connecting force of nature and man, as well as a subtle feeling.

Another topic written by M.H. Dulaty is about religion. Being a religiously literate person, he was deeply interested in the purity of Islam, its conditions, and principles. «Religion clearly states that for the purity of Islam, there is only one God, the need to worship only God, and any kind of preaching of false religion leads to disbelief. It can be seen from the issue of religion that Dulaty is a great statesman. Dulaty is a well-educated person, a real religious scholar. He made a great contribution to Islamic civilization with his works» [4, p.36]. From his poems, one can draw attention to his boundless love and respect for God. There are lines of verses not only about the Prophet himself but also about his followers surrounding him. For example, about Ali ibn Abu Talip, the continuer of the path of the descendants of the batyrs (heroes), who achieved the high status of the Kurgan of the country:

The heir of Muhammad, whom God loved from the beginning,

The Prophet's confidant was undoubtedly Ali.
It's like a new day in front of me
He would be born from the fourth heaven.
Science and knowledge, the ore of honor was broken,
Hazrat Ali, the man born of a lion, is now standing - he says that.

He expresses his invisible love for the Creator. He adds in his poem that human beings are helpless and poor before God:

Foolish and wretched I was,
I can't find words to praise God.
The beat of my heart is God's intercession,
I am happy with your hadith if I put it on (Bayit)

And:

When I am pressed, O God, you are the refuge of all,
He asks for your intercession and forgiveness.

One drop of your gratitude is enough,
To wash away his sins, slander and guilt. (Poem)
The invisible that cannot be reached by the path of one mind,
After all, there is no unseen in this world except the Truth. (Poem)

The poet is not tired of saying that there is no power enough against to God. When thinking about God, the poet's heart is crushed. It also promotes the infinite love of all creatures for God. All creatures on earth continue to exist only if God is their partner. They say that all power is in the hands of God. No matter who has power in the world, he is weak and weak in front of God. For example:

Even if this sea of the world is full of nahars*,
Even if the mountains and fields are full of sharks (leopards),
My great majesty God is there, nothing happens.
Not a single strand of his hair will be lost. (Poem).

Comment:

* shark, crocodile

He also wrote that God is too powerful, and whoever opposes him will be severely beaten:
I will blow out the candle lit by God -
Every man's beard will be burned by fire. (Bayit).

In addition, in this one-line poem, he says that everything is powerless in the presence of God's love. The poet's sincere desire for God shines through all his verses.

The light of God's love does not become a dwelling place. (One-line poem).

Again:

In the one-line poem «Sorrow or healing, everything is good from you», God glorifies that every gift given by God, even if it is sorrow, is a good deed.

It is known that he always destroys disbelief with the path of truth.

In fact, the eyes of a Hanafite whose religion is perfect cannot be destroyed.

The poet does not get tired of talking about the religiosity, and purity of Islam. «I don't want you to know that I can't», he said.

The poet claims that «a promise is the word of God». You promised you promise that you will definitely do «what is said is equivalent to a shot»:

If you are able, stay away from promises and oaths.
Do not put your hand to your sword to oppose God.
They will be thrown from the cliff, you will be helpless,
It will take your life if you break your oath one day . (Rubai).

Everyone is helpless before death. There is no doubt that he remembers Allah and prays when his soul is very depressed or when he is faced with a great misfortune. The poet successfully

conveyed the time when humanity thought of God and asked for forgiveness for his sins during the time of tragedy:

The world trembles in fear of you,
He confesses his humanity in front of you.
At the moment of surrender, think again,
What other lust is there in this world?!

The poet's religious verses (bayit) are also numerous. The genre of the verse we are going to talk about is a poem with independent meaning consisting of two lines. This is a type of verse composed of two lines, a double stanza in the poetry of Arabic, Persian and Turkic languages. It is said that the thought is more concrete. This is the main trick of making stanzas in Eastern poetry.

Such poetic forms of the East as gazelle, Qaeda, masnavi, rubayat originate from bayit. In his work, the poet M.H. Dulaty gave a commentary on the word «bayit». M.H. Dulati's work «Tarikh-i Rashidi» used a lot of double lines. Noises attract with their picturesqueness, engraving, and depth. The poet's bayits often have the character of thanksgiving to Allah, and repentance, i.e. many of the poet's poetic lines are found in a religious genre. So the author of the first book:

His light is like a ray of the sky of angels,
His glory is like the Supreme of the Heaven.

The head of this world, crowned by the prophets,
He is the keeper of the world under his authority, and he is the keeper of paradise - he expresses his love for God in a song. Along with praising God and repenting, he did not forget to sing about the prophets.

O Jesus, you came with good news,
But God gave you the holy breath that will give the life
And also,
He perfected the bright day of Islam,

All Muslim ruler was aghzam Omar - saying that «May the peace and gratitude of Allah be upon the grandsons of Rassul (prophet), who were like the twin brothers of the Prophet, and may the Creator give thanks to the close brothers of our Prophet, the master of the world, who suffered from the machinations and cruelty of the enemy». Bayit:

I wandered the world for the sake of religion.

A thousand thanks and prayerful greetings to the two brothers* (**the two brothers are referring to Assan and Ussen, the grandsons of the prophet**) – he said.

In his work, the great poet offered the reader valuable information, data and facts. For example, it is said about the Prophet: «The first and last perfect and scholar of scholars [our prophet], who is worthy of the commandment of the Creator, the beginning and the end of this [light] world, who is perfect at the beginning and end of the world, [our prophet], who was able to spend an hour of his life for justice is considered equal with the result of 60 years of worship. Bayit:

From the bottom of his heart, looking for justice,
«Prophecy is about to knock on the door».

The poet says in chapter 41 of Tarikh-i Rashidi ("Abstract from Tarikh-i Jahangushay"): "One thing is clear: whoever obstructs the religion of the Prophet and the way of Sharia of Muhammad, never wins. And every person who kept his tradition even if he did not follow his path, the prosperity and status of every person was increasing day by day. Bayit:

Who tries to turn off the lamp lit by Allah –
«That one's beard will be on fire», he finished in two ways.

In every work of M.H. Dulaty, one can immediately see the firmness of religion, and boundless love for Allah. Even he called for the religion of the people around him and promoted adherence to Islam. This is evidenced by the chapter «the author's journey to Tibet and the events of

those days» (chapter 93): «I set off at the end of the month of Zu-l-hijjah of the same year [938] (August 2, 1532). At the beginning of the month of the trip [939] (September 2, 1532), I reached Nubra, subordinate to the Tibetan Velayat. Having sent a man to all his regions, I called the country to a mass religious.

Bayit:

The whole country appealed to the religion of Muhammad,

Happy is everyone who believes in him and receives nourishment, - he completes his words with a blessing. We can clearly see his gratitude to God in this verse:

It's true that I suffered from other misfortunes.

I was dead, but Allah gave me life again by making me alive, he gathers a special spirit and takes wings through the power of poetry. Our commander-in-chief did not forget God even for a moment in his happy and sad moments. He praises God, repents and gives thanks. People are encouraged to submit to all difficulties and be thankful only to Allah.

Fasten the belt of worship,

Served without breaking the tradition of the country.

Nothing happens by itself in this world.

Dominion and victory are supported by God himself.

Myrza Haidar asks with all his heart and soul that our grandfather, even if he shows the cruelty of the hard-headed people on earth, will guide him on the right path without going astray. He asks for forgiveness not only for himself but for all mankind:

God, God, Oh, God! We made mistake,

Don't punish us, we are what we did.

A special respect and devotion to God is reflected in the stanzas: «Do not make a promise, take an oath, and do not let it be in vain, and do not play with the double-edged sword of God». In these lines, the poet seems to take the principle that «Promise is the word of God» as the main basis.

If you're headed for heaven

And they would go to Hell, which means the balance between the sins committed by human beings and their rewards. It is clear in two ways that if a person does not indulge in any evil in front of God, he will go to the paradise, and if he does not do good, he will go to the hell.

Conclusion

In conclusion, rubai genre is a genre that requires compactness and artistry. According to researcher Aminov's opinion about rubai, rubai are short philosophical treatises or poems that require consistency, clarity and compactness, which do not create tautology. It is a small, deep genre, which includes the most artistic patterns in folk creativity. This genre puts a thought in just four lines and creates a big meaning and public opinion in these four lines.

The rubayats of M. Kh. Dulati are sung in two big verses. The first poem is philosophical, the next is lyrical. As the name suggests, he wrote about philosophical thinking and development of public and social issues in life in four ways. In his lyrical stanzas, he added love and feelings, honesty and common sense to the song. The poet's stanzas in this direction are numerous. His deeply philosophical and emotional lyrical poems cover various topics.

There are few poets who did not rely on Rubai genre in their works. The artistry, idea, and content of the genre sung by the Far East resins have impressed from ordinary readers to researchers. The rubai genre is an understudied genre. The genre was created by scientists such as N.G. Leontiev, A. Aminov, E.E. Bertels, A. Haytmetov, T.Kovalsky, M.K. Khamraev, I. Jemenei and was used as a basis for their scientific works. This genre is often encountered in the works of M. Kh. Dulati. In his work "Tarikh-i Rashidi" there are many poems on the above-mentioned topic. The poet did not write poems in only one genre, he wrote poems in many directions.

The number of verses found in the works of the poet is very large. Lyrically, and philosophically written bayits are a big topic in themselves. The content of the poem called "The

Twin Road" also attracts attention from an artistic point of view. Many researchers know and appreciate Mirza Muhammad Haidar as a historian, although some of his works show his poetry as well. As mentioned above, the author's work "Tarikh-i Rashidi" contains poetry.

He compiled the historical conditions of that period with verses. Hence, Mirza Haidar's poetry will definitely need to be studied in the future. The creativity of the historian, poet, public figure will require a lot of research in the future. The poet, who wrote poems in various genres, still has many unexplored works. Its study will take place in the coming days.

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