

## **SPIRITUAL THEMES AND POETIC STYLE COMPARATIVE ANALYSIS IN YASAWI AND BLAKE'S WORKS**

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**Abstract.** This article is a comparative analysis of the works of Ahmed Yasawi, a representative of the Kazakh literary tradition, and William Blake, a great poet of the English Romantic school. The study aims to identify common spiritual themes and artistic strategies in the works of these two poets, as well as to search for possible interrelations in their poetic styles.

Both poets address deep spiritual issues such as love, mysticism, and the meaning of human existence. The analysis identifies unique traits and similar motifs in Yasawi and Blake's work, demonstrating how they use artistic techniques to express their philosophical beliefs.

The article helps readers a deep dive into the world of Yasawi and Blake's poetry, revealing the common themes and symbols that permeate their works. Not only are the texts themselves analyzed, but also the context in which they were created, reflecting the influence of cultural, religious, and philosophical factors on their work.

The study intends not only to broaden our understanding of Yasawi's and Blake's poetry, but also to emphasize the universality of the themes addressed by the literature of different cultural traditions. It invites readers to immerse themselves in a world of mysticism, love, and spiritual quest, providing new keys to interpreting the works of these outstanding poets.

Methodological approaches such as textual analysis, comparative analysis, semiotic analysis, literary review and critical theory were used throughout the study.

The comparative analysis of the works is a relevant study that enriches cultural dialog and reveals the deep spiritual aspects of their works that are relevant to the contemporary global context.

The study of these authors works has practical value for a deeper understanding of cultural and spiritual contexts, as well as theoretical value by providing a basis for a broader discussion of the influence of literature on intercultural dialog.

**Keywords:** comparative analysis, spiritual traditions, intercultural dialog, poetic style, symbolism, cultural interaction, Sufism, romanticism, Yasawi, William Blake

### **Basic provisions**

In the study of comparative analysis of Ahmed Yasawi and William Blake works, the main points are derived from the highlighted aspects of the diversity of spiritual themes and styles in their works. Analyzing the symbolism of both writers, both similarities and uniqueness of using symbols to express deep philosophical and spiritual ideas are emphasized. The influence of cultural traditions and religious contexts in shaping the unique features of their works is asserted. Additionally, the question of the contemporary relevance and meanings of Yasawi's and Blake's

works, as well as their contribution to intercultural dialog is raised, which forms the basis for further reflection and research in the field of literary and cultural studies.

### **Introduction**

In modern literary study, there is a tendency to compare the work of different writers from different cultural and historical contexts in order to identify common spiritual and artistic aspects. This article is devoted to a comparative analysis of two prominent literary figures, Ahmed Yasawi and William Blake.

Our attention is focused on the variety of spiritual themes and poetic styles inherent in each of these authors. In the context of a comparative approach, we seek to identify similarities and differences in the symbolism used by Yasawi and Blake to express profound philosophical and spiritual ideas. Special attention is paid to the influence of cultural traditions and religious contexts in shaping the unique features of their works.

This study not only provides an immersion into the aesthetics and metaphor of both authors' works, but also reveals their relevance to the contemporary reader and their significance for intercultural dialog. The philological approach of the article includes an analysis of linguistic and literary features, elucidating the semantic nuances and structural elements that give Yasawi's and Blake's works their outstanding individuality. Thus, this study aims to broaden the understanding of the literary heritage and contribute to the discourse of the international literary studies community.

The purpose of this study is to conduct a comparative analysis of Ahmed Yasawi and William Blake works in order to identify similarities and differences in spiritual themes and poetic style, and to highlight the influence of cultural and religious contexts on their works. To achieve this goal, we conduct a literature review, choose a methodology, conduct a detailed comparative analysis of the works, discuss our findings, and formulate conclusions. The approach aims to reveal not only the individual characteristics of Yasawi's and Blake's works, but also to identify common themes and symbolic elements, and to comprehend their meaning in the context of intercultural dialogue and contemporary reception.

A comparative analysis of two geniuses works provides valuable insights and advantages. First, it reveals the unique traits and style characteristics of each writer, emphasizing their individual contributions to world literature. Second, comparison opens up the possibility of discovering similarities and differences in spiritual themes, which contributes to a deeper understanding of universal values and cultural contexts. Such an analysis also contributes to an in-depth understanding of the influence of cultural traditions on creativity and reveals universal aspects of literary art. Finally, the comparison of Yasawi and Blake sheds light on cross-cultural interactions, contributing to a richer dialog between different literary traditions and enriching the cultural heritage of humanity.

By comparing the works of each nation, we are convinced that literature is interconnected. This is what Cesar Dominguez says in his book: «Literatures come into contact with other literatures because either some readers have put them in contact (a bi- or pluri-literary reader, the equivalent of a bi- or pluri-lingual speaker),

or some mediators have deliberately promoted such contacts (literary translators, for instance) [1, p. 7].

The choice of Ahmed Yasawi and William Blake works for comparative analysis is due to several factors. First, both writers represent significant literary traditions of their cultural contexts: Yasawi is an influential poet and thinker in Turkic literature and Islamic philosophy, and Blake is a prominent poet and artist of the Romantic era in English literature. To prove it, we can cite the opinion of the following authors as an example. For example, E. F. Mammedova-Kekech mentioned in her article that Ahmed Yasawi is one of the scholars of the Turkic world who left a trace in the history of literature. Researchers evaluated his work «Diwani Hikmet» from the literary-historical point of view and came to the conclusion that it is a precious heritage of Turkic peoples [2, p.111], and about William Blake Changjuan Zhan wrote in his article that he was a versatile poet, playwright, painter, engraver and publisher. He was the most independent and the most independent and original Romantic poet as well as painter and engraver of the eighteenth century [3, p.1610].

Secondly, both authors have unique styles and expressive means, and their works are marked by deep philosophical and spiritual aspects. Comparing these two writers provides a unique opportunity to examine the influence of cultural and religious contexts on their work, and to discover similarities and differences in their approaches to expressing profound ideas.

Thus, the choice of Yasawi and Blake is justified by their importance in literature, their diversity of styles and themes, and their potential for broader cultural and philosophical analysis.

This comparative approach will help us to better understand the similarities and differences in Yasawi's and Blake's works, as well as broaden our understanding of the universal themes that literature from different cultural traditions addresses.

### **Materials and methods**

In this paper, a number of research methods are used to comparatively analyze Ahmed Yasawi and William Blake works. Literary analysis allowed for an in-depth study of the texts, highlighting the structural, stylistic and linguistic features of each work. Semiotic analysis focused on uncovering the meaning of symbols and metaphors, as well as their cultural connotations. Cultural analysis included the study of the influence of cultural, historical and religious aspects on the work of both writers. Comparative analysis of styles and themes revealed common features and individual characteristics in the poetic language of Yasawi and Blake. Historical and literary analysis helped to take into account the context of the time in which the works were created. Comparative analysis was used to highlight common and unique elements in the work of both writers, and to analyze their interaction within a common literary task. These methods interact to provide a comprehensive view of Yasawi and Blake's work and a deep understanding of the cultural, philosophical, and artistic aspects of their literary heritage.

Critical analysis of works requires careful consideration not only of their artistic merits, but also a discussion of potential limitations or weaknesses. Evaluating the structure, style, and subject matter of each author involves identifying not only

innovative and original features, but also possible aspects that could have generated debate or alternative interpretations. Critical attention is also directed to issues of interpretation of symbols and metaphors, as well as to the role of cultural factors in shaping the literary heritage. An important element of the critical analysis is the comprehension of the influence of time and circumstances on the work of both authors.

### **Results and discussion**

Hoja Ahmed Yasawi was the founder of the Turkic branch of Sufism, a thinker, the first talented poet who wrote his works in the Oghuz-Kipchak dialect, and William Blake was an English poet, painter, engraver and one of the brightest representatives of Romanticism. Blake is known for his versatile talent and creative unconventionality. His work spans a wide range of genres, including poetry, prose, illustration, and engraving. Both of them, being poets of two eras, had common themes. Sufism and Romanticism represent two different cultural and philosophical contexts, but there are certain parallels and influences between the two movements. Romanticism and Sufism both incorporate elements of mysticism, imbued with a desire for spiritual knowledge, inner transformation, and the comprehension of mysteries. This is discussed by Alekseev P. B in his dissertation: «The desire to cognize existence with the help of mysticism, i.e. by revealing «hidden meanings», is a natural ground for symbolization and desymbolization of world models. In general terms, this corresponds to the poetics and philosophy of «secondary styles», when such artistic systems as Baroque, Romanticism, Sufism «identify the actual reality with the semantic universe, i.e. give it the features of a text, divide it into a plan of expression and a plan of content, into observable and comprehensible areas» Being in this case is perceived as a text written in the prey time by some higher forces (God). Hence the desire to comprehend the language of this text, to decode the very essence of its message, to position oneself within its limits» [4, p.13]. From this quote, it can be concluded that the theme of Sufism and Romanticism can be viewed with a similar approach based on the pursuit of knowledge of being through mystical experience. The two movements represent ways of perceiving the world and understanding its meaning, where symbolization and desymbolization play an important role in expressing deep philosophical and spiritual ideas.

Although the contexts are different, both traditions are united by the desire to explore the mysteries of the spiritual world and to know higher truths through mystical experience, and it is possible to identify several commonalities in the context of the mystical dimension.

Table 1. Common features in the context of the mystical dimension

<b>Inner Experience</b>	
<b>Sufism</b>	<b>Romanticism</b>

Sufism believes that true knowledge of God can be achieved through inner experience and mystical experiences such as meditation, zikr (repeating God's name), and states of ecstasy.	The Romantics also emphasized the importance of inner experience, rapture, and mystical experiences, especially in connection with nature, art, and love.
<b>Oneness with the Supreme</b>	
One of the goals of the Sufi path is union with God, which can occur through self-denial, love, and immersion in spiritual practices.	Romantics also sought union with higher powers, whether with nature, the cosmos, or the inner world.
<b>Love and Ecstasy</b>	
Sufi poetry often uses metaphors of love to express the relationship between man and God. Ecstatic experiences in the moment of intimacy with God play an important role.	Romantics, also, expressed rapture and love through their works, and sometimes used mystical imagery to convey deep emotions.
<b>Mystery and Symbolism</b>	
Sufism often operates with symbolism and allegories to convey spiritual truths and to work with the mysteries and symbols of the inner world.	Romantics also used symbolism and allegories to express their ideas, creating mystical and mysterious images.

Let us make a comparative analysis of Yasawi's 30th Hikmet (Heaven and Hell) and Blake's work (The voice of the Devil):

Table 2. Comparison of two works

<b>Yasawi's 30th Hikmet (Heaven and Hell)</b>	<b>Blake's work (The voice of the Devil)</b>
<p>Heaven and Hell got into an argument,  Hell says, «I am better, I have Pharaoh and Haman»  Heaven says, «What are you saying, you know nothing having  Pharaoh and Haman for I have Yusup and Kangan»  Hell says, «I am better having meagre servants with me  Wearing burning chains and shackles round their neck»  Heaven says, «I am better having the prophets  The prophets have the Holy Spring, spirits and heavenly maidens»  Hell says, «I am better having the mean and stingy,  because the mean and stingy are waiting for their burning agony»  Heaven says, «I am better having righteous servants.  The righteous are waiting for the gifts to arrive»  Hell says, «I am better as I have slaves and evil ones.</p>	<p>All Bibles or sacred codes have been:</p> <ol style="list-style-type: none"> <li>1. That man has two real existing principles, viz., a Body and a Soul.</li> <li>2. That Energy, called Evil, is alone from the Body; and that Reason, called Good, is alone from the Soul.</li> </ol> <p>That God will torment man in Eternity for following his Energies.</p> <p>But the following contraries to</p> <ol style="list-style-type: none"> <li>1 Man has no Body distinct from his Soul. For that called Body is a portion of Soul discerned by the five senses, the chief inlets of Soul in this age.</li> <li>2 Energy is the only life, and is from the Body; and Reason is the bound or outward circumference of Energy.</li> <li>3. Energy is Eternal Delight.</li> </ol>

<p>The evil ones serve the potions and poisons for free»  Heaven says, «I am better I have spiritual scholars.  Scholars have only verses, Qur'an and hadith in their thoughts» [5, p.46].</p>	<p>Those who restrain desire, do so because theirs is weak enough to be restrained; and the restrainer or reason usurps its place and governs the unwilling.    And being restrained, it by degrees becomes passive, till it is only the shadow of desire [6, 13].</p>
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In terms of the theme of Heaven and Hell in Ahmed Yasawi's hikmet and William Blake's text, the two works deal with the issues of spiritual values, good and evil. Yasawi's hikmet raises the issue of the opposition between heaven and hell, discussing what makes each of these places «better». The elements of righteousness, zikr (remembrance of God) and service to God are presented as attributes of heaven in Yasawi's context. On the other hand, William Blake's text philosophically examines the nature of good and evil by engaging the archetypes of the Bible and offering his interpretation, including the idea that limiting desires is weakness and that energy is the only life.

However, it should be noted that Yasawi's hikmet is more religiously oriented, while Blake's text addresses a broader philosophical context, including his own view of religious moments. A discussion of such texts can focus on how each author perceives issues of spirituality, good and evil, and how these perceptions are reflected in their literary style and philosophical beliefs.

The main themes identified in these works, Ahmed Yasawi's hikmet involves the opposition between heaven and hell: Yasawi explores the differences between heaven, where the righteous reside, and hell, where the unjust reside. Spiritual value: The hikmet raises the themes of righteousness, zikr (remembrance of God), and service to God, presenting them as spiritual values.

The work of William Blake describes about good and evil. Blake takes a philosophical look at the nature of good and evil, emphasizing that the limitation of desire comes from weakness and that energy is the only life. Religious Archetypes: The text incorporates archetypes from the Bible, providing its own unique interpretation of religious moments. Both authors address some common themes, such as spirituality, justice, and the opposition between good and evil. However, the approaches and contexts in which they address these themes may differ considerably. Yasawi is likely to emphasize aspects of Sufi mysticism and the value of serving God, while Blake may approach issues of good and evil in his works in a more philosophical and symbolic way using religious archetypes.

Thus, although common themes are present, the specifics of their treatment and emphasis may differ significantly between the two authors.

If the theme can be considered a commonality between the two works, the style of Ahmed Yasawi and Blake are quite different. Style is a specific way of expression of an author or artist, which is manifested in the choice of language, form, images, manner of presentation and other characteristics. Style is a means of conveying the individuality and uniqueness of a creative person.

In literature, style includes the use of vocabulary, syntax, rhythm, metaphors, allegories, and other literary devices. In the visual arts, style can manifest itself through technique, color scheme, composition, and other artistic decisions.

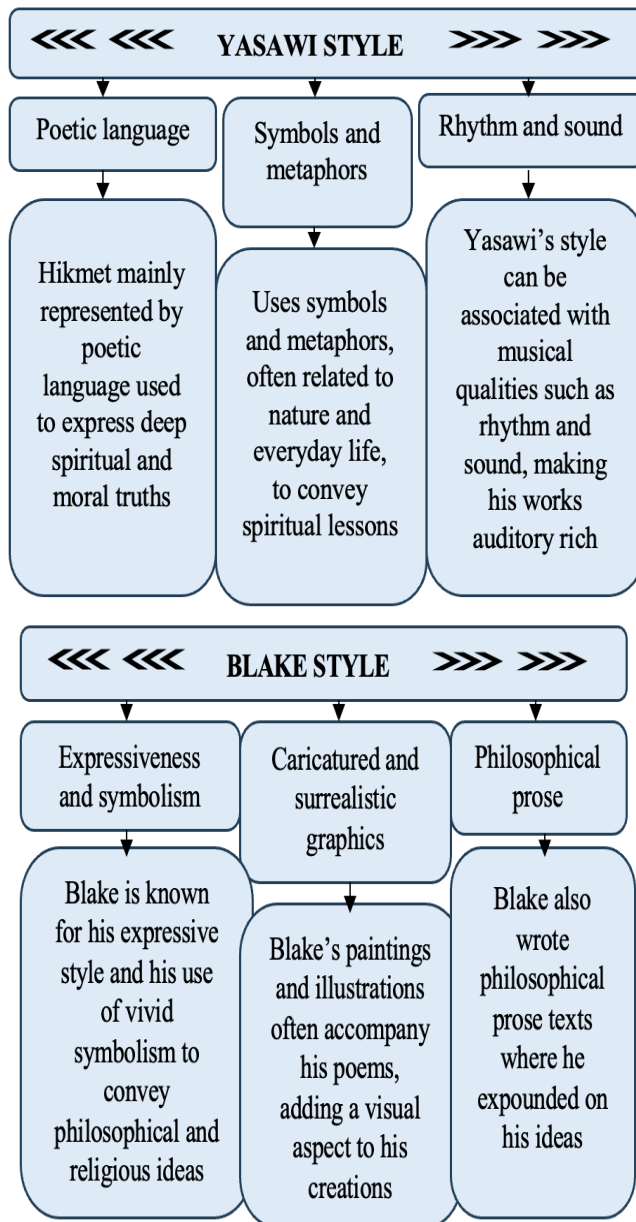
Style allows the author or artist to express his individuality, to convey the peculiarities of his perception of the world and to stand out among other creators. And readers can easily identify the style of different authors. As O. Karelova says: «Language is a necessary tool of the writer. Any expressed content any image created by the writer presupposes linguistic expression. This is the difference between literature and other types of art, for example, in music sounds in painting colors ...

The writer not only uses the richness of language, but also enriches it with new forms of applying the means that language gives him, these new forms become or may become in the future a common property that will be used by the speakers of a given language» [7].

They both have a unique style that reflects their particular views and philosophies. Yasawi uses poetic language with symbols of nature, while Blake combines poetry, illustration and prose to create a rich and expressive style.

The Yasawi verses portray a metaphorical dialogue between Heaven and Hell, using symbolic figures like Pharaoh, Haman, Yusup, and Kangan to represent contrasting qualities. Hell emphasizes oppressive rulers and torment, employing burning chains as a symbol of suffering. Meanwhile, Heaven highlights virtues like righteousness, prophets, and spiritual knowledge, contrasting with Hell's portrayal of the mean and stingy. The use of metaphorical elements underscores the broader moral and spiritual themes within the dialogue.

In Blake's work the metaphors and symbolism challenge established religious notions, presenting a perspective that embraces the unity of body and soul, celebrates energy, and questions the virtue of restraining natural desires. The use of energy, reason, and desire as symbolic elements contributes to a nuanced exploration of human nature and spirituality. Symbolic analysis of literature is a methodological approach aimed at uncovering the underlying meanings and symbolic elements used by an author in a work. Within this approach, we have emphasized a thorough investigation of symbols, metaphors, and other literary devices in order to identify their hidden connotations and their contribution to the overall semantic structure of the work. The analytics focuses on what images and symbols the author chooses to use and how they serve as a means of conveying deeper meanings and ideas, thus contributing to a fuller understanding of the literary text and its context.



Picture 1 – The style of both authors' works

Both authors were able to use as many stylistic units as possible in their works. By conducting a symbolic and metaphorical analysis of the given passages, we have achieved the following results.

Yasawi text utilizes metaphors and symbolism to represent contrasting aspects of Heaven and Hell:

**Pharaoh and Haman vs. Yusup and Kangan:**

*Metaphor:* Pharaoh and Haman may symbolize oppressive rulers in Hell, while Yusup and Kangan represent positive figures in Heaven.

**Burning Chains and Shackles vs. Holy Spring and Heavenly Maidens:**

*Metaphor:* The burning chains in Hell symbolize suffering, while the Holy Spring and heavenly maidens in Heaven represent spiritual abundance and joy.

**Mean and Stingy vs. Righteous Servants:**



*Metaphor:* Mean and stingy individuals in Hell may symbolize negative qualities, while righteous servants in Heaven represent virtuous and morally upright beings.

**Slaves and Evil Ones vs. Spiritual Scholars:**

*Metaphor:* Slaves and evil ones in Hell may symbolize servitude to negativity, while spiritual scholars in Heaven symbolize knowledge and devotion to sacred texts.

These metaphors and symbols contribute to the allegorical nature of the text, portraying a moral and spiritual contrast between Heaven and Hell.

Blake's text reflects metaphors and symbolism that challenge conventional religious beliefs:

**Body and Soul:**

*Metaphor:* The traditional view sees Body and Soul as distinct, while the alternative perspective rejects this duality, considering the Body as a portion of the Soul.

**Energy (Evil) and Reason (Good):**

*Metaphor:* The traditional notion associates Evil with Energy and Good with Reason, while the alternative perspective connects Energy with life from the Body and sees Reason as the boundary of Energy.

**Eternal Delight:**

*Symbolism:* Energy being eternal delight symbolizes a positive and life-affirming perspective in contrast to the traditional belief in eternal torment.

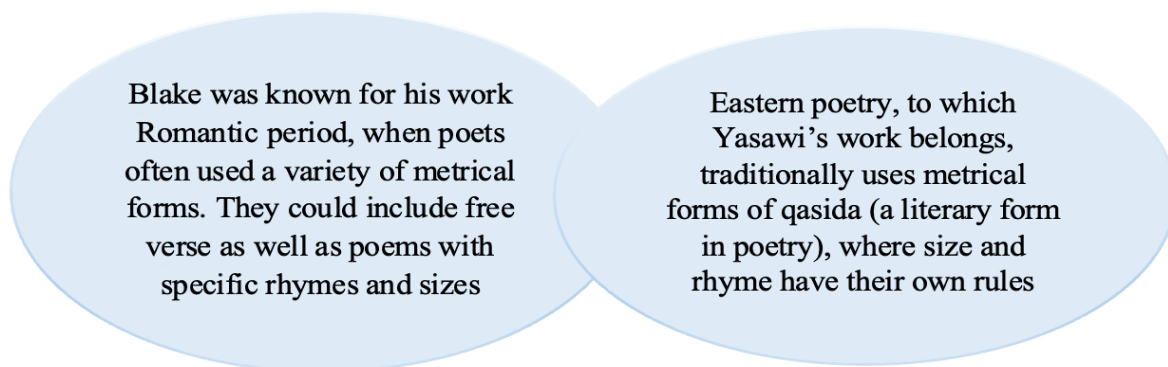
**Restraint of Desire:**

*Metaphor and Symbolism:* Desire is metaphorically linked to Energy, and restraining it is seen as a consequence of weakness. The restrained desire becomes passive, symbolizing a mere shadow of its original form.

These metaphors and symbols contribute to a nuanced exploration of human nature, spirituality, and the conflict between traditional religious beliefs and alternative perspectives.

Based on the analysis, we can see that William Blake, as a romantic poet, often resorted to symbolism to express his ideas and emotions. Symbols in his work often carry deep philosophical and spiritual meanings. Yasawi, on the other hand, is an outstanding poet and thinker in Turkic culture, where the use of metaphors and images is closer to the traditional style of oriental poetry. His hikmetas often contain images that serve as metaphors for spiritual and moral truths.

As for the structure of the works of both authors, the metrical features were different. While Yasawi wrote his wisdom based on a certain tradition (4-4-4, 3-4-3-4), Blake used different metric measures. A. Akhmetbek said in this regard: «Yasawi wisdoms usually consist of 12 syllables (4-4-4) [8, p.15]. On this matter, Suleimenova also said: «According to the sample, the rhythm of the poem in Yasawi's hikmet is characterized by its last stanza. The last strophe in the construction of hikmet is four-syllable and is constantly repeated [9, p.47].



Picture 2 – Structure of Yasawi and Blake's works

William Blake used a variety of metrical forms in his poetic works. He experimented with meter, rhyme, and structure of poems depending on his creative goals and the theme of the work. Here are some examples of metrical forms used by Blake:

«**The Tyger**»: Blake used a verse size of four lines (quatrains) in this piece. He created a powerful rhythm and rhyme scheme to express his ideas about the darker aspects of human nature.

«**The Lamb**»: Blake also uses four-line couplets in this poem, but with a softer rhythm and rhyme scheme. This creates a contrast with «The Tyger» and emphasizes the differences between kindness and aggression.

«**The Songs of Innocence and Experience**»: Blake often used free verse in this collection, playing with line lengths and rhythmic schemes. He sought to convey his ideas and emotions not only through words, but also through sound and rhythm.

Blake's «The Tiger» corresponds to Yasawi's hikmet in its four-line structure and there is a lot of repetition in the poem. Repetition is very common in Yasawi's wisdom:

Table 3. Yasawi and Blake's structurally relevant works

Yasawi's 30 th hikmet	Blake's «The Tiger»
Heaven and Hell got into an argument, Hell says, «I am better, I have Pharaoh and Haman». Heaven says, «What are you saying? You know nothing, Having Pharaoh and Haman, for I have Yusup and Kangan».	Tyger Tyger, burning bright, In the forests of the night; What immortal hand or eye, Could frame thy fearful symmetry?
Hell says, «I am better, having meager servants with me, Wearing burning chains and shackles round their neck».	In what distant deeps or skies. Burnt the fire of thine eyes? On what wings dare he aspire?

Heaven says, «I am better, having the prophets, The prophets have the Holy Spring, spirits, and heavenly maidens»	What the hand, dare seize the fire? [10].
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Through a comparative analysis of the works of the two great personalities, we have seen that their works, despite their diversity, reflect the quest for truth-seeking, spiritual awakening, and love of the divine in their unique cultural and literary contexts. Nevertheless, we have noticed that their works have the following similarities and differences, which we have endeavored to show in detail below.

Table 4. Similarities and differences of the authors works

Yasawi hikmet	Blake's work
<b>Similarities</b>	
<i>Spiritual and Religious Themes</i>	
Was a Sufi mystic, and his work is also imbued with spirituality and a desire for union with the Divine.	Often turned to religious and mystical motifs in presenting them in his works.
<i>Love and Holiness:</i>	
Often raised themes of loving God and striving for spiritual perfection.	Expressed the idea of love and holiness in some of his works, and his works often contain symbols of purity.
<b>Differences:</b>	
<i>Cultural and Historical Contexts:</i>	
Lived in medieval Central Asia and was an important figure in the history of Sufism, representing Turkic culture.	Belonged to the English Romantic era, questioning traditional values and exploring freedom and individuality.
<i>Form and Expression:</i>	
His hikmet is often written in free form, and in the tradition of Oriental poetry is more subordinate to melody and expression.	Experimented with form, meter, and rhythm, using innovative approaches to literary art.
<i>Language and Use of Symbols:</i>	
His work often represents spiritual ideas through simple language and symbolism.	Used rich language, symbols and metaphors to express his ideas and emotions.

The comparative analysis reveals that both Yasawi's and Blake's works are dominated by common spiritual themes such as love, mysticism, and the search for the meaning of life. Both poets find unique ways of expressing their philosophical beliefs, albeit in different cultural contexts. This included identifying common symbols and motifs used by Yasawi and Blake, such as images of light and darkness,

nature symbolism, and water. These elements serve as key components of their poetic language, where each poet gives these symbols their own unique meaning.

As a result of comparative analysis, it is found that both Yasawi's and Blake's works are dominated by common spiritual themes such as love, mysticism, and the search for the meaning of life. Both poets find unique ways of expressing their philosophical beliefs, albeit in different cultural contexts. This included identifying common symbols and motifs used by Yasawi and Blake, such as light and darkness, nature symbolism, and water. These elements serve as the main components of their poetic language, each poet giving these symbols their own unique meaning.

Through research, we have identified the influence of cultural and historical context on the work of the two poets. Yasawi, rooted in the Turkish tradition, and Blake, a representative of the English Romantic school, mixed with different cultural environments and formed their unique artistic languages.

The results show that both Yasawi and Blake offer their own unique answers to spiritual questions, offering readers a deeply introspective experience. Their poetry is a guide to spiritual quests and visions that reflect man's deep belief in union with nature and in a higher power.

Our study offers readers new insights and interpretations of Yasawi's and Blake's work, and opens up prospects for further research in comparative literature and spiritual poetry.

## **Conclusion**

This research paper studies the works of William Blake and Ahmed Yasawi, representatives of different literary traditions and cultures. Both poets, although belonging to different epochs and cultural contexts, left an indelible mark on world literature with their unique views on spirituality, human nature and relationship with the divine.

William Blake, embodying the principles of Romanticism in English literature, opened new horizons for self-expression and emphasized the importance of individuality and freedom. His metaphorical and symbolic language became a bridge between the material and the spiritual shown in his works.

Ahmed Yasawi, a Sufi mystic and Turkic poet, made a significant contribution to Turkic literature and culture. His hikmets, written in simple language, addresses the comprehension of spiritual truths and love of God. He left a legacy inspiring many followers on the path of spiritual perfection.

A comparative analysis of their works provides insight into the diversity of literary approaches and cultural meanings. Together they form a kaleidoscope of ideas, presenting a marvelous legacy of human thought and creativity. Exploring such cultural riches allows us to better understand the diversity of literary heritage and to be inspired by the wisdom and work of these outstanding poets.

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## **ЯСАУИ МЕН БЛЕЙК ШЫҒАРМАЛАРЫНДАҒЫ РУХАНИ ТАҚЫРЫПТАР МЕН ПОЭТИКАЛЫҚ СТИЛЬДІ САЛЫСТЫРМАЛЫ ТАЛДАУ**

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**Аңдатпа.** Бұл мақалада қазақ әдеби дәстүрінің өкілі Ахмет Ясауи мен ағылшын романтикалық мектебінің ұлы ақыны Уильям Блейктің шығармаларына салыстырмалы талдау жасалды. Зерттеу осы екі ақынның шығармашылығындағы ортақ рухани тақырыптар мен көркемдік стратегияларды анықтау, сондай-ақ олардың поэтикалық стильдеріндегі ықтимал қарым-қатынастарды іздеуге бағытталған. Екі ақын да махаббат, мистика және адам болмысының мәні сияқты терең рухани тақырыптарды қозғайды.

Талдау Ясауи мен Блейктің шығармашылығындағы қайталанбас ерекшеліктер мен ұқсас мотивтерді ашып, олардың философиялық наным-сенімдерін білдіру үшін көркемдік әдістерді қалай пайдаланатынын көрсетеді. Мақала оқырмандарға Ясауи мен Блейк поэзиясының әлеміне терең бойлап, олардың шығармаларына еніп жатқан ортақ тақырыптар мен белгілерді ашуға көмектеседі. Тек мәтіндердің өздері талданып қоймай, олардың шығармашылығына мәдени, діни және философиялық факторлардың ықпалын көрсететін контекст те талданады. Зерттеу Ясауи мен Блейк поэзиясы туралы түсінікті кеңейтуге ғана емес, сонымен қатар әртүрлі мәдени дәстүрлер әдебиетіндегі тақырыптардың әмбебаптығын атап өтуге арналған. Ол оқырманды тылсым, махаббат

және рухани ізденіс әлеміне еруге шақырып, осы көрнекті ақындардың шығармаларын түсінуге жаңа мүмкіндіктер береді.

Зерттеу барысында мәтіндік талдау, салыстырмалы талдау, семиотикалық талдау, әдебиеттерге шолу және сыни теория сияқты әдістемелік тәсілдер қолданылды. Шығармалардың салыстырмалы талдауы мәдени диалогты байытып, олардың шығармашылығының қазіргі жаһандық контекске сай келетін терең рухани қырларын ашатын зерттеуді білдіреді.

Бұл авторлардың еңбектерін зерделеу мәдени және рухани контексттерді тереңірек түсіну үшін практикалық тұрғыдан да, теориялық мәнге де ие, өйткені әдебиеттің мәдениетаралық диалогқа әсері туралы кеңірек талқылауға негіз болады.

**Тірек сөздер:** салыстырмалы талдау, рухани дәстүр, мәдениетаралық диалог, поэтикалық стиль, символизм, мәдени өзара әрекеттестік, сопылық, романтизм, Ясауи, Уильям Блейк

## **СРАВНИТЕЛЬНЫЙ АНАЛИЗ ДУХОВНЫХ ТЕМ И ПОЭТИЧЕСКОГО СТИЛЯ В ПРОИЗВЕДЕНИЯХ ЯСАВИ И БЛЕЙКА**

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**Аннотация.** Данная статья представляет собой сравнительный анализ творчества Ахмета Ясави, представителя казахской литературной традиции, и Уильяма Блейка, великого поэта английской романтической школы. Исследование направлено на выявление общих духовных тем и художественных стратегий в творчестве этих двух поэтов, а также на поиск возможных взаимосвязей в их поэтических стилях.

Оба поэта обращаются к таким глубоким духовным темам, как любовь, мистицизм и смысл человеческого существования. Анализ выявляет уникальные черты и схожие мотивы в творчестве Ясави и Блейка, демонстрируя, как они используют художественные приемы для выражения своих философских убеждений.

Статья помогает читателям глубоко погрузиться в мир поэзии Ясави и Блейка, раскрывая общие темы и символы, пронизывающие их произведения. Анализируются не только сами тексты, но и контекст, в котором они были созданы, отражающий влияние культурных, религиозных и философских факторов на их творчество.

Исследование призвано не только расширить наше представление о поэзии Ясави и Блейка, но и подчеркнуть универсальность тем, затрагиваемых в литературе разных культурных традиций. Она приглашает читателя погрузиться в мир мистики, любви и духовных исканий, давая новые ключи к интерпретации произведений этих выдающихся поэтов.

В ходе исследования использовались такие методологические подходы, как текстуальный анализ, сравнительный анализ, семиотический анализ, литературный обзор и критическая теория. Сравнительный анализ произведений представляет собой актуальное исследование, обогащающее культурный диалог и раскрывающее глубокие духовные аспекты их творчества, актуальные для современного глобального контекста.

Изучение произведений этих авторов имеет как практическую ценность для более глубокого понимания культурных и духовных контекстов, так и теоретическую, поскольку дает основу для более широкой дискуссии о влиянии литературы на межкультурный диалог.

**Ключевые слова:** сравнительный анализ, духовные традиции, межкультурный диалог, поэтический стиль, символизм, культурное взаимодействие, суфизм, романтизм, Ясави, Уильям Блейк

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