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Education and influence of Abay's poetry in Nurtugan Kenjegululy's works

Abstract. The author dealt with the issues of the Islamic worldview and national education in close unity in writers' creativities of the Syr region in the article. The ultimate goal is to assess the Islamic religion as a pillar of goodness in the nation and generation, to encourage morality, spiritual purity, and honesty, to inculcate patriotism and nationalism, and to call for science and knowledge.

The main feature of Abay's poetry was to imitate the Prophet Muhammed's life as a sample and it was not developed only in poets' creativities of the Syr region, but it was also developed in the Kazakh literature of the last quarter of the XIXth century and at the beginning of the XXth century as it is described in the research work at the same time.

It goes without saying that the art of speech reflects all the stages of people's lives, including social and political conflicts created by time, various currents in society, and psychological adventures. Nowadays compositions of contemporary poets related to religious education are investigated in detail in modern Kazakh literary research. Religion, science, and art are considered as components of one whole, which is called the knowledge of life.

The purpose of the article is to assess the influence of Abay's poetry on Nurtugan's creativity and national education, connect the effect with modern pedagogical ideas and principles of education and conduct a critical analysis.

The topicality of the investigation is to inform the origins of the spiritual treasures of the Oriental world, the theme of Islam, and the educational approach in Abay and Nurtugan Kenzhegululy's creativities, as a single phenomenon (three pillars) rooted in the research work.

The crucial intention of the article is, firstly, to produce scientific arguments and conclusions, secondly, to convey the essence of knowledge, folk education, and Islamic worldview, and, thirdly, to prove to generations that it is a spiritual value for generations in Nurtugan's creativity.

The practical significance of the article is that students' comparing Abay and Nurtugan's works will expand their Islamic knowledge value, moreover, they will get spiritual food, and they will get used to analyzing texts. The result can be used in the pedagogical process of secondary and higher educational institutions.

Keywords: Islamic worldview, three pillars (religion, science, art), nazym (a special type of poetry), folk education, knowledge, a realist poet.

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Introduction

Additionally, enlightened poets' works are considered both from the viewpoint of individual creativity and within the framework of the literary and pedagogical processes in the history of Kazakh literature and pedagogy. Correspondingly, Nurtugana Kenzhegululy's compositions are one of them. Indeed, his literary legacy is focused on forming morality, faith, education, and the formation of a universal Islamic worldview.

Furthermore, it was noticed that his poetry was affected by the humanistic ideas of Oriental literature and Abay's poetry, a great Kazakh poet. The Islamic worldview and national education are artistically intertwined in close unity, not only in Nurtugan Kenzheguly's work but also in poets-zhirauz's creativities of the Syr region. In fact, inoculated the Islamic religion as a pillar of goodness to the nation and generation, calling morals, spiritual purity, and honesty, inculcating patriotism, and nationalism, and appealing to science and education as well his specific strategies.

It is obvious that the trend of imitating the Prophet Muhammad's life in Oriental literature and Abay's poetry were not developed creatively only in poets' poems of the Syr region, but it was also common in Kazakh literature of the last quarter of the XIXth century and early XXth centuries. Then the principles of Islamic culture with a characteristic feature of thought of the Kazakh people were combined.

According to Islamic knowledge, there is not anything eternal in the world, the creator kills and revives everything, and everybody will be asked about what the person has done on Judgment Day. Moreover, it is known that the main pillar is the concept of God, who created everything. That is why its difference depends on the literary works of the period we are talking about. It is cited in the Holy Quran: «The true Messenger trusted in (the Qur'an and the Sunnah) without any hesitation, what was sent down to him from his Lord (through revelation), and the believers (the neighbors) also believed (believed). Everybody believed fully in Allah, His angels, His books, and prophets and said: "We do not separate any of His messengers (we love and trust in each of them)." And they said: "We heard the call (call to faith in our Lord), and we heard the call (call to the action), and we obeyed (calling), and we did not hesitate." Oh, our Lord! We ask for Your wide forgiveness and we will return to You in the end», - they said. (Surah al-Baqarah, verse 285). [1, 49.]

However, the artistic values and literary heritage of any country or people cannot be separated from the history of this country. Accordingly, in our country, it is considered in a complex way, considering the spiritual heritage of the Kazakh people together with the history of the country. First of all, one can not make a relevant investigation without paying any attention to the past and the history of the country when the issues of Islam and Sharia in Kazakh literature are talked about. Indeed, the spiritual leader of our people, A. Baitursynov following opinion should be emphasized: "The function of history is to tell about the past life of the entire human race or the entire nation, or even the group, how it happened really. The purpose of history is to clarify how human life changes according to laws of nature" [2, 261]. Furthermore, Literature does not ignore all levels of people's lives, such as social and political conflicts created by time, and different tendencies in social and psychological adventures. In other terms, the historical events of the country will be undoubtedly woven into the language of art and they will be discussed by future generations sooner or later. Currently, poets' works of the modern period related to religious education are deeply investigated in detail, their cognitive and educational values are revealed in accordance with the requirements of the time in the science of Kazakh

literary studies, because religion, science, and art are considered to be the three pillars of a civilized country.

If religion tries to normalize all processes in society, starting with the human soul, then the ultimate goal of Literature may be to overcome human ecological conventions and open the way to the freedom of the soul. Besides, it is necessary to pay attention to when Islam appeared in the Kazakh land, in discussing Islam and Sharia issues in Kazakh Literature. In this regard, A. Baitursynov emphasized: "By written literature, we imply compositions done in written form. Words used in written compositions that have appeared in the Kazakh language since the beginning of writing are considered to be words. Writing and religion appeared together among Kazakhs. In fact, at the beginning of written literature, there were religious teachers, children's teachers, and Nogai mullahs among Kazakh people who interpreted the religion and they became creators of words. They lived among Kazakhs for a long time, so they knew the Kazakh language and its characteristics perfectly. In other words, the religion was presented with the help of poetry by Mullahs because they had discovered Kazakh people's characters who loved poetry very much. They proclaimed the provisions and prescriptions of the Sharia in the form of verses, stories, and poems, absorbed them into the people's ears, carried them to their hearts, and edited them in the form of other Muslim religions. Poems- tales were transformed into the form of ancient Kazakh songs- tales and translated into the Kazakh language in order to express and explain the conditions of the religion and the prescriptions of Sharia through poetry" [2, 316.]. Moreover, his viewpoint was the evidence for later scientists' and researchers' opinions and conclusions in the investigation. For instance, academician M. Auezov complements his opinion as follows: "It is a correct opinion that the main cause for the spreading of Islam among the Kazakhs was their love of poetry. No matter what was spread to the country, it was spread only after becoming a part of literature and falling into one of the dimensions of literature. If it was propaganda without poems, stories, and beautiful words, the people did not try to listen to it and did not pay any attention to it, because they were unwilling" [3, 49.]. We can see ideas similar to these opinions in other scientists' and researchers' investigations.

Indeed, the theme of Islam, the viewpoints of enlightenment, the sources of spiritual treasures of the Oriental world in Abay's poetry, and Nurtugan Kenzhegululy's creativities are in harmony with today's pedagogical ideas and principles of education.

Additionally, there are researchers related to poets - zhiraus' creatives of the Syr region and Islamic values, but they are mostly related to their general creativity and artistic works. The Islamic worldview, enlightened ideas, and attitudes in Nurtugan Kenjegaluly's poems, the problem of education has not become the subject of research yet.

Research materials and methods

The Holy Quran (Translated by Khalifa Altai), A. Baitursynuly, M. Auezov, Nurtugan Kenzhegululy, S. Mukanov, A. Margulan, A. Konyratbaev, B. Kenzhebaev, N. Kelimbetov, R. Berdibaev, S. Kaskabasov, M. Myrzakhmetov and other senior scientists and works of scientists which were edited after getting the independence such as Yu. P. Povarenkov [4], M. Abduov [5], D. Satemirova [6], F. Zhumazhanova [7], U. Baibosynova

[8], G. Tuyakbaev [9], B. Zhusipov [10], K. Orazbekova [11], G. Bakhtiyarova [12], A. Abdirasylovny [13], were used in the article. Senior and younger generation scientists' viewpoints were summarized, and Nurtugan Kenzheguly's works were taken as research material.

Literary-theoretical analysis, comparison, and comparison methods were used during the investigation.

Results and analysis

As a result of the research work, the education problem of the Islamic worldview in poems and songs, which has not become an object of research in the history of Kazakh literature yet, it was proved, that this compatibility was not studied comprehensively. It is proved that it has not been studied so far, by making an analysis on Nurtugan Kenjegululy's works, it is revealed that the Islamic worldview of poets of the Syr region and national education are closely related in his work, and his work has been influenced by Abay's poetry. The artistic picturesqueness, educational and educational power of these poems are demonstrated with the examples.

The influence of Abay's poetry on Nurtugan Kenjegululy's poetic art was analyzed through specific texts. Abay and Nurtugan's first needs is the faith and knowledge.

Thus, in the course of the article, it was proved on a scientific basis that the poet Nurtugan's educational and pedagogical views which he developed Abay's thinking creatively are quite compatible.

When we talk about the issue of the Islamic worldview in poets' works of the Syr region in the last quarter of the XIXth century and at the beginning of the XXth century, we can notice that the ultimate goal is to make the religion as a pillar of the country and lead the generation to goodness, morality, spiritual purity, honesty and to instill a sense of patriotism, nationalism, science, it implies an appeal to education.

Consequently, in this regard, we can understand from their creativity, their respect for the art of speech, valuing and respecting the jewel of words, and considering them as teachers. For this reason, if we pay attention to only Nurtugan Kenzheguly's works without covering all related poets, we will clearly see a few things.

The poet Nurtugan follows Abay Kunanbayul as the source of his creativity, who is considered the main Kazakh poet, on his way to spiritual maturity. First of all, he was a poet, who was a thinker of the Oriental world, the Muslim people, and whose national worldview was formed in the Oriental framework, was considered a spiritual teacher not only to his students but also to all the poets who were close to the art of speech.

Abay's doctrine of the "complete man" with his humanistic ideals draws spiritual nourishment from classical Sufi poetry. It was also the main basis of poets' works of the Syr region in the Sufism-enlightenment literary trend. The poet Nurtugan is one of them. He hears Abay's name, fame and tries to get nourishment from the world of poetry. Even how he got Abay's book is based on his poems.

«Kitabı jürgen edi túspey qolğa,
Sultanğa köp raxmet tapqan zorğa..
Oqısam qayta-qayta meyrim qanıp,
Jastanam alıp ketip, şıqsam jolğa.
Üyrenip sol Abaydıñ söz ülgisin,

Qosarmın sıbağamdı men de qorğa.....»[14, 85-86.], -he emphasized that he had read Abay's books with great enthusiasm.

Nurtugan understood the philosophical essence of Abay's poems, and it inspired his imagination, him, and found support for his soul. Then the poet propagated Abay's poetry, the innovation and new dynamism he had contributed to Kazakh literature along the Syr region, especially in Aral in a high level. He started writing new poems, being too impressed and inspired by Abay's poems.

«Qadirin Abaydı oqıp tanıғanda,
Qazaqta teñ tappadım osı mañda.
Bağıma Abay tudı – söz zergeri,
Öleñim, iligersiñ endi sanğa!
Qoldasañ, söz asılın Abaydı bil.
Öziñşe dauırqqanmen qalasıñ qur.
Jürekke jılı sözdı uyalatqan
Ol mañgi tarixtiñ törinde tur!»[14,86.].

In fact, it is Nurtugan Shayir's esteem, respect, a role model for Abay, and it is not only love for Abay, but he also expresses his love of wisdom, poetry, depth, virtue. He reflects his respect for Abay in every poem dedicated to Abai differently and repeatedly. Once he says:

«...Är kezeñ twğıza ma öz danasın,
Bilmeymin, kezdeysoq pa, ol arasın?!
Bağıña Abay tuğan talanıñ bar,
Önerden, qazaq, qaytip qur qalasıñ?
Mende bir şayırı edim Sır öñirdiñ,
Şiratqan şın arqaun örnek – jırdıñ.
Öleñim qayta tuıp, bir jasardı-au

Gülindey şeşek atqan oy men qırdıñ» [14,87.], – he conveys the artistic level of Abay's works in figurative language. Thus, the poet, who received spiritual strength from wise Abay, moved to the topics touched by him, followed the path chosen by him, and imitated Abay's style, amazing lyrics, and deep philosophy in his poetry.

He also did not deviate from the path laid by Abay, criticized the problems and ills of the society around him, proceeded to write poems exposing evil and deceit, the division into groups, clans, and sects, compared good and bad, and urged the nation to be virtuous.

Nurtugan, in particular, called his contemporaries and the future generation to "make friends with nice people", first of all, everybody should be able to define good ones from the crowd and stay away from bad ones because morality and honesty are people best characteristics. Correspondingly, people's best and worst characteristics are reflected in his poem «Erlermen esi bütün bolsañ ulpat»:

«.. Jaqsığa köp işinde duşar kelseñ,

Jetpegen artıq-kemdi qımtap jabad.
Jamañğa qanşa qızmet jasasañ da,
Öziñdi aqırında zärdey şağad.
Minezi jamandardıñ it sekildi,
Eseyip erjetken soñ qoldı qabad.» [14,82.].

The poet's main goal of giving a message to his contemporaries and the next generation is probably, firstly, what he had learned from the teachings in the mosque-madrasah and, secondly, the principles of the Islamic religion. Because, in verse 110 of Surah Imran of the Qur'an, it is said: « You should be a good community that calls people to goodness and forbade evil, and believes only in Allah. »[15, 64].

Nurtugan, a poet, wants people to become a nice nation mentioned in the Quran. That is why he preaches to people and writes agitational poems. For example in his poem, «Adam bolsañ sypayy bol» he appeals to his contemporaries:

“Keibireu jaqsylyqty jaqyn bilip,
Juredi adaldyqpen tusip kozge.
Maqsaty – adamdyqty aramdaidy,

Pikiri baskalardan bolady ozge” [11, 82.], – He preaches, exhorts and displays gratitude to nice people, and he exaggerates the value of those who do good. Otherwise, he frustrated again and mercilessly criticizes the scoundrels he has seen.

«Jağımpaz jağınadı jaramsaqtap,
Jükteydi swayttıñın qızıl tilge.
Qoynına jılan salıp otıradı,
Işi – qas, sırtı – jılmañ köz körgende.
Ösekti öner bilip, pulsız tasıp,
Jüredi söz arqalap birden birge.
Jamandap dostı dosqa, jala jağıp,
«Mazdasa, – deptanadı, – menenkörme! ...
Dos tutpa közi külgen jağımpazd
Dos tutpa közi külgen jağımpazdı,
Eñbegiñütke istegen keter jelge» [14,83.].

People's bad and inadequate behaviors are condemned in these verses by Nurtugan and he urges his contemporaries not to be like that.

In other terms, he advises not to make friends with such people, who are not intelligent. Thus, the poet suggests that life should be spent meaningfully by everybody. In addition, he illustrates the following about stupid and unfaithful people in his poem «Bir kenges» which means a piece of advice. The meaning of the poem is expressed as follows by the poet:

«...Keskinin kem aqıldıñ qarap tursañ,
Köterip özin tawğa bağalaydı.
Şınıday sınıf ketip säl narseden,
Kewliñdi qattı sözben jaralaydı.

Qolna opasızdıñ olja tüsse,
Dosi men joldasına qaramaydı» [14, 84.].

Since then, he has been able to expose the drawbacks of the ill-wishers and sycophants who do harm the country, morals, and family relations, and sometimes even the fools who are easily caught by them and compares them with real noble souls against them. For example, the poem «Jaqsı men jaman turalı» is an evidence of this saying.

«Jıluı kün nurınday asıldar bar,
Qıtımır sarı ayazğa toñdırmaytın.
Egeske erinbeytin kekşil de bar
Jarmoyın, beypil sözge boldırmaytın.
Qu da bar, neken – sayaq swayt ta bar
Joldasın qatar üyge qondırmaytın,
Aq köñil, añqaw, bayğus, sorlı da bar
Sır bükpes köringenge tekturmaytın» [14, 85.].

As mentioned above, the majority of the topics which were touched upon by the poet depend on correcting a man's bad habits and misbehaviors.

In view of this, Nurtugan composed a lot of poems with the idea that such a bad man should not muddy the young generation's silence and pollute their minds, and in contrast, a good one should lick their hearts and cheer them up. The poet displays clearly negative aspects within the country, sometimes laments his inability to contend against them, and considers himself as one of the culprits. The poem «On jeti nazym»:

«Pikiri bar jasşäkirt
Mısalıqılsın keyingi.
Sırtına qarap jirenbey,

Işine jinar peyildi» [14, 29.], -the author depicts a good person's portrait defining the man's crucial characteristics.

As for, «Ekinshi nazymında»:

“Ulgi korip ulkennen
Buzyqtyqty qoldandyq.
Paidaqyldyqqaradan,
Jaqsykyqtanqurqaldyq
Munymyz – netkennadandyq!
Munynbariaramdyq!
Bul minimize turganda

Tuzelmeidibirhalyq!” [14.29.], –and suggests the right ways to be intelligent. Moreover, he puts himself in the place of one of those who has a bad reputation, asks him to give up bad habits, and stop doing negative actions, he is very angry with him at the same time. In the third and fifth poems, he emphasizes the harm of ignorance, theft, and negative acts again that they are not in accordance with the Sharia and the Koran invented by dumb mullahs, and proclaims, «Save your children from ignorance, even if you are like that!» [14, 25-27.].

Furthermore, the poet also points out ways to get rid of ignorance, and bad habits that pollute the minds of the generation as Abay. The topic of Islam, which is drawn like a golden

thread in the poetry of both of them, is the topic of Islam. Creations that describe the nature of God Almighty. The spiritual heritage that glorifies God's existence and greatness is often given in the form of praise. Both of them did not go beyond the scope of Islam in their knowledge of God, but were able to show a deep knowledge, weighing the religious thoughts that are in harmony with the verses of the Holy Qur'an and the hadiths of our Prophet Muhammad (pbuh) in their works. Allanıñ özi de ras, sözi de ras,

Ras söz eş uaqıtta jalğan bolmas.

Köp kitap keldi Alladan onıñ törti

Allanı tanıtuğa söz ayırmas,- [16, 25-27.]. -If Abay pays particular attention to the truth of knowing God, Nurtugan Kenzheguly clarifies his wishes using simple everyday words such as «Yes, God, I pray to you alone!», «If you call me your servant, then cure me» in his poems:

«Süiyendim, jalğız, Alla, öziñe adal,

Şipa ber keselime, sen, zülzalal?! [14,11.], - the poet's main focus is Allah, and with the mood characteristic of humanity, he wishes for the lyrical hero a good hope through the lines of the song. Both of them have an infinite love for God. He aimed at self-knowledge and spiritual purification of man by loving God. And faith begins with knowing God. Faith is the source of moral, and virtue qualities and the source of people's education. So, in our opinion, Nurtugan, like Abay, is a people-oriented, humanist poet who holds the flag of humanity high.

The idea of enlightenment is Abay's special theme in his poetry. Abay is an enlightening poet who paid special attention to art and education. According to Abay's opinion, a person is like a brick suitable for building the world, so the person should find his place in life and make a much contribution to the country.

In the final analysis, one should read and study with great enthusiasm to master the science, Nurtugan poet anticipates that the key to recovering from the syphilitic character is education and calls the nation to be well-educated. At first, the poet acts according to his advice, educates his son, and consults his son by giving some useful advice.

“Oqu izdep, qaragym, kettin uzap,
Saulygyndy otyrmyz Haqtan surap.
Şol de bolar jolynda, jau da bolar,
Bir şyqqan son jure ber qaitpai şydap!
Otbasynda qart adam otyrady,
Jas adamga jarasar etse talap.
Talabyunnan Tanirim jarylqasyn,
Duşpanyunnan jolynda korme azap!
Bir nesibe bolarlyq tutynarsyn,
Tek bir kunde eşkim de almas sanap.
Eseigen son, anşein is bitpeidi,
Oz halinwe talapqa turma qarap.
Ugit aitqan auyl da ulkenderin,

Tutynarsyn gylymga muny balap.

Bul ugit soz – ulken syn, yqyrarım,

Seni oilap, bolyp tur konil jarım.

Maglum boldy hal-jaiyn qagazynnan,

Ayagam jok, kaitein, qolda barym! [14,15.] -, then, he insists his child contend and overcome all the difficulties encountered on the path of getting an education, until he reaches his desired goal. He prays the God so that his son can achieve all his goals. Also, he evaluates the path of knowledge and science as the path of justice, adds it to his poems like a will, and commands not to deviate from this path.

«Talabiñnan talpınğan tayma, janım,

Ğadilettik, ayqındıq – jürgen töriñ...

Beldi baylap bāygege basiñdı tik,

Atañ qazaq, duşpañğa ketken kegiñ.

«Kek alar» depketken soñ kewilimiz bar,

Aldı tayız, sarbazım, seniñ köliñ! [14,16.]

The poet understands that, namely, education is a real medicine for evil in society and contemporaries' bad behavior and it is seen in his several works. In fact, this is a proven truth in any society, in any era.

In general, education and traditions are considered to be very important in the development and history of any nation, therefore they will become channels for national and folk pedagogy.

However, this matter depends on the characteristics of each nation, lifestyle, beliefs, and stance. In this regard, it is familiar that the Islamic worldview played a great role in the past centuries, and when studying poets' creativity in the Syr region, in our opinion it is better to consider them as a whole.

The instructive meaning of Nurtugan Kenjegaluly' biography and creativity, who lived along the Syr region is described in the content of the article. His great contribution to the young generation's education in Kazakh literature is priceless: his works are full of proverbs, and words of wisdom, and we trust that his allusions to justice, faith, religion, and honor are in tune with the wishes of the modern century.

According to A.S. Makarenko's viewpoint, education is a social process in a broad sense [17, 82.]. A family, environment, educational centers, and others are of great importance, regarding, teaching methods are considered to be indisputable and integral parts of education. Regarding the classification of these teaching methods, there is no unique opinion, it differs in pedagogical textbooks and scientific works, that is, "In G. I. Shchukin's textbook published in Moscow in 1977, teaching methods are described: 1. Formation of personality consciousness; 2. Formation of public behavior, and organization of activities; 3. Behavior and actions refer to motivation" [18, p. 86]. Their work is developed by N.I. Boldyrev, N.G. Goncharev, F.F. Koralev.

It can be said that the process of religious education is not one-dimensional due to the main object of our research work. It includes several dimensions that are equally necessary to form a whole personality. In other words, the holistic approach that is considered important

in modern pedagogy in religious education should be considered on the basis of a methodological basis. Therefore, the skills of faith, and religious lifestyle, including external forms and manifestations are inoculated in the process of religious education. Education should contribute to the visibility and discovery of this path in human life. A man, who has been educated in this way, thinks and acts according to the initiative set by God; he tries to conform to the worldview shown by God in every action and thought. Thus, the main problem of education at the moment is the formation of the worldview, because "teaching activity of the education helps to master all types of the action with the leading idea implemented in various systems of teaching forms, the worldview with the educational system, and the formation of skills and abilities" [18, 108.].

From this point of view, the types of education are integrated into Nurtugan's works, and excerpts taken as examples can prove that the above-mentioned ones can be seen in one work in his Islamic worldview poems.

National education with Islamic values is infused in shayyr's works and put in a poem table. From his poems addressed to the general public to an individual, or on the contrary, from the poems addressed to an individual, one can fully understand public exhortation and teaching, and nationalism, aesthetics, morality, and educational directions overlap in his works.

According to scientist S.K. Kaliyev's viewpoint, folk pedagogy starts with family education through traditions, customs, rituals, food preparation, hospitality rituals and examples of oral literature, national ornaments, art forms, and sports games, and continues through village regions, and countries. If we say that - the type of education, which has long taken place in the relationships between the people, the tribe, the city, and the whole people, is a certain norm of shaping human character and behavior [19], then all of them can be found in Nurtugan Shayir's works.

Conclusion

On the whole, Nurtugan Kenzheguly is a realist poet, that is to say, he is an artist who was able to illustrate all aspects of life in his works at the end of the XIXth century and at the first quarter of the XXth century. In the final analysis, he investigated complex issues of the post-Abay period, such as historical, social, national, and class fundamental ones, he could even notice minor phenomena in the daily life of the Kazakh country that others do not understand, his works were based on those issues, thus made a great contribution to the people's education. Therefore, some of his works are not only a mirror of that period, the life of that time, but they are also a powerful tool in our dog life today to reveal the differences between life and poverty, civility and immorality, unity and discord, bravery and oppression, goodness and evil.

Becoming a child of one's motherland, mastering national traditions and customs, and the spiritual heritage of ancestors are carried out through national education as stated in the

concept of education [19.], so the need to teach everything in educational institutions is one the agenda.

Thus to summarise, there is a good reason to say that Nurtugan Kenzhegululin continued Abay's tradition in Aral and Syr regions: firstly, he considered Abay to be a great man, and secondly, he wanted to continue Abaiy's tradition to help people through his works, set an example for the path of education, and thirdly, he was against dishonesty and ignorance, fourthly, he promoted religion, science, and art based on the values of the Islamic religion, and finally, he made a great contribution to the generation education based on folk education.

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Нұртуған Кенжеғұлды шығармашылығындағы тәлім-тәрбие және Абай поэзиясының әсері

Аңдатпа. Мақалада автор Сыр бойы ақын-жыраулары шығармаларында ислами дүниетаным мен ұлттық тәрбие ісі тығыз бірлікте қарастырған. Оның түпкі мақсаты – ислам дінін тірек ете елді, ұрпақты жақсылыққа бастау, адамгершілікке, рухани тазалыққа, адалдыққа шақыру, елжандылыққа, ұлтжандылыққа баулу, ғылымға, білімге үндеу. Сонымен қатар зерттеу жұмысында Абай поэзиясындағы Мұхамед пайғамбар өмірін үлгі ету Сыр бойы ақын-жырауларында ғана емес, жалпы ХІХ ғасырдың соңғы ширегі мен ХХ ғасыр басындағы қазақ әдебиетінде шығармашылықпен дамығандығы сипатталады.

Көркем сөз өнерінің қашанда халық өмірінің барлық кезеңдерін, заман тудырған әлеуметтік, саяси тартыстарды, қоғамдағы әр түрлі ағымдарды, психологиялық шытырман оқиғаларды айналып өтпейтінге назар аударылады. Қазіргі кездегі қазақ әдебиеттану ғылымында діни ағартушылық ағымдағы ақындардың шығармалары әр қырынан терең зерттеліп жатқандығына мән береді. Дін, ғылым, өнер – өмірді тану деп аталатын бір бүтіннің құрамдас бөліктері ретінде қарастырылады.

Мақаланың мақсаты – Абай поэзиясының Нұртуған шығармашылығы мен халық ағарту ісіне әсерін бүгінгі педагогикалық идеялармен, тәлім-тәрбие жайлы қағидалармен байланыстырып, сыни талдаулар жасау арқылы бағалау. Абай мен Нұртуған Кенжеғұлының шығармашылығындағы шығыс әлемінің рухани қазына көздері, исламият тақырыбы, ағартушылық көзқарастыры тамырласып жатқан біртұтас құбылыс (үш тағаны) ретінде қарастыру зерттеу жұмысының өзектілігін айқындайды.

Мақаланың негізгі бағыты Нұртуған шығармаларындағы білім мен халықтық тәрбие көздерін, ислами дүние танымның мәнін ұрпаққа жеткізу бағытында ғылыми пайымдаулар мен тұжырымдар жасау, ұрпақ үшін рухани құндылық екенін дәлелдеу.

Мақаланың практикалық маңызындылығы Абай мен Нұртуған шығармаларын салыстыра отырып ислами құндылықтар туралы білімдері кеңейіп, рухани азық алады, мәтін талдауға дағдыланады. Нәтижесін орта және жоғары оқу орындарының педагогикалық үдерісінде пайдалануға болады.

Түйін сөздер: ислами дүниетаным, үш таған (дін, ғылым, өнер), назым

(поэзияның ерекше түрі), халықтық тәрбие, білім, реалист ақын.

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Тема воспитания в творчестве Нуртугана Кенжегулулы и влияние на него поэзии Абая

Аннотация. В данной статье автор рассматривает в тесной взаимосвязи вопросы исламского мировоззрения и национального воспитания, нашедшие отражение в произведениях поэтов-жырау земли Сыра.

Основная цель - взяв за основу религию ислам, призвать народ, подрастающее поколение к нравственности, духовной чистоте, честности, патриотизму, приобщить к знаниям, науке.

Также в исследовательской работе отмечается, что традиция изображения жизни пророка Мухамеда в качестве образца в поэзии Абая продолжилась и развилась не только в творчестве поэтов-жырау земли Сыра, но и в целом во всей казахской литературе последней четверти XIX и начала XX века.

В статье подчеркивается, что искусство художественного слова всегда отражает все этапы жизни народа, не обходит стороной социальные, политические конфликты, порожденные временем, различные течения, психологически сложные события, имеющие место в обществе.

В современной казахской литературоведческой науке всесторонне изучаются произведения поэтов на религиозно-просветительские темы. Религия, наука, искусство рассматриваются как составляющие такого единого понятия, как познание жизни.

Цель статьи - посредством проведения критического анализа оценить влияние поэзии Абая на творчество Нуртугана и на дело народного просвещения с позиций современных педагогических идей, принципов воспитания и обучения.

В статье подчеркивается, что в творчестве Абая и Нуртугана Кенжегулулы тесно переплетены духовные богатства восточного мира, тема ислама, просветительские взгляды, которые представлены как единое явление (Три опоры). Этим и определяется актуальность настоящего исследования.

Статья ориентирована на то, чтобы показать, что идеи и рассуждения Нуртугана о народном образовании и воспитании, исламском миропонимании являются духовной ценностью и что их необходимо донести до последующих поколений.

Практическая значимость статьи заключается в том, что сравнительное изучение произведений Абая и Нуртугана расширит знания об исламских ценностях, даст духовную пищу, будет способствовать развитию умения анализировать текст.

Результаты исследования могут быть использованы в педагогическом процессе

средних и высших учебных заведений.

Ключевые слова: исламское мировоззрение, три опоры (религия, наука, искусство), назым (особый вид поэзии), народное воспитание, знания, поэт-реалист.

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