

Pedagogical views in T. Iztileuuly's instructive and propaganda verses

Abstract. The article deals with Turmagambet Iztleuuly, a poet's pedagogical views, one of the storytellers of Syr land, which are reflected in his edifying, instructive verses. Turmagambet Iztleuuly is a representative of the religious and educational movement at the beginning of the twentieth century. The source of his pedagogical and educational views is discovered in the religion of Islam.

One of the poet's main topics is education, praising of knowledge, he calls on ordinary people for knowledge, because an educated, well-bred young generation is the future of the country. His pedagogical views are revealed on the basis of the analysis of the poet's works dedicated to the younger generation's education in the article. The scientific substantiation of these views is one of the topical problems of modern science. The issues of mastering knowledge, science, and art are connected with the stages of human life by the poet. According to his ability, Nurtugan Kenjegululy can be seen in a new pedagogical and educational aspect. It is defined that Turmagambet conveys the peculiarity of acquiring knowledge depending on a person's age in his enlightening and edifying verses skillfully. Scientists' investigations, who researched problems related to the education of the younger generation, were also considered the poet's creativity.

Keywords: pedagogical views, didactic poetry, worldview, upbringing, commandment, haklia, propaganda, genre, poet, zhirau, Syr region, Syrsuleyleri.

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Introduction

Scientists involved in pedagogical science, including ethnopedagogy, did not leave issues of folk pedagogy, folk wisdom, and pedagogical views in literature without any attention. Scientist-pedagogues Ibraeva K. [1], Kaliyev S. [2], Uzakbaeva S. [3], Kazakhmetova K. [4], Toleubekova R. [5] and others paid much attention to the issues of folk pedagogy, its expression in literature, pedagogical views in poet-zhyraus' works, transformed them into the subjects of investigations and expressed meaningful thoughts in their researches.

Didactic poetry acquired a special character in the literary process of the second half of the XIXth century and at the beginning of the XXth century. There are some causes for it. First of all, it is the choice of the topic in the poetry of that period, poetic art, literary devices, the plot in epic compositions, and others. They were closely connected with Oriental Literature.

Firstly, the path of didactic poetry in Kazakh literature is connected with Oriental literature by Literature writers. It is not unreasonable. Secondly, the next cause was the period of changes in the Kazakh steppe in the second half of the XIXth century and the

beginning of the XXth century. Indeed, changes did not affect only people's social and everyday lives, but their spiritual lives, as well as their behaviors, were affected too. At the same Tsarist Russia's most important task was to destroy the Kazakh national mentality to strengthen its colonialism. As a result of such an idiotic policy, bribery, evil, and mutual discord developed among Kazakhs. The jewelers of the world tried not to allow such evils in the society, as they were sure that it wouldn't do any good for people. In view with this, their enlightening thoughts to the crowd were dedicated through their poems. Thirdly, poets who realized that the best way to get rid of the colonialism is education, science, art and culture, they took upon themselves a poetic and civic duty to call the people to this path. The genre is anticipated as "didactic poetry is (didactics is the word exemplary, moral, instructive) a work written in a poetic genre, created in a propaganda-instructive character" [6, p. 80], and thus, it was found a broad expression in the literary process in literary studies.

Although, this genre is considered to be a rich literary heritage in our national literature, the attitude is still dominated only as a simple commandment, instruction and propaganda. Moreover, pedagogical views and enlightened thoughts are hidden behind these examples, propagandas and instructions. Professor T. Kakishuly's opinion about the literary trends and currents at the beginning of the XXth century: "If trends and directions in literature, artistic researches are paid serious attention, then the truth is emerged only when considering the phenomenon of mixed literature and politics, didactics and haklia as a whole, and the history of literature finds a positive solution [7, p. 381]- his opinion clarifies clearly the burden and place of the didactic poetry.

The educational-pedagogical direction in didactic poems had a special character, namely, in literature at the beginning of the XXth century, because poets considered their civic-poetic duties to regulate the changes of the time caused by the century. Then, they realized that the most appropriate means to regulate the time is to correct the human mind, they advocated the need to improve people's behaviors to get rid of negative manners in that society. Subsequently, they assumed that the most useful need for reformers' generation is education and science, teachings, commandments and instructions were created how to lead people to civilization through education, science and culture.

At the beginning of the XXth century representatives of the national poetry were Nurzhan Naushabaev, Makysh Kaltaev, Shadi Dzhangirov, Mashkhur Zhusip Kopeev, Musabek Bayzakuli, Gumar Karashev and other jewelers who wrote zhys in this direction.

At that time representatives of the school in Syr region, such as Bazar Zhyrau Ondasuly, Turmagambet Iztileuuly, Omar Shorayakuly, Kanly Jusip Kadirbergenuly, Karasakal Erimbet, Kete Zhusip Eshniazuly and others were founders of the original sources of the Kazakh national speech art, they were distinguished by their unique tradition, and they were not left out of the tradition in the literary process.

Additionally, one of the topical problems facing Kazakh literary studies and pedagogic science is the investigation of pedagogical and educational approaches in the poet's poetry. Because poets, who realized that the well-educated generation is the future of the country, in view of this, they devoted the main part of their creativity to the

generation education. Poems expressing the poet's pedagogical views occupy a significant place in SyrSulei T. Iztileuuly's creativity. From this point of view, one of the most actual issues in modern science is to reveal T. Iztileuuly's pedagogical views in his instructive poems and substantiate scientifically them and it is undoubtedly.

The purpose of the article is to investigate the poet's pedagogical and educational views in his poems.

T. Iztileuuly's poems such as, for instance, T. Iztileuuly's «Jigitke jaramaydı alań bolğan», «Ügit söz», «Şäkirtterge ayılğan söz», «Bolsañdar, balalarım, xatqa usta», «Ustaz usınısı», «Jarılğan jalğan dünïe jar basınday», and others were analyzed and his poetic stance connected with generation education was revealed in the article.

Research methods

Descriptive research was used in composing this article aimed to achieve the main result. The order of systematization of art words and the method of judging the theory of artistic words proposed by literary theorists and genre scientists were used in the process of defining the poetic features of the poet's poems. Structuralist, hermeneutic and semiotic methods were used to reveal the pedagogical approaches in his didactic poems.

Results

T. Iztileuuly is a jeweler of words who occupies his place in Kazakh poetry at the beginning of the XXth century. Many instructions, hackles, verses-instructions are characteristic traits for literature of that period in poet's works. Indeed, this topic is widely included in poet's works, who strives to involve his people in the ranks of fundamental countries, propagandizing humanity, virtues, calling for the pursuit of education and science. It is possible to say that any artist is people's son. His main dream is to serve his people. The most significant way to achieve this goal is the generation's education that is considered to be the nation's future. The only truth is that the poet sought to educate the nation, to study Turgamambet's didactic and educational works. The poet's civic and poetic stances are displayed in the poem: «Jigitke jaramaydı alań bolğan».

Emespin bilgenim diburkep qoiyp,
Aitudanaqyl, umit saran bolgan.
Tilegim, tirliktetubiteren,
Qutqariqatarymdy qarangyordan [8, p.74].

everything is clear from the lines of the poem. It is the secret of the poet's soul, the dream of childhood, who loved his people and contended for their future. «First of all, the concept of a civic position is connected with the poet's high moral qualities, true humanistic worldview, artistic power, high internal culture of thinking, energetic social activity in the society, broad and egalitarian worldview, comprehensive rationality, abundance of knowledge, purity and justice should be measured by his passion for honesty, his closeness to the people's interests, his high level of social ideals and goals, his desire for the truth, clarity of his views related to the concepts of the goodness and evil, black and white», - [9,

p. 135-136], Professor Baltabay Abdigaziuly's conclusion is as the exact definition of his poetic, civil stances. If somebody looks from the height of this position, one can see clearly Turgamambet's height and strength of the civil stance of his prudence and dignity.

Among the poet's didactic poems, which is called «Ğibrattısöz» is full of educational-pedagogical worldview. The poet criticizes the person's negative qualities, such as laziness, vain herd behavior, and points out that such behavior is Kazakh people's opponent. Furthermore, his edifying thoughts in overcoming negative manners is valuable only if it is done on time, but the regret after the lapse cannot compensate inappropriate actions, and the poet is elevated from a jeweler of words to the level of thinking and philosophizing.

Namely, one feature can be observed throughout the poem, that is how Turgamambet conveys his messages to the crowd through allusions and veils. The most significant feature of the poem is that the poet's instructive thoughts have religious characteristic. There is no doubt that the poet has a Muslim worldview.

Bagatynbaglandardynimanatty,
Aqyldyozderineeskorinder.
Qalmasynqapiyadaqatanşoldep,
Qolynaquypqatyqmesberinder[8, p. 66],-

Prehistory and deep meaning of the verses, based on Islamic knowledge, may seem confusing to modern readers. The poet informs his listeners, that is, the general public, about the problem of perfection and strengthening of the faith. The strengthening of the faith is the source and basis of an artistic character in Islamic knowledge. Therefore, the strengthening of the faith, which the poet implies is the most useful and the fastest way to get rid of a person's bad behavior. The poet expresses his testamentary considerations that no one will force a person to perfect one's faith, because only he can do it himself.

Analysis

The issues related to the generation education in T. Iztileuuly's compositions were not left any attention. It can be seen in E. Karbozov's the dissertation thesis entitled "Moral issues in T. Iztileuov's works" [10, 24 p.]. The significance of Turgamambet's religious-educational works are revealed with a special consideration "Educational verses in learning the science, knowledge and speech art" in the dissertation thesis. Similarly, A great attention is paid to the problem of teaching religious and philosophical poems of the poet in the chapter "Human existence in Turmagambet Iztileuov's poems". Consequently, in general, the mentioned scientific work can be called a summarizing work, where Turmagambet's pedagogic-enlightenment spirit in the works are risen from the heights of free thought. «Pedagogical approaches in the poet's works are also investigated in the monographic work "T. Iztileuov's Literary Heritage». Correspondingly, the author expresses a fresh opinion about the poet's pedagogic views: «T. Iztileuov combined the moral path of religion with the idea of enlightenment in his poetry». [11, 47 б.].

At the same Turgamambet is considered to be one of the founders of the poetry school in the Syr region. He taught a lot of Syr Suleys from this region. Therefore, the

topicac, ideological, and genre features of Turmagambet's works must be mentioned necessarily in the researches on the literary process in Syr region. «Moreover, Turmagambet's didactic poems are analyzed and the idea of the author is revealed in such researches as "Characteristics of the national worldview in the works of the Syr Suleys" [12], "Artistic tradition in the works of the Syr Suleys" [13], "National and educational lessons of the works of the Syr Suleys" [14], "Literary heritage of the Syr Suleys" [15].

The main idea in Turgamambet's precepts and instructional poems is the propaganda of education and science. The poet's pedagogic approach is clearly visible in his work called «Şäkirtterge ayılğan söz». There is no more valuable wealth for humanity than the generation's education. The most valuable thing in all wealth is upbringing of the offspring, because by educating the generation, you educate a nation.

Whereas, for Turmagambet, whose poetic ideal of a citizen began with such a noble thought, the path to regulating the time is the next generation's education, the poet cannot be indifferent to his future generation. He wants and dreams the future generation to acquire knowledge and science that will raise the human race. He does not only dream, but he also considers it as his duty to help his descendants choose this path.

Aqylmenandasandarqylym, Hikmet,
Sekildisauyt-saiman, sadaqtaryn.
Baqqonypbastaryna, ornapyqpal,
Arkimnenauryrbolarqadaqtaryn.
Korkeitipkeuilderindikungirttartqan,
OilatarJapparHaqtynjanaptaryn[16, p.29].

The role of knowledge and science in human's life is determined, as propaganda reports that they do not have a special part only in social and everyday life, but they also have a significant role in the formation of human character and the inner soul. Moreover, the poet entrusts the mastery of knowledge and science, which gives light to the «gloomy soul and shines with light. The 648th hadith of the Prophet Muhammad says: "There are two types of the knowledge: the first type enlivens the human soul and brings benefits, and the second one is the human tongue, which substantiates scientifically the God's power», [17, p. 63].

The poet's wishes to his students and the core of thought in the hadith of the Prophet Muhammad are relevant and grounded. The admonitions and exemplary words spoken throughout the poem are unique in their Muslim-enlightenment character.

Gylymnyn keuiline Alla gulin ekse,
Bailardanbolartolyqtanaptaryn.
Qysqasy, galymbolypugitaityp,
Haqdinninjanartyndartaraptaryn[8, p.74].

Notably, the poet's idea is conveyed skillfully that the most important wealth is the science and knowledge. He strives to instill in the memory of future generations that the eternal wealth is the science, weighing the balance between the material wealth and spiritual one. He does not remind his students only of acquiring the knowledge and science, he also warns them to be able to create, develop and renew something for the humanity's benefit. The Prophet Muhammad expresses the commandment to the Muslim

people: «Try to get education, even you are in China, because it is every Muslim's duty to try to get education»,- [18, p. 6] the poet expresses a commandment word in the language of poetry.

Education and science occupy a special place in Islam. About the role of knowledge and science in a person's life, about the need to strive and seek them throughout life is said in the Holy Qur'an, in verse 114 of Taha Sura: «Allah, the true Lord, is above all. (Muhammad G.S.) Don't hurry to read the Koran until the end of the revelation given to you: «Lord, increase my knowledge!»,- is said [19, p. 320]

It is written in the hadith: «Who is engaged in science, the Almighty will facilitate his transition to Paradise». The angels welcome to science seekers' enthusiasm and spread their wings under their feet. In fact, people in heaven and earth, even the fish in the water, wants to bless the scientist. The superiority of a scholar over an ordinary Muslim is like the superiority of the Moon over other stars.

Obviously, the scholars are the successors of the Prophet Muhammad. The Prophet Muhammad did not leave a dinar or a dirham, he left the science as a heritage. If somebody gets the Prophet Muhammad's heritage, it means that a man gets the enormous share is said [20 p.13]. Thus, the core thought in poet's propaganda verses is that he has a Muslim worldview, calling for enlightenment and science, from a religious and philosophical point of view. One of the most Turmagambet's outstanding works among the poems devoted to the youth's attraction to art and education is his work «Bilimdibol, balalarym».

Bolsandar, balalarym, hatqausta,
Torden jai alarsyndarturmaitysta.
Tor tugiltomennen de timeidioryn,
Jursenderjalqaulyqpenjazy-qysta, -[8, p.79]

However, the author emphasizes the importance of the knowledge in the person's life which is full of moral and good examples. A young man is not nice only for his fun, beauty and energy, but he should be nice by his mind, full mind and power of memory. The knowledge acquired by a person at a young age is fruitful, and it is necessary to master the knowledge and science at a young age, because that will feed your life. The poet connects the problems of acquiring knowledge, science, and art with the stages of human life, and it shows him from a new side - from a pedagogical and educational side.

Notably, that Turmagambet was able to convey skillfully the educational and didactic character of the peculiarity of the knowledge acquisition in his verses, which is caused by the person's age and it is based on the science of pedagogy and psychology.

Namely, Turmagambet's works such as «Üzilgen jalğan dünie adamnıñ basında», «Adamnıñ qabileti janında», «Oy tereñde, oy teñizden de emes», «Adamğa bermeymin. «Nadañğa aqıl», «Aqıl – tozbaytın ton» and others. The poet's enlightened and humanistic ideals are shown in these works. Answers to the vital question about what a real person should be, are started with oriental thinkers. Al-Ghazali, one of the first thinkers who introduced the concept a "perfect person", in his work "The Measure of Actions" deals with the characteristics of a real person.

Indeed, he strives to determine human characteristics, analyzing various actions of life in the same space at the same time based on Qur'an Surah Noor. Abay stepped forward in studying the issue of a "perfect person", a "beautiful character" among the Kazakhs. The poet's emotional poems and wise words about human qualities are the cornerstone of the human morality. It is indisputable that the Islamic world is the source of traces of the answer of wise thinkers and masters of the word, who touched upon this topic and tried to find an answer to the life question.

The fact is that the mind must always be under the control and education. Its guide and educator are a pure spirit and a beautiful soul, heart and mind. In fact, the mind is a very powerful force. It is necessary to keep it under the constant control and not to let go of the reins of education. Various evils can be expected from an uncontrollable and uneducated mind. This is the delusion of the mind that comes from being driven by lust. Therefore, the humanist thinkers' main goal was to protect the human race from this danger. The poem «Jarılıs bop, oqtawdayjalğandünie» has its own philosophy to tell the reader. False world! The topic is coincided with the poetry. Perhaps, there are no jewelries of words that have not touched upon this topic. Turgamambet does not also miss this favorite topic. But again, his expression is combined and connected with his poetic imagination, religious and philosophical thought.

Believing in Judgment Day is one of a Muslim's duties. In Islamic knowledge, the death is the beginning of the eternal life and the end of known and measurable human life. «Belief in life after the death gives a rise to the belief that every bad action, no matter how dark it is, will be punished. Therefore, this feeling leads a person to rational observation and measured actions» [21, p. 22]. That is, the life after death is a reminder to the Muslim people that they should avoid evil and bad things in this world, evil deeds. "A place in heaven depends on people's good deeds. Hell looks at crime and sin. In short, the place of a person who is not interested in lust is paradise. Hell is the place of those who squander their wealth and indulge in lust" [17, p. 54]. If you look at it from the point of view of the mind, it is true that the source of education lies in this Islamic knowledge. The topic of Turgamambet's poems is coincided with the knowledge.

Saimanyn saparynnynsaila, bekter,
Jazy-qysjanqaladdepjargaasylmai.
Şaitangaşatypbasyn dyberetugyn,
Napsin – jaukorgeninmenjalğasyndai [8, p.70].

Words of the prophet (hadith) is effected, expressed in verse. According to Turmagambet's opinion, "road embroidery" means good deeds that you have done in your life, kindness and intercession, a purity of soul and body, a beautiful character:

Korikti kop kozine korinbeidi,
Keuilinnenketiptozan, şanbasylmai.
Ozindiozintuzepugitwibol,
Jan-jaqqajaryqbermeidişam da aşylmai [8, p.70].

The meaning and importance of the problem of the soul and body are so deep that they have become the main topic and core of the religious works and educational poets. In their opinions, food for the soul is spiritual maturity, and food for the body is related to the

ego. The devil is the initiator of the lust. Therefore, human qualities are determined and evaluated on the basis of the relationship between the soul and body, spirit and desire. It is Turmagambet's conclusion. Mood is the soul. Dust and filth are contaminations of the soul, avoidance of the direct path. Keeping the purity of the soul comes with self-education. It is necessary to improve constantly spiritually not to follow the dictates of the soul, that is, physical purity.

A good person is like the Sun. He shines and everything shines around him. Goodness is in the man's heart and mind. The essence of the poem is conveyed by the idea that the soul purity, heart and mind are the rulers of all human behavior. It is obvious that the poet's Islamic religious knowledge nourishes the poetic thought and increases its content and meaning. National self-awareness and national memory are the most valuable and priceless qualities for any nation. If the people's national consciousness is broken, the memory is dead, the people will hardly think about their country, their land, their nation, the state, the future, the generation.

Therefore, the colonial-tyrannical world pays much attention to this problem. In other words, spiritualization of the nation is one of the main goals of any colonial state. It will be realized through the religion, language and mind. Regarding the colonization problem of the Kazakh spiritual world, SabytMukhanov cited: «The tsarist government, who colonized the Kazakh steppe, did not always use the force of arms after the solid foundation of its colony. On the one hand, they threatened by the army, and on the other hand, they started raising it with propaganda. When considering the question what kind of propaganda would be acceptable, the tsarist government's eyes caught Islam», - [22, p.27], he emphasizes, pointing to the secret policy of the colonialist tsarist government.

Firstly, the Russian colonizers, who deceived the Kazakhs with Islam with the help of Tatar and Bashkir mullahs, they began the policy of baptism with the ultimate goal since 1868. It was supposed to be implemented by opening Russian-Kazakh schools in the Kazakh steppe. Baptism and language deprivation were an indispensable tool for the implementation of the colonists' two goals. The poet, who understood the background of tsarist Russia's policy, calls his people to the path of spiritual renewal and revival.

Qaptadyhalyqtynustinqarangylyq,
Jihad qyl, jaryqqashyq, jatpaiturtin.
QyzmetinqalysqylypQadyrHaqtyn,
Gasiyanynlaiynanbettisurtin[8, p.75].

Arabic and Persian words are not often found only in Turmagambet's vocabulary, they are also found in the poetic language of Kazakh poets at the beginning of the XXth century, including Syrsuleys too. Poets of that period were mainly educated in Arabic and Persian languages. On the other hand, it was more effective to use Islamic terms to convey religious and enlightened thoughts and Islamic philosophy.

The word "gasiya" in the above stanza comes from Arabic. Ғасы, ғасый - 1. The first meaning is disobedient, naughty, unruly. 2. The second meaning is guilty, sinner [23, p. 63]. The poet, who shows his contemporaries the way of salvation from sin, who had lost their characters as a result of forgetting to worship God, reminds them that the God is merciful

and intercedes abundantly. He says that a Muslim who knows his guilt and prays sincerely will be forgiven by the God, and he should follow this path before it is not too late. It says a lot that it's time to take care not only of yourself, but also to take care of the entire Muslim community.

However, in general, the problem of self-education comes to the fore in Turgamambet's knowledge. His principle is to keep the faith pure, and his desire is not to be led by the devil. It is an excellent idea that the strengthening of the faith is in everyone's hands. Therefore, Turgamambet's didactic verses, poetic thoughts, have their origins in the Islamic knowledge, they are especially valuable for enlightening the character.

Turgamambet Iztileuov wrote a poem devoted to Karakalpak and Kazakh children in 1900: «Ustaz usynysy».

Şakirtter bir-birinmen uryspandar,
Minezdinmininalypdurystandar.
Jolynajamandyqtynjaqynbarmai,
Kutiinipkunilgerijylstandar.
Kuşikteikujireiipbir-birinmen,
Ustasypotbasyndajulyspandar!
Sebepsizotanaqtyqqylgandardy,
Tezge sap qyzytilmen “qylystandar”. [24, p.26].

Poetry, written in the style of wisdom, commands and instructions, is close to traditional Kazakh poetry. Enlightening, teaching words are aimed at the person's character, work, behavior, ethics and morals. Learning art, knowledge, a person's place in the society can't reveal the man's social face. This question will have a completely new meaning in his poems written ten years later:

Aqyl – ton, andagandatozbaitugyn,
Gylım – ken, kündeonipqozdaitugyn.
Ielikekeuineetkenderdin,
Janyjoqerjuzindeozbaitugyn.[24, p.43].

Abay's influence is immediately visible in the poem. Turgamambet defines the place of the mind and science in a person's life than the sermon "Don't be bad, be good". Thus, he urges Kazakh youth to be artistic and get an education.

Conclusion

On the whole, perhaps, one has to look for the roots of didactic works about the behavior, the goodness and the badness, starting with those verses that are relevant to this day, in such philosophical treatises and words of wisdom that lead us to thoughts in Kazakh Literature. Turgamambet does not also deviate from this tradition. In other

words, he is not only a successor, but a continuation and repeater of the tradition, he is as an innovator, a modernizer, he thinks with his own tone, style and expression. In contrast to other poets, he predicted harmonically the relationship between the time and man, the society and living beings, he puts forward the human factor as the main force affecting the society. He feels with his poetic intuition that the society can be changed only by educating people. Therefore, he told his contemporaries and future generations that the first thing to do is to educate a person's character. The poet wrote such works as: «Tüzep al tatawsız ğıp mineziñdi», «Napsı», «Jigittiñ jarastığı jan barında», «Büz birew baq-däwletke masıǵadı», «Jarılǵan jalǵan dünie jar basında», «Tıwımdı er twralıqpen bileydi ultın», «Er bolsañ aldındı oyla aqıraymay», «Jamañǵa jaqsı adam aqıl aytar», «Bekterim, oylasañdar üşbw jahan», «Jaqsı özin jan bitkennen kem köredi», «Sabırlı saltanatqa ie bolar», «Erlerim, özgeni qoy, öziñdi oyla», «Bolsa eger köziñ kökte, kewiliñ bük», «Şırın til, şıraylı jüz, bolsañ balday», «Şırın til, şıraylı jüz, bolsañ kişik», «Jahannıñ joq qararı tutınba dos», «Aqlsız neni añdar köz bolǵanmen», «Arası tört-aq eli şın, jalǵannıñ», «Er deme artında atı qalmaǵandı», «Jaqsı adam jatıq minez, kişik bolar», «Ei, näpsim» and others.

Thus to summarise, Turmagambet's works are of great importance and priceless because they put forward very difficult and the most important life questions.

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Т. Ізтілеуұлының ғибрат, насихат өлеңдеріндегі педагогикалық көзқарастар

Аңдатпа. Мақалада Сыр сүлейі, ақын Тұрмағамбет Ізтілеуұлының ғибрат, насихат өлеңдеріндегі педагогикалық көзқарастарына талдаулар жасалынды.

Тұрмағамбет Ізтілеуұлы ХХ ғасыр басындағы діни-ағартушылық ағымның өкілі. Сондықтан да оның педагогикалық-ағартушылық көзқарастарының бастау бұлағы

ислам дінінде жатқандығын шығармаларынан аңғарамыз. Ақын шығармаларының негізгі тақырыптардың бірі – оқу, білімді дәріптеу, қарапайым халықты зиялылыққа үндеу болып табылады. Өйткені білімді, тәрбиелі ұрпақ ел болашағы. Сондықтан мақалада ақынның ұрпақ тәрбиесіне арнаған шығармаларын негізге ала отырып, өсиет, ғибрат өлеңдеріндегі педагогикалық көзқарастарын ашып, оны ғылыми негіздеу қазіргі ғылымдағы өзекті мәселенің бірі екендігін көрсетеді.

Мақалада ақынның білім мен ғылымды, өнерді меңгеру мәселесін адамның өмір кезеңдерімен байланыстыруы оны жаңа бір қырынан – педагогтік-ағартушылық қырынан көрсетеді. Адамның жас кезеңдеріне байланысты білімді игеру ерекшелігін Тұрмағамбет өзінің ағартушылық-дидактикалық сипаттағы өлең жолдарында шеберлікпен жеткізе білетіндігі айқындалады. Ақын шығармаларындағы ұрпақ тәрбиесіне қатысты мәселелерді зерттеген ғалымдардың зерттеу еңбектері де негізге алына отырып қарастырылды.

Түйін сөздер: педагогикалық көзқарастар, дидактикалық поэзия, дүниетаным, ғибрат, өсиет, ғақлия, насихат, жанр, ақын, жырау, Сыр өңірі, Сыр сүлейлері.

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Педагогические взгляды Т. Изтлеуулы, отраженные в его назидательных стихах

Аннотация. В статье анализируются педагогические взгляды одного из сказителей земли Сыра, поэта Турмагамбета Изтлеуулы, которые нашли отражение в его назидательных, поучительных стихах.

Турмагамбет Изтлеуулы – представитель религиозно-просветительского течения начала XX века. Истоки его педагогико-просветительских взглядов лежат в религии ислам.

Одной из основных тем произведений поэта является образование, восхваление знаний. Он призывает простой народ к знаниям, так как образованное, воспитанное молодое поколение – это будущее страны.

В статье на основе анализа произведений поэта, посвященных вопросам воспитания подрастающего поколения, раскрываются его педагогические взгляды. Научное обоснование данных взглядов является одной из актуальных проблем современной науки. В статье отмечается, что поэт вопросы овладения знаниями, наукой, искусством связывает с этапами жизни человека и рассматривает в новом аспекте – педагогико-просветительском. Выявляется умение поэта Турмагамбета в своих произведениях просветительно-дидактического характера показать особенности усвоения знаний человеком в зависимости от его возрастных особенностей.

За основу взяты и рассмотрены исследования ученых, в которых анализируются

произведения поэта, посвященные вопросам воспитания молодого поколения.

Ключевые слова: педагогические взгляды, дидактическая поэзия, мировоззрение, назидание, нравоучение, наставление, пропаганда, жанр, поэт, жырау, сказители земли Сыра.

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