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Didactic discourse in the poetry of the Turkic peoples

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Abstract

Relevance. The stone inscriptions written even in the V-VIII centuries, testify to the ancient development of the literature and culture of the Turkic peoples. From the essence and content of the works of the Turkic peoples living in Central Asia, we see commonalities, such as being a conscious person, escaping from ignorance, defending the country, becoming a nation.

Purpose. The article deals with the issue of didactic discourse in the works of the great thinkers of Turkic literature N. Ganzhaui, A. Nauai, A. Kunanbayev.

Methodology. The issues of reading, comprehensive education and intellectual development of poets, the acquisition of moral qualities have been compared and analyzed.

Results. Instructive ghazals, philosophical thoughts aimed at educating the younger generation of society with such moral qualities as diligence, humanism, patriotism, kindness, truthfulness, justice, honesty are defined.

Conclusions. The genius poet Abai Kunanbayev, the pinnacle of Kazakh poetry, recognized the statesmen and genius thinkers of Azerbaijan and Uzbekistan N. Ganjaui and A. Nauai as his teachers. In Kazakh literature, Abai's "Words of edification" and poems are examples of the traditional continuation of oriental didactic works.

Keywords: moral qualities; diligence; didactic discourse; poetry; humanism.

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Introduction

Orkhon-Yenisei inscriptions covered the V-VIII centuries, works of the XII century “Gift of Truth” by Ahmet Yugneki, “Diwani Hikmet” by Ahmet Yasawi, “Ogyznama” of the XIV century, “Diwani lugat at turk” by Mahmut Kashkari belong to the didactic genre. “Didactic literature (Greek. didaktikos – teacher, instructor) is works that express scientific, philosophical, moral, religious ideas, sermons, instructive thoughts [1-4]. In the didactic literature, special attention is paid to the effective delivery of thoughts and ideas, opinions and conclusions than artistic description. Early didactic works reveal to readers the ideas of thinking through the propagation of goodness, instruction, commandments, religious sermons. Didactic works analyze the human qualities of humility, morality, and, conversely, the harmful aspects of pride, misery, and ignorance. The genre of didactics has been formed in ancient Eastern literature since ancient times. Eastern stars: Omar Khayyam's rubai, Sagdi, Jami, Rumi, Nizami, Firdousi, Nauai epics are humanistic ideas that affect the consciousness of the next generation. Turkic thinkers, who influenced each other creatively, have the same goal and the same ideas.

The famous Kazakh poet Abai Kunanbayev paid attention to the works of oriental poets while studying at the Ahmet-Riza madrasah in Semey. 14-year-old Abai wrote poems for such great people as Fzuli, Shamsi, Saikhali, Nawawi, Sagdi, Firdausi, Khoja Hafiz. It is clear from his poem that young Abai followed their example. “It is undoubtedly, that Abai was interested in the poems of Eastern poets from the very beginning of his career, and later, in search of a new field in art, he was influenced by the works of Russian classics and European poets” [5-10]. Abai, who was fond of poetry from an early age, reveals the image of the epoch in which he lived. In each of his works, he shows the need for self-education, ways to acquire moral qualities in order to form a conscious society. Alisher Navoi, modeled on Abai, is a great Uzbek poet who lived from 1441 to 1501. “In the history of world literature and culture, the name Navoi is associated with the names of such great jewelers as Homer and Dante, Rudaki and Firdausi, Nizami and Shota Rustafeli, Sagdi and Jamie, Shakespeare and Balzac, Pushkin and Tolstoy” [11].

A. Nauai wrote his works in Persian. He was introduced to the world thanks to his work “Hamsa”. Hamsa consists of five epics. Underlying each saga are the bad qualities of a person: hypocrisy, betrayal, theft in society, favoritism, etc. tested for negative spells. We can see his words of great educational value in his didactic aphorisms and precepts. “A. Nauai's epics, along with the themes of love, are covered with philosophical thoughts about friendship, nature, society, man and his duties. At the same time, Nauai's ghazals skillfully expose the negative aspects of society, such as the hypocrisy of the clergy, the cruelty and greed of the feudal lords, and the indifference of those in power to the needs of the people” [12-15]. The great Azerbaijani poet Nizami Ganjzhaui, who clearly reflects the didactic and philosophical thought in his works. He was a thinker who lived from 1141 to 1209. Thanks to his ingenuity, Nizami received an early comprehensive education and began to write poetry. His famous epics Khusrav-Shyryn, “Syrklar kazynasy”, “Layli men Majnun”,

“Zheti aru”, “Iskender name” emphasize the need for everyone to be virtuous in any situation. It can be seen that the moral principles of Navoi and Abai Kunanbayev complement each other.

Materials and Methods

Kazakhs, Kyrgyz, Azerbaijanis, Karakalpaks, Turkmens, Uzbeks, Turks, Uighurs, Bashkirs, Tatars, and others, who live in Central Asia belong to the Turkic-language people. The literature and culture of the Turkic-speaking peoples, whose customs, traditions and history are similar, developed, and individuals formed the “Literature of the Turkic peoples”. Well-known poets, not only of the Turkic peoples, but also of the golden fund of world literature, which we are considering: A. Kunanbayev, N. Ganzhaui, A. Nauai, were not only creative, but also involved in the fate of the country, the protection of the country's interests. There are research studies of Kazakh scientists on the creative connection and continuity of these poets. For example, the author, academician M. Auezov's research article “Alisher Nauai” compares Abai and Navoi's works, saying that “Nizami Nauai influenced Abai” because their language was clear [16]. “Their languages are clear” means that Abai knew Persian and Chagatai from an early age, so he was well acquainted with the works of oriental classics. “Chagatai language (چغتای – zhagatoi; Uig. چاغاتاي – chagatoi; Uz. چىغاتوي – chig‘atoy) is a Turkic language that was once widespread in Central Asia and is now extinct. The word “Chagatai” comes from the name of the Chagatai ulus. The Chagatai Khanate was named after Genghis Khan's second son, Chagatai Khan. Many Chagatai Turks and Tatars who spoke this language identified themselves as Chagatai's descendants” [17].

Although the Chagatai language was not used, special research was conducted in linguistics to understand the ancient writings in that language. “Chagatai, which is the second stage of Central Asian Turkic languages, was the written language of East Turkic languages used from the 15th to the first years of the 20th century. After the death of Alisher Nauai, many dictionaries were written from all over the Islamic world, usually to understand his works. Chagatai dictionaries were written in Central Asia, Iran, India and Anatolia in modern Turkey. He also formed the Chagatai language - the school of Turkic lexicography” [18]. Turkic scholar M. Melioransky in his work “Turkish dialects and literature” [19] draws attention to the origin, history, general grammar, dialectal features of the Turkic languages.

In general, in the context of Kazakh-Uzbek-Azerbaijani literary relations, the names Abai and Nauai, Abai and Nizami are mentioned simultaneously. For example, the research article by literary critic R. Berdibay “Nauai and Abai” [20] analyzes the relationship and harmony of Abai's poetry with the works of Nauai. Researcher of Turkic literature K. Seidanov in his research work “Abai and Central Asian literature” [21] comprehensively considers the influence of the works of Abai Kunanbayev on the literature of related peoples, the direction of development of Turkic literature. Even today, the tradition of comparing Abai's work with the work of the Turkic peoples continues. The works of the Azerbaijani poet Nizami Ganjavi in the works of orientalist O. Kumisbayev “Oriental resins” [22], Abai scholar M. Myrzakhmetov “Abai and the East” [23]

are considered not only historical and cultural, but also Turkic. The oriental motifs in the literature are analyzed. As we can see, in Kazakh literary criticism the literature of the Turkic peoples is considered in connection with the name of Abai. Literary critic A. Seitova's comparative study on "The image of Alexander in the poems of Abai and Nizami" [24] shows that the method of comparative analysis in the literature of the Turkic peoples is still relevant.

Researchers of Turkic literature A. Konyratbayev and T. Konyratbayev, considering the continuity of the cultures of Kazakhstan and Central Asia in the X-XV centuries, show the antiquity of the works of Abai Kunanbayev, N. Ganzhaui and A. Nauai, and prove that their works belong to the method of realism. Identifying the commonalities in their works, it reveals the kinship of the Turkic peoples. Our goal is to consider the didactic commonalities in the works of these poets through a comparative historical method.

Results and Discussion

Nizami Ganzhaui and Alisher Nauai lived in the feudal era in the Kazakh steppes in the second half of the XIX century, the heyday of the culture of the Middle Ages – XV century, Abai Kunanbayev. "Abay's life was the life of the Kazakh people in the second half of the XIX century, the turmoil in society, the hardships of the poor, the lives of slaves serving the rich, unjust feudal lords who exploited human labor, land disputes between tribes, livestock disputes" [25]. Although the historical periods of the two centuries, the political situation are different, we see the similarities of the poets, their views on the common people, their common dreams and goals.

Azerbaijani poet Nizami Ganzhaui was born in Ganja, Azerbaijan. He wrote mainly in Persian. "In the XI-XII centuries, the khanates of Turan, Iran and the Caucasus were crushed, their struggle for the throne and plunder of the country intensified. The costs of the war are heavy on the working people. Women did not have freedom. Poets who sang about the plight of the people were imprisoned and killed by Azerbaijani khans. Nizami was one of the poets who boldly challenged the rule of the khans and defended the people in the same historical period, defending the idea of justice, freedom and morality through his poems "Hamsa" (Five Epics) [26-29]. They are called "Seven beauties", "Layli-Majnun", "Khusrau-Shyryn", "Iskendername". In any work of the poet, the main motive is the human conscience.

Nizami's works are often based on legends and contain elements of folklore. In the epic "Treasures of the Heart" [30] he illustrates the need to be a just khan, using the example of a khan who did not feel sorry for his subjects and showed violence. The main character in the work is Nausharaun Khan. While hunting with his companion, the khan saw two birds chirping. He asks the birds what they are talking about. Uazir says that the two birds are related to each other, that he asked for a small village inhabited by brides for the sake of cattle, and that with the consent of the bridegroom, Nausharaun Khan warned that in due course he would destroy the villages (villages, settlements). Realizing his shortcomings, the khan said that after that he treated his country fairly and stopped the violence. This Nizami's work can be considered as an

important work that reminds the leaders of the country. No matter what Nizami's work is, it is instructive for the kings and khans in power. In the epics "Khusrau-Shyryn" and "Layli-Majnun" the love of two young people is revealed, revealing social inequality in society. He also reveals the image of a righteous king and an unjust king. The main characters of the epic "Khusrau – Juice" Shyryn and Khusrau are not only lovers, but also kings of both countries. Juice is a just king, a guardian of the people. He also adapted Khusrau to be a just king. That is, "Shyryn will make every effort to establish justice and peace, prosperity and well-being not only in his country, but also in the country of his beloved Khusrau". Nizami uses the image of Shyryn to suggest that the state should always be ruled by righteous people. We refer to Nizami's works as didactic poetry created for propaganda. In general, didactic works are based on humanistic principles. From this point of view, we consider the works of A. Nauai and Abai as examples of didactic poetry.

"Alisher Nauai and Abai Kunanbayev both aimed at promoting justice and morality, innocence and pure love, honesty, citizenship in their works, and to put all their thoughts on paper. It directly opposes cruelty and violence, and pays special attention to friendship and solidarity, unity and equality" [21]. Their goal is to open people's eyes and encourage them to get an education. In each of his works, whether it is about life or society, he calls people to morality, honesty and justice. "Alisher Nauai is a great realist, humanist poet who deeply criticized the medieval society" [12]. Nauai's reign was marked by a rise in royal power in Central Asia. Nauai refused to be a court poet and wrote "Hamsa" in imitation of Nizami. Although he took the plot of Hamsa from Nizami, he wrote it in a didactic way with a new idea. Hamsas are called: "Farhad-Shyryn", "Layli-Majnun", "Alexander's Gate", "Seven Beauties", "Treasure of Cheese". In these works, Nauai criticizes the injustice of his time. Especially in the works of A. Nauai and Abai, the injustices in governing the country are expressed in satire.

A. Nauai is not only a poet, but also the head of Gorgan, the central city of Gulistan province in Astrabad. He worked to raise the culture of the city and improved the lives of the people. They built madrassas and schools for the education of young people and increased the number of mosques and clinics. Herat, the capital of Khorasan, mobilized sculptors, artists and beautified the city. He gathered scientists and contributed to the formation of the Herat Library. Abai Kunanbayev served in the Tobykty volost in the Kazakh steppes in 1872-1874, and in the Konyr-Kokshe region in 1876-1878 as well. It was not easy for Abai to rule, because the people of 11 rus (tribes) were weakly organized. (Ru means relatives descended from the same ancestor). Everyone is fighting for power. "There were all sorts of quarrels between the tribes, theft, hostage-taking, complaints against each other, and the country's prosperity began to decline" he said. Now they feel that there will be a lot of controversy when it comes to electing a governor, so they decide that "it is necessary to appoint a governor from the outside, that is, to appoint a governor and a janitor at their own discretion". And they wanted him to be a just and strong man who would lead the country in the right direction. According to the memoirs of Arkham Kakitayevich Isakov "Abai was the person whom Oyaz

and Zhandaral considered worthy of that Konyrkokshe volost. Abai was elected to the Bolsheviks with the decision of "appointment" without elections [31-32]. During the years of Abai's rule, he worked closely with the people and became a just leader. There were domestic disputes, land disputes, widows' disputes, and a fair dance. He propagandizes the youth around him, prepared students and sent them to study in Semipalatinsk. He tried to bring up people who have had little knowledge, understanding and stubborn character. Although he was a leader, he did not give up his pen and wrote instructive poems. He wrote down his inner sadness and stress on a piece of paper. In general, Abay is dissatisfied with the management ethics of those who ruled the country before him. He depicts the portrait of the Bolsheviks in his poems:

«Болыс болдым мінеки,
Бар малымды шығындап.
Түйеде қом, атта жал
Қалмады елге тығындап.
Сүйтсе дағы елімді
Ұстай алмадым мығымдап.

Күштілерім сөз айтса,
Бас ізеймін шыбындап.
Өлсіздің сөзін салғыртсып,
Шала ұғамын қырындап.

Сыяз бар десе жүрегім,
In this poem, he clearly revealed the reality of his time, depicting leaders who were insecure and did not want to create conditions for the country, but only to give gifts and bribes to their superiors in order to become leaders. In this regard, the well-known academician Z. Akhmetov wrote a poem about the poem "I became a volost" in the form of a monologue of the Bolsheviks. This character thought for a moment and convincingly depicted how he took care of himself, how many animals he wasted, what he did during his rule, and his relationships with different people" [5; 33-35]. He mocks those who think only of themselves. There are verses in Nauai criticizing foolish leaders and those who thought that they can get rich without getting rich. For example, saying: "Боқтыққа тоймаған сараң бай алтыннан шапан кесе де боқтыққа үймелеген шыбын секілді" he opened the image of selfish leaders who were thinking just about themselves:

Бай болсаң да, артылмасын қанағатың пақырдан,
Көпшіліктен шықпа артылып, білемін деп ақылдан.
Бек мүләйім, сынық болып елге билет басыңды,

In his poem "Қас табылар залым болсаң алыстан да жақыннан" he said that even shouldn't be prod that you are rich, you should be simple, helpful and merciful. He warned that if you are not a good leader, you are arrogant and cruel, you will have a lot of enemies.

Alisher Nauai and Abai Kunanbayev praised the moral values. It is called "Abai's words of edification", and A. Nauai is called "Gazelles" [36]. Abai said: "Do not be a child of a father, be a child of a man", that he should be a man who cares not only for himself, his relatives, but also for the common good. Indeed, it is clear that if everyone tries to take care of not only himself, but also the people, the situation in society will improve. A. Nauai said that there are people who are different from each other, but all of them are called "A human", but they do not deserve the same name "Одамларда одамлар бор, одамларнинг нақшидур, одамларда одамлар бор, хайвон ундан

яхшидур". In other words, he lamented that there are good people and that there are people who are worse than animals. Abai had such lines as follows:

Атымды адам қойған соң,
Қайтіп надан болайын?
Халқым надан болған соң
Қайда барып оңайын?!

In this poem Abai said that he takes responsibility for the name "human" and that he should not be ignorant, that is, uneducated, uneducated, uncultured. And if you are ignorant, and you are the only educated person, what is the use of it? The work of the two poets speaks more about the characteristics of human behavior, nature, nature and consciousness. Therefore, the doctrines of "Anthropology" and "Being a Man" can be considered the main direction in the work of great thinkers. "To be a man, it is necessary to strive for knowledge. It reflects the characteristics of an educated and uneducated person". Abai's poem "Don't be proud without science ..." inspires young people. In addition, Abai hopes for the younger generation of his time, "open-minded, open-minded" people, awakens their hearts and strives to attract them to his noble goals. The desire of young people to work productively, to pursue science and education, to persevere in achieving their goals, and the preaching of such noble qualities have become one of the main ideological and thematic continuity of Abai's entire career [37]. In this verse:

Талап, еңбек, терең ой,
Қанағат, рақым, ойлап қой –
Бес асыл іс, көнсеңіз...

Abai's analysis of demand, work, deep thought, contentment, and grace are the things necessary to achieve human qualities. Abai scholar, professor Zh. Dadebayev in his article "Abai's anthropology" [38] stated that "The poet substantiates the principle of having a mind, an eye in the game through two different images. Compassion and cruelty, contentment and insatiability, deep thought and ignorance, hard work and laziness, demanding and passionate. In Abai's teaching, these five noble qualities must be intertwined in order to be human. At the intersection – the person matures. When we grow up, we can say that he is perfect.

The ruler divides the essence of the five noble qualities into levels. In the instructive words of the two poets, which complement each other, we can see the individuality of the bright future of the country. Abai attached great importance to human nature, believing that the superiority of man over animals in mental and emotional state is due to the great love of God for man. In his 38th verse, he says: "The proof of truth is that God created the universe in such a way that it could not benefit from each other. He created the beast to benefit from the inanimate creatures, and created the intelligent person from the living creatures" [39] – convinces the reader that the Creator made man with a special superiority and love, and assigns a great task to man. That is, the Creator made you special in all respects (body, beauty, mind, feelings). Take advantage of the privilege given to you by the Creator, be worthy of the name of man. "Man deserves to stand on his feet, grow upright, and see the world smoothly" he said in verse 27 [39], "Humanity has no place if it does not take stock of the visible and invisible secrets of the world and at least know the evidence" If you don't know it, it will not be a

human soul, but an animal soul". The conclusion to be drawn from this argument is that Abai has no right to be ignorant after being created as a human being, and if you are ignorant, you have high demands on a person to be an animal. Nauai and Abai's statements "Being human" are relevant.

Alisher Nauai's works "Amazing Meetings" [40], "The Surprise of the Good" [41] were written in a didactic way. Nauai, like Abai, invites his people to settle down. Settlement is people's living at one place. Due to the local conditions and peculiarities of nature, the ancient Turkic tribes for centuries were engaged in nomadic animal husbandry. Nauai analyzes his opinion in his work "Five Courage – a man, his mental abilities and upbringing". "Combining his pedagogical point of view with his philosophical point of view, he said that all people are born of equal spiritual ability, and only education that makes us, the individual, the individual human. He concluded that education, in turn, arises from labor and lays the foundation for labor education. Criticizing the mismanagement of labor and labor education in his time, Nauai prioritizes the education of all people in order to achieve the goal with pure labor. He said that society can develop only if education and work go hand in hand. Alisher Nauai said "Only through education can citizens, all people bring up patriots who are able to combine their individuality and national care". Nauai praised the human mind and science. "Knowledge and wisdom are the beauty of man", he said. His poetic and prose works cover a wide range of issues of education and training. Nauai encourages the younger generation to love and respect each other. Morality and labor education play an important role in each of his works. Alisher Nauai emphasizes that the desire for education is the most important virtue in the education of a well-rounded person. He defines knowledge as a factor that saves humanity and people from ignorance and anger. "Nauai's wisdom is his kindness to the individual, his ability to connect work and labor education, social, moral, intellectual and political programs of education to the level of society". M. Auezov also said that "Nauai taught his country to work, to settle, to work in the garden, to work with his own hands, to create a park for himself. He invited people to it. Nauai's great commandment that human life should be based on work" [42]. A. Nauai concludes "Do not waste your life, work hard, know the key to the happiness of work" (do not waste your life, work).

Alisher Nauai's dream of a well-developed person is not limited to education. To define him as a person, he must have the following qualities: patience, generosity, honesty, upbringing, honesty and others. A. Nauai's works are full of wisdom, humanism, foresight and they are focused on human values with the elegance of oriental taste in the presentation of images. Artistic threads that reflect the beauty of our language, the beauty of our speech, the logic of reason and thinking – a mirror of centuries-old life experience and everyday life of our people [43].

As for Abai, he emphasized labor education "Believe yourself, which will win in any situation, your work and your mind are from two sides". The poet assures that conscious work will be fruitful. It is certainly, you need knowledge to believe in yourself. To do this, he commands the development of science and knowledge. He also stated,

"If you work for yourself, you will be one of the animals that graze for themselves. If you work for the debt of humanity, you will become one of the beloved servants of God", he said.

"Abai knew that the future of the people is in the hands of young people. He often dedicated his poems to them. "A demanding man is a radiant enemy", "If you work, you will not be lazy, you will not be satisfied". In his works, Abai believed that the existence of the country depends on the self-education of the people, the liberation of society from prejudices" [44-47]. As you can see, Nauai and Abai are committed to honest work. Their works inspire humanity and honest work. It is no coincidence that they are the founders of the doctrine of education. In fact, the name of the great Uzbek poet, statesman and genius Alisher Nauai, whose works are so widespread among the Kazakh people, was always respected and revered as his own poet. For example, the radiant peak of Kazakh poetry, the genius poet Abai Kunanbayev, recognized the Eastern resins, including Alisher Nauai, as his teacher and received spiritual nourishment from his pearls.

Conclusions

We can confidently say that didactic literature begins with the famous thinkers of the Turkic-speaking peoples. This is because Yusuf Balasagun's "Kutty Bilik", Ahmed Iugineki's "Gift of Truth" and Ahmet Yassawi's "Book of Wisdom" are considered to be the most wonderful examples of didactic works of art. These works are full of proverbs, sayings, and precepts that guide and guide mankind. In this article, we present the outstanding representatives of the literature of the Turkic peoples, N. Ganzhau, who continues the didactic nature. We paid attention to the ideological content and continuity of artistic traditions in the works of A. Nauai, A. Kunanbayev, the intertwined features and secrets of harmony of these poets. Works promoting the idea of being a "just leader" in the literature of the Turkic peoples, written in the didactic context of N. Ganzhau's "Hamsa". A. Nauai's works – classical canons that educate people, inculcate moral qualities. A number of Abai's poems and "Words of edification" were written in the didactic genre. Even today, his works are used in Kazakh literature for educational purposes.

In the instructive words of these three poets: life and death, love, nature, beauty and others depict eternal themes. In each of their works they opposed evil and violence, civil wars, exposed the cruelty and inertia of the rulers, the greed of certain sections of the clergy. They believe that "decency and morality" are the most important factors in a person. Politeness helps a person to find his place in society, to have a high status. For them, upbringing is the formation of human qualities. Patience, generosity, courage, perseverance, determination, honesty, etc. They boldly and clearly stated that qualities reflect a person's status. Analyzing the works of these poets, we can see that their life principles have been similar. We can also say that the works of poets had an impact on the poets of the Turkic-speaking peoples. For example, Shokan Ualikhanov was the first European and Asian scholar to mention the classic of Uzbek literature Alisher Nauai with special respect. In his essay on Kashgaria in 1857, he said "The only light of the dark people was the works of Alisher

Nauai". Auezov said "Nauai had a great influence on the development of literature and culture of the majority of Turkic-speaking peoples". In general, the works of classics of Turkic literature are still important in awakening national consciousness and national spirit.

Recommendations

The works of great thinkers reveal the history of the country, all stages of political, economic and cultural development of the state. Centuries later, through their literary heritage, we can see the development of that period. The focus on literature, art and culture is, first and foremost, on our people and our future. It is a great responsibility to respect the images of our great ancestors, to preserve their spiritual heritage and to carefully pass it on to the next generation. Therefore, we have some suggestions on this issue:

- the works of Turkic scholars should be more in electronic form in accordance with modern requirements;

- the subject "Literature of the Turkic peoples" should be introduced as a special course in higher education. The literature of the Turkic peoples should cover the period from ancient times to the present day;

- it would be a valuable contribution to the Kazakh literature if the works of N. Ganzhau and A. Nauai (mostly translated into Russian) were translated into the Kazakh language;

- it is necessary to study the complementarity, harmony and irony in the literature of the Turkic peoples, and to prove that they are related.

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None.

Conflict of Interest

None.

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Анотація

Актуальність. Кам'яні написи, зроблені ще в V-VIII століттях, свідчать про давній розвиток літератури і культури тюркських народів. Із суті та змісту творів тюркських народів, що мешкають у Центральній Азії, ми бачимо спільні риси, такі як: бути свідомою людиною, вирватися з невігластва, захистити країну, стати нацією.

Мета. У статті розглядається питання дидактичного дискурсу у творах великих мислителів тюркської літератури Н. Ганжауї, А. Науаї, А. Кунанбаєва.

Методологія. Зіставлено та проаналізовано питання читання, всебічної освіти та інтелектуального розвитку поетів, набуття ними моральних якостей.

Результати. Визначено повчальні газелі, філософські думки, спрямовані на виховання у молодого покоління суспільства таких моральних якостей, як працелюбність, гуманізм, патріотизм, доброта, правдивість, справедливість, чесність.

Висновки. Геніальний поет Абай Кунанбаєв, вершина казахської поезії, визнавав своїми вчителями державних діячів і геніальних мислителів Азербайджану та Узбекистану Н. Гянджеві та А. Науаї. У казахській літературі "Повчальні слова" та поеми Абая є прикладом традиційного продовження східних дидактичних творів.

Ключові слова: моральні якості; працьовитість; дидактичний дискурс; поезія; гуманізм.