

Philosophical Worldview and Pedagogical Perspectives of the Poets-Zhyrau of the Aral Sea and Syr Darya Areas¹

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Abstract

Each nation has its own specific features, national character, moral norms, customs, manners, traditions, and lifestyle. Each nation has its own culture that has developed over hundreds of years and certainly affects the people's way of life and educational process. The desire to teach descendants progressive traditions and advanced morality, to cultivate their positive qualities is a sign of regularity and foresight. In this work the authors analyze the literary heritage of the prominent Kazakh poets where they expressed advanced ideas in all spheres of social science, including moral education, i.e. in the field of pedagogy, that has been preserved and has reached our days. The close attention is given to the works of poets-zhyrau of the Aral Sea and Syr Darya area that greatly contributed to the cultivation of love for the Motherland in the younger generation, and had a purpose to instill in them the best human qualities. The powerful pedagogical role of these poetic works was thoroughly analyzed.

Keywords: Tradition; Zhyrau; Alash; Spiritual Education; Values; Poetry; Heritage.

1. Introduction

When it comes to philosophical worldview and pedagogical perspectives, the life and works of philosophers known worldwide should be mentioned in the first place. The truth of judgements, teachings and morality of the following authors has been proven and its value for knowledge is beyond doubt: Socrates, Plato, Aristotle, Epicurus, Zeno, Heraclitus, Hegel, Locke, Montesquieu, Spinoza, Nietzsche, Kant,

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Descartes, Korkyt-Ata, Abu Nasr al-Farabi, Abilhasan Rudaki, Abu Raihan al-Biruni, Avicenna, Ferdowsi, Yusuf Balasaguni, Mahmud al-Kashgari, Omar Khayyam, Alisher Navoi and many others.

The philosophy is a sustainable process of implementation of a critical assessment of the human reasoning and discovery of new “diverse thinking” opportunities. The basis of philosophy is education, kindness, good manners. In his work “A Brief History of Philosophy: From Socrates to Derrida” Derek Johnston expresses the following idea: “Humanism is the main value”. No external reasons should deprive a person of humanity and kindness. Socrates neglected material wealth, he was interested in the spiritual world. He was taught to build knowledge through memory. According to his teaching, we accumulate knowledge, remembering what we have mastered in our previous life” (Johnston, 2018).

The idea of worldview is explained by Vidal (2007) as a practical need to have more knowledge, to be able to understand and thus predict features of our world. There are also psychological and sociological needs for a good worldview. He noted that “we all need a certain worldview, even if it is unconscious, to interact in our world. There is a practical need to have at least an implicit and very naive answer for each questions.”

Albert Wolters (1986) in his work highlighted that we can distinguish five ways in which the relationship between worldview and philosophy has been construed: a) Worldview repels philosophy. b) Worldview crowns philosophy; c) Worldview flanks philosophy; d) Worldview yields philosophy; e) Worldview equals philosophy. He stressed, that these are the chief models of the relationship between worldview and philosophy held during the nineteenth and early twentieth centuries. It would be a mistake to suppose that these five models are restricted to a particular time and place, however, with no relevance for contemporary reflection on worldview and philosophy.

Abdullah and Nadvi (2011) in their work interpreted a concept of worldview as the set of beliefs about fundamental aspects of Reality that ground and influence all one's perceiving, thinking, knowing, and doing. One's worldview is also referred to as one's philosophy of life, mindset, and outlook on life, formula for life, ideology, faith, or even religion. They also noted that the Islamic worldview is simple and easy to understand and rationalize. It is based on three fundamental principles which are: tawhîd (theism), khilâfah (Vicegerency), and 'adâlah (Justice). These principles not only frame the Islamic worldview, but they also constitute the fountainhead of the maqasid (objectives) and the strategy of Man's life in this world.

In the Republic of Kazakhstan, education and its content is one of the most important priorities of today. In the development of modern Kazakhstan, an important

role in the system of education and culture is played by the theme of cultural heritage, which is usually interpreted as “a complex of cultural values of national importance, exclusively belonging to the Republic of Kazakhstan without the right to transfer them to other states” (Beysenov & Musaeva, 2015).

The revival of the traditional foundations of culture is always a positive process, a person looks back to the past, trying to learn from it and choose promising ways of development.

Cultural heritage objectively as an existing and manifested fact of historical development, inherently is refracted through the subjective embodiment. Accordingly, the concept of “generation” plays a vital role in the preservation of cultural heritage, and it depends on the level of culture of thinking, on how deeply traditional consciousness with its cosmicality, contemplation and philosophical reflections are preserved in the generation (Kaiyrkhanova, 2017).

As stated in the work of Esenova (2014), in the collective consciousness there is a deeply felt, though invisible, inextricable link of generations. This connection is the basis of social existence, the strongest deterrent mechanism and at the same time stimulating the person to spiritual self-development and cultural self-realization. Traditionally, folklore played an important role in the Kazakh education. As soon as the child learned to speak, he was immediately taught songs, sayings, poems. One of the most important traditions of the Kazakh people was and still is hospitality. Kazakhs have a lot of customs and traditions related to hospitality. The Kazakh people have always valued eloquence, the ability to improvise poems and songs.

2. Materials and Methods

The aim of this study is to examine the development of philosophical worldview and pedagogical perspectives in Kazakhstan, to identify the role and influence of poetic works on education of subsequent generations, on preservation national traditions, values, customs. As methodological base of this analysis served general scientific methods, such as theoretical-logical and systematic analysis, historical and comparative analysis that made it possible to generalize and systematize the views of the domestic scientists on the problem under study. An important contribution to historical and literary foundations of the study are the literary works of Avicenna, al-Farabi, A. Margulan, Z. Akhmetov, M. Bazarbayev, A. Derbisalin, M. Baydildaev. K. Sydiykov, M. Zharmuhamedov, B. Abylkasymov, T. Tebegenov, S. Negimov and a lot of others. In the course of this study the authors thoroughly analyzed the contribution of each poet and philosopher into the cultural education of the Kazakh people.

3. Results and Discussion

The development of society, social relations sometimes give rise to serious questions related to education and upbringing. At every stage of the society's development, new tasks are posed for the family, school and other educational institutions. At the present stage of society's development, the educational process requires scientific research to identify the most advanced and effective ways to influence the minds of people, especially youth.

The philosophical worldview and pedagogical perspectives of classics of the Kazakh literature being thought leaders for the listeners and readers throughout the centuries are of great value. Their works educate children and youth in the spirit of humanism and high morality, teach to appreciate such qualities as simplicity, modesty, generosity, friendship, love. Their works teach courage, readiness to stand up to the enemy, to sacrifice themselves for the prosperity and well-being of their country, their people. Classics are constantly talking about the need to master science, the importance of physiological and physical development (Shatilova et al., 2018; Feresin & Močinić, 2017; Bakhshandeh et al., 2015).

Looking at history we see that poets in the palaces of the khans praised their campaigns, dedicated their zhyrs (poetical works of Turkic peoples) and odes to the heirs and batyrs (a great warrior in Turkic peoples), which supported their morale and ardent determination. Poets sang of the customs and morals of that time, praised their deeds. Of course, this is the legacy of past centuries.

For centuries, the Kazakh people aspired for the revival of their culture, liberation from slavery and the creation of an independent state. And for the sake of achievement of this dream batyrs fought for their land on horseback and holding a spear, and poets by their verses supported in them courage.

Classics of Kazakh literature have made a great contribution to the cultivation of love for the Motherland in the younger generation, they tried to instill in them the best human qualities. And it played a significant role in the fact that our people won the battle for their independence.

Poets-zhyrau, who lived and worked in the area of the Aral Sea and along the Syr Darya river, adhered to the same views. In their works they described the social situation of that era, formed the horizons of philosophical worldview, expressed their pedagogical views. The creative works of the poets-zhyrau of Aral and Syr Darya could not but be influenced by the fact that they were born and grew up on this sacred land.

Zhyrau (poet-musician), as stated Sadykov (2013) with colleagues in their work, is the holder of super sanity, intelligence and a sage philosopher who is able to

explain and analyze events according to certain principles; The bards-musicians convey about their life conclusions, morality, ethics and raises social problems. The methods they used are in accordant with inner content of their poesy and the virtues of foretelling, dream interpretation, elucidation of events and capability of making predictions relying on natural phenomenon - are inherent to them. As authors noted: “The bard and Poetry School of Syr Darya River surroundings, based on spiritual inspections, has been formed and existed from the earlier times. Remarkably, its zenith overlaps to XIX-XX centuries. The representatives of those schools are known as *sulei*’s among the folk. Receiving the education in the renowned madrasa’s of Bukhara and Urgench, the *sulei*’s of Syr Darya river vicinity attempted to fulfil their oath and purpose of their life, already defined in their school years. That sacred goal was explaining the order of God to common people in simple way, directing public to the route of belief and keeping them on the true path of ancestors by clarifying delusions. In that big way, they needed to be armed with inspiring, sharp words of poems which could find a direct route to the heart of people” (Sadykov et al., 2013).

Syr Darya is a river in Central Asia. It is also known as “Jaxartes” by the name *Ἰαρταρῖς* in ancient Greek. The Greek name of the river dates back to the ancient Persian phrase *Yahsha Arta* (“Big Pearl”), which was given to the river by the color of its water. In medieval Muslim writings, the river was called “Seyhun” (سيحون), after the name of one of the four rivers in Paradise. The Amu Darya river was called “Jayhoun”, also after the name of one of the four rivers in Paradise. In Kazakhstan, local residents call it “Daria” in everyday communication. The river has long been called Syr Darya, which came from the Persian language. In Western countries until the 20th century the river was called Jaxartes. The Northern borders of the lands conquered by Alexander the Great ran along the Syr Darya river. According to Greek historians, in 329 BC Alexander the Great founded the city of Alexandria Eschate (“The Farthest Alexandria”). Now this city is called Khujand (Aqylov & Baigýnakov, 2005).

Poets-zhyrau of the lower reaches of the Syr Darya and the Aral hold progressive views and educate the younger generation, preaching wise morality. Their literary heritage, where the authors expressed advanced ideas in all spheres of social science, including moral education, i.e. in the field of pedagogy, has been preserved and has reached our days. The problem of moral education occupies a special place in the works of thinkers. Therefore, the philosophical worldview and pedagogical perspectives of *akyns-zhyrau* of the Aral Sea and the Syr Darya not only have historical value, but also relevant to the modern time.

The problem of education of the younger generation occupies an important place at all stages of the history of society, including literature. For that reason, in

order to study the history and development of pedagogical science, educators, scholars, writers and researchers of folklore are actively working in this area. Our thinkers were convinced that education is the main force in human life and plays a special role in improving human relationships.

Poets-zhyrau of the lower reaches of the Syr Darya and the Aral Sea dedicated all their works to these ideas, they believed in the rightness of their ideas and were able to leave followers.

Poets of the Syr Darya land, realizing that “writings of scholars are immortal”, left behind valuable pedagogical thoughts, rich moral and spiritual heritage.

It is known that for many years, researchers have not paid enough attention to the issues of pedagogy and the problems of formation of a mature person. Also, as we know from history, in the past centuries there was a special attitude to the Islamic world of knowledge in the European historical and pedagogical literature. For example, Krymsky’s comprehensive analysis of work “Capname” (Book of advice) famous thinker Unsurulmaoli Kaikovus (Krymsky, 1909-1917).

When studying the pedagogical thought of the middle ages, an important place is occupied by Saadi (1927). His work “Pedagogical thoughts of the East” analyzes pedagogical views and ideas of al-Farabi.

Before talking about the philosophical worldviews and pedagogical perspectives in the poetry of poets-zhyrau of the Syr Darya, it is necessary to focus on the general theory of poetry, philosophical worldview and pedagogical views.

According to the great Abai, “the verse is the king of the word, the best word”:

“Óleń – sózdiń patshasy, sóz sarasy,

Qyynnan qıystyrar er danasy.

Tilge jeńil, júrekke jyly tıip,

Tep-tegis jumyr kelsin aınalasy” (Abai, 2014).

Scholar Akhmetov gives the following definition: “Poetry is a unique model of artistic mastery, which has no analogues in the art of words. Moreover, poetry has a great potential to depict the most important social and public phenomena. It is a powerful tool for learning about the world, life, productive areas of our social thought, artistic and aesthetic senses. Therefore, in poetry, an imagery of the word is, primarily, a clear continuation of life” (Akhmetov, 1973).

Poets-zhyrau of lands of the Aral Sea and the Syr Darya, as they were observing the examples of human wisdom, depicted them in artistic form in their poetry.

The famous philosopher Avicenna (Ibn Sina) put forward the following viewpoint: “Four forms of human consciousness are possible. These are: the absence of thoughts in a newborn; when the whole is greater than the part; when a person has beliefs, nevertheless there are no thoughts about it; when a person has only one thought” (Kenny, 2018).

Scholars have different opinions. But they agree on one thing: the philosophical worldview tries to find wisdom in each person, in each phenomenon, in each sphere.

Scholar Ryskaliev (2006) believes that: “Philosophy faces other tasks: in the process of cognition, the subject must be within the sight; it must be an object! And in scientific cognition – in physics, mathematics, biology – there is no person as a subject, it’s not about a person, which can be set aside. But after all, it is people who are engaged in physics, mathematics, chemistry, but there is no question of what their disposition is, whether they are satisfied with their life, living conditions, for what purpose they want to know anything. As for philosophy, it cannot ignore such existential problems.”

It is known that the word “pedagogy” comes from the Greek word “paidagogas”, which means “tutor of the child.” Originally this name was given to attendants who accompanied the children in educational institutions, schools. Later this word came into our modern usage as the name of the science of education.

Previously, all pedagogical knowledge was concentrated in the field of philosophy. Thanks to the development of mankind, they were divided and now exist as two independent branches of science.

At present, each nation has learned to respect the past of its people. It is no secret that for many years, chauvinistic views and prohibitions “from above” prevailed, which led to the fact that the frightened people almost began to forget their national natural essence. Now, in every field, whether it be medicine, literature, culture or economy, much attention is paid to the origins of national education. No nation loses, but only gains from it. For example, the field of medicine along with the use of modern science (new medical supplies, advanced technologies, etc.) refers to folk medicine; in the field of science, literature, culture, much attention is paid to the ancient values of the Turkic peoples. The people had the opportunity to revive the forgotten, to appeal again to the literary heritage of the past, which includes the rich heritage of storytellers, poets-zhyrau of the Aral and the Syr Darya areas.

Scholars-researchers of poetry of zhyraus A. Margulan, Z. Akhmetov, M. Bazarbayev, A. Derbisalin, M. Baydildaev, K. Sydiykov, M. Zharmuhamedov, B. Abylkasymov, T. Tebegenov, S. Negimov and many others in their works assessed the nature of poetry zhyrau, the creativity of poets and their works for the benefit of their motherland.

The works of poets-zhyrau of the lower reaches of the Syr Darya and the Aral rivers is an ever-living source of eternal spiritual heritage, known not only to Kazakh people, but worldwide. Poets who were born and grew up on the banks of the Syr Darya, who praised their land, are popularly respectfully called “Suley”.

This word comes from the Arabic word “Salai”. The Arabic-Russian dictionary gives the following interpretation of the word: “The owner of natural talent, orator” (Baranov, 1970).

The works of poets-zhyrau of the Aral and Syr Darya areas was accompanied with the process of the formation of written literature in the late 19th - early 20th century, and there are certain reasons for this. Literature of that period was progressive and awakened the consciousness of the people. In Kazakh literature there were a lot of poets who studied in the Eastern schools-madrasahs and speak Arabic, Persian, Chagatai and other Turkic languages. In their works they praised the traditional Oriental themes of the time and introduced the philosophical worldview to people, talked about the importance of education.

The famous poets of the Aral and Syr Darya areas enriched the national aesthetics and ethics with their creative works: Mansur Bekezhanov, Nartay Bekezhanov, Ongar Zhyrau Dyrkayuly, Budabay Kabyluly, Karasakal Erinbet, Eshniyaz sal, Kuderikozha Koshekuly, Kete Zhusip, Kanly Zhusip, Turymbet, Zhienbay zhyrau, Bazar zhyrau, Shorayaktyń Omary, Nurtugan, Turmagambet Iztileuuly, Kulan Aldabergenov, Kuanysh Baymaganbetov, Amanzhol Oralbayuly and others.

Speaking about the works of the poets-zhyrau of the Aral Sea and the Syr Darya areas, Turmagambet Iztileuuly should be mentioned in the first place. U. Zhanbershieva writes about his poetry: “...Turmagambet is recognized as an outstanding poet of his era, who made a significant contribution to the Kazakh literature. His works are distinguished by a peculiar style, they cannot to be confused with the works of contemporary poets. The poet immediately asserts himself. His poetry is true, brilliant creations of national character. The poet’s whole being is full of moral intentions. His opinions about justice, conscience, honor, faith, morality are in tune with modern ideas” (Zhanbershieva, 2013).

Many of the works of the poet, who, despite the difficult fate, strived towards better future, are devoted to the problems of person's education, expanding horizons and worldview.

For example, in the rubaiyat "Túzep al tataýsyz ǵyp minezińdi" the poet states that "person should not oppose himself to the people, should behave decently. If you want to be respected, you need to correct your character":

“Qoiam dep halyqpen qarsy bir ózińdi,

Bop qalma bolyp tentek tiri ezindi.

Árqashan alam deseń tórden oryn,

Túzep al tataýsyz ǵyp minezińdi” (Iztileuuly, 2007a).

The idea of the poet is accurate and clear. In a few lines he expressed deep philosophical thoughts about the impact of the surrounding reality, life on the human character.

The axiom “The tongue generates the evil”, existing in the Kazakh people, he explains through the concept of character. Kazakhs call artistic character as “akhlak”. Kazakh people have the expression “The leaves is beauty of a tree, akhlak is beauty of a person”. People asked God for health, faith, spiritual wealth.

“Akhlak is an Islamic teaching that leads a person to a high level. Akhlak encourages people to do good deeds and warns against bad things. The goal of akhlak is to lead people to the artistic nature. But the teaching of akhlak does not consider man from the material side. On the contrary, it shows the way leading to spiritual achievements, teaches how to distinguish the good from the bad, and thus helps get rid of all the bad” (Toksenbayuly, 2018).

The philosophy of the poet's rubaiyat implies the same. If a person is quick-tempered and gives vent to anger, he will be defeated. If he has such traits as wisdom and restraint, he can achieve great things. People say: “Anger is an enemy, wisdom is a friend, increase your wisdom”, “Restraint is gold”. As for the second saying, A. Turganbay suggests that its author is Turmagambet, because it had not occurred anywhere previously. The scholar writes: “... we cannot claim that all the proverbs and sayings in the poet's manuscripts belong to him. But many of these wise sayings had never been met before, so we can assume that the poet is their author. Or perhaps he revived these sayings by adding a second part.”

He cites the variant of the Turmagambet's manuscript where the verses begin with the phrase “Sabyr túbi – sary altyn” (“Restraint is gold”):

“Sabyr túbi – sary altyn,

Saqtağan jeter muratqa.
 Asyǵys túbi – aschy sor,
 Saqtağan qalar uıatqa...
 Uıalmağan óleń atady,
 Áyei at qosady,
 Masqarapaz palyńǵa turady” (Iztileuuly, 2007a).

In these lines poet says, that goal will be reached by the one, who knows how to be restrained and patient, and the one, who does not possess these qualities, will be ashamed.

In rubaiyat “Armanda bolmaı-aq qoi, eki kózim” Turmagambet zhyrau says that his poems will remain after his death and he has no regrets about the fact that he won’t be able to see this future:

“Dúnıeden ómir bitip, ólsem de ózim,
 Aralap jerdiń betin júrer sózim.
 Kóre almaı keıingini kettim-aý!- dep,
 Armanda bolmaı-aq qoi, eki kózim” (Iztileuuly, 2007a).

The poet preaches the philosophy of thanksgiving and satisfaction. He accepts the deceptiveness of this world. In his poems, that have great educational value, he encourages people to leave only the good behind.

In the poem “Nápsi” (“Lust”), the poet writes that lust is a wolf, and thought is a sheep; the lust won’t calm down until it eats the thought.

“Negizinde nápsim – bórim, oıym – qoıym,
 Nápsige oıdy jemeı joq qoi toıym.
 Bile almaı qaisysyna qararymdy,
 Bolyp júr osy ýaqytta del-sal boıym” (Iztileuuly, 2007a).

The poet is honest, he does not claim that “he is an angel and will never succumb to lust”. He speaks from the first person perspective about the amazing power that resists temptation and lust. The poet sincerely shares his thoughts with others, and understands others as himself.

It should be noted that all the poets of the Aral and Syr Darya areas in their works condemned the phenomena alien to the Muslim world (authority, wealth, temptation, etc.).

For example, the poets Omary Shorayaktyń (Shorayakov, 1984), Karasakal Erinbet Kólderbekuly (1995) also said that vices such as lust, temptation, do not benefit the person and discredits his honor.

The works of Turmagambet and other poets-zhyrau of the lower reaches of the Syr Darya and the Aral are deeply philosophical works, they expand the reader's worldview. Reading these works, it is possible to imagine the depth of Kazakh psychology. It is the reason why Zhyrau poetry gems are so valuable.

The works of Turmagambet generate great interest. His verses devoted to education are most notable.

One of these verses is called “Orynsyz aǵa-inińdi ókpeletseń” (“Do not hurt your brothers”):

“Orynsyz aǵa-inińdi ókpeletseń,
Ókinbeidi olar saǵan órtke ketsen.
Qalady qalaida da artyńda atyń,
Elpeńdep eldiń atyn erttep ótseń.
Kóp seni ‘kereksiz’ dep kesip tastar,
Uzayyp kóleńkesiz kókke jetsen” (Iztileuuly, 2007a).

In these verse the poet teaches that “Person must be respectful with elders, and thoughtful with younger”. It reminds the reader that the human form, education, sensitivity depends on the person himself. The poet does not look for these qualities somewhere afar, he finds them nearby. Turmagambet urges everyone to beware of bad habits, he devoted a large number of his poems this theme, for example: “Atpańdar til alsañdar nasybaidy”, “Unamaidy otyrý da shylym tistep”, “Araq”. In these poems he addresses young people and advises them not to drink, not to smoke, encourages them to keep the body and soul clean:

“Atpańdar til alsañdar nasybaidy,
Nas atsań nas bolasyń basybaily jáne:
“Unamaidy otyrý da shylym tistep,
Ony da qoldanbańdar “qolaly is” dep nemese:
Esirip otyrsyńdar iship araq,
Itsińder, iesine úrgen naǵyz baraq.
Nárseden nashaq bolar boidy saqtap,

Júrgender kóleńkeli gújim daraq.
 Qolğa alyp, osy aqyldy ańǵarsańdar,
 Áǵańnyń aitqan sózi altyn taraq” (Iztileuuly, 2007a).

The akyns-zhyrau of the Aral Sea and the Syr Darya areas mostly touched in their poetry such themes as manners, decency, human virtues, teaching and education, good relations within family, strong family, etc.

Philosophy and pedagogy are interrelated concepts, they are based on education that benefits the people. In this regard, scholars express the following standpoint: “One of the conditions for the development of pedagogical thought is its connection with philosophy. Philosophical knowledge is part of the methodological support of pedagogical research. They are necessary for the construction of pedagogical theory, as they directly related to theoretical research and practice, indirectly – with pedagogy, and directly with philosophy” (Akhmetova & Taubaeva, 2006).

One of the brightest representatives of the poets-zhyrau of the Aral Sea and Syr Darya areas is Kanly Zhusip. Tuyakbayev describes his poetry in the following words: “The poet dedicated his short life to the Kazakh people, its freedom, unity and peace. His works are aimed at awakening the consciousness of the people. The name of the poet will always live in the people’s memory” (Tuyakbaev, 2013).

In the poem “Tý kóter tutas bolyp daralanbai” the poet calls the people to unity:

“Maida til, naqyl sózi unaǵandaı,
 Pák kónil, kúdigı joq jas baladaı.
 Tyńdaǵan kónilińde kirbiń qalmaı,
 Quryshıtai birlik, jurtyım, kerek saǵan” (Kanly Zhusip, 2002).

He believed that “if people are united, honest, with pure thoughts, the enemy will not be able to defeat it.” The poet also called on the people to defend their native land.

“Eı, alash, qamyńdy qyl, qalma qapyl!
 Óshedi búite berseń eldiń aty.
 Taqyrǵa talasam dep qalma otyryp,
 Oilanyp aldy-artyńdy tapsań aqyl” (Kanly Zhusip, 2002).

In these lines, the poet calls on the people to unite under a single banner of Alash to preserve their native land for future generations.

The courage and heroism of the poet is to be admired, because at that time the ideology was preached that religion is an opium for the people, that a believer is a religious bigot. A person dreaming of the independence of own country could find himself behind bars or even be executed. Despite this, the poet brought these themes up in his works, which instilled a sense of love for their homeland in subsequent generations.

The poet wrote fables, which call people to be honest and virtuous. In the fable “Túlki, qasqyr, qoi” (“Fox, wolf, sheep”), he advises to be honest with your friends. The author criticizes and condemns such phenomena as betrayal, treachery, villainy:

“Oılanbaı aram pikir, adal júrip,
Attap ót adyr-budyr atyz-japtan.
Qasqyrdaı qara júrek bolam deseń,
Bailanar borbayıńa bir kún qaqqan” (Kanly Zhusip, 2002).

The poet warns people, that any kind of villainy or treachery will certainly be punished.

The works of Balky Bazar, who is a zhyrau from the land of Syr Darya, are rich in philosophical reflections. They comprise pronounced pedagogical perspectives addressed to the descendants. His poems expressed the spirit not only of the local population, but of the entire enormous Kazakh steppe. This feature researcher K. Sydiykov describes as: “The poet repeatedly met with poets-zhirau of Atyrau, Sary-Arka, the Aral Sea, the Syr Darya, and Central Asia. Balky Bazar linked the poets-zhyrau of Atyrau, Syr Darya” (Sydiykov, 1996).

In the poem “Jigittik” (“Courage”) he reflects on the brevity of life and encourages people to show respect and kindness towards each other within the lifetime, but not after death:

“Alladan aýqal kelgende,
Batyrlar turmas baǵynda-aı,
Jahandy jalǵyz bilegen
Patshalar turmas taǵynda-aı.
Ajal dushpan mysaly,

Ańdysyp turgan kózińniń,

Qarasy menen aǵyndaı” (Bazar Zhyrau, 2008).

In the literary legacy of Bazar-zhyrau important are his works written in the genre “tolgau” (reflections), which clearly expressed his philosophical and pedagogical views. They call people to unity, solidarity. In his tolgau-reflections, the poet gives advice, edifications, encourages to follow the example of great people of the East. Bazar-zhyrau wanted next generation to be educated people. He devoted all his talent to calling people to unity and solidarity. In tolgau “Túbi týys bataq el” (“The kindred peoples”), he expresses this dream:

“Úrip salǵan qý qaryn,

Darıaǵa batpaıdy.

Túbi týys bataq el

Birin-biri satpaıdy.

...Batyr týǵan er jigit

Almasqa beren saptaıdy.

Dana týǵan bilimdi –

El keregin joqtaıdy” (Works of Bazar Zhyrau, 1986).

In the works of all the poets-zhyrau of the Aral Sea and Syr Darya areas such qualities as humanity, honor and dignity, the pursuit of knowledge and truth are praised. Their work is of great educational importance.

Poets-zhyrau, referring in their works to the religious and Islamic worldview, selected therefrom the most valuable traits as an example for future generations. The outstanding writer Auezov (2001) writes about the works of Balky Bazar the following: “Do not be arrogant, be restrained, just, try to absorb all the spiritual wealth. All this he confirms with examples from the life of the best representatives of religion.” The following researcher assesses the works of Iztileuuly in the following way: “In the works of Iztileuuly, humane and moral motives are manifested through the promotion of Islam. Poet’s poems-prayers are consonant with the genre of didactic-philosophic tolgau-reflections. These works are the spiritual wealth of the Islamic worldview. At the same time, they instill the best human qualities in people. In the Soviet period, the works of this akyn were considered only from the standpoint of their religiosity, their ideological character was not taken into account” (Zhanbershieva, 2013).

Poets-zhyrau of the Aral Sea and the Syr Darya areas have enriched the people's spiritual world with their religious lyrics. They complemented the traditions of Sufi poetry with Islamic-enlightening line. Despite the difficult times, they considered it their duty to the Almighty to enrich the next generations with a source of sacred, beneficent words.

They left behind a significant mark, having passed through life with a clear conscience.

As a confirmation of these words, there are examples from the works of the akyns:

“Serigiń joq, bir Alla
Ólmeitugyn tipte, tiri Alla.
Qalaıda da, qulyńnyń,
Ózińe maǵlumat syry, Alla,
Taba – taýlyq bermeseń,
Kónilimdi basty kir, Alla!
Sol kirlerdi ketirip,
Oıyma ornat nur, Alla” (Iztileuuly, 2007b).

Turmagambet in these verses addressing to Allah, asks to cleanse him of wickedness and to shed a blissful light on his thoughts.

Kanly Zhusip in the poem “Toı bastaý” (“The beginning of Toy”) said:

“Áyeli bismillá dep toı bastalyq,
Allanyń haq jolyńan adaspalyq.
Joly dep sharıǵattyń amal qylsań,
Sol ýaqytta, inshalla, azbas halyq” (Kanly Zhusip, 2002).

The poet says that any deed should be started with the word “Bismilla” (In the name of Allah). Everything happens by the will of God. The descendants of those peoples who exhibit high spirituality and pure thoughts will prosper.

Bazar Zhyrau recognized the frailty, vanity of this world, but expressed the hope that Allah will send down the force that can resist evil. He preached a philosophy encouraging not to renounce humanity (Kosan, 2012; Kashisaz & Mobarak, 2018). He reminded that the service of God, temperance, mercifulness, profound thought should become the pillar of life.

The main themes of the masters of the poetic word, who were born and lived on the land of Syr Darya, are attentiveness to others, love for Allah, spiritual formation, education and knowledge. They left behind an immortal heritage, all their dreams and desires were associated with faith in a bright future of generations (Aziz & Abdolghader, 2018; Kheirabadi & Mirzaei, 2019)

In turn, we, expressing devotion to their philosophical and pedagogical views, must preserve and continue their endeavor, and thus fulfill the dreams of our ancestors.

Creative works of poets-zhyrau are one of the main areas of the Kazakh literature. It is remarkable in that it promoted process of development of oral and written literary tradition, influenced formation of national and universal human thinking (Eslami & Ahmadi, 2019).

The poetic content of lyrical and epic works is characterized by the fact that it has an impact on the deepening of philosophical and pedagogical worldview, artistic thinking of people, helps to comprehend the past and the link between the past, present and future.

The first President of the Republic of Kazakhstan Nazarbayev in his book “Tarih tolqynynda” (2003) (“In the flow of history”) gives the following assessment of the role of the Kazakh poetry in the enrichment of the national worldview: “Spiritual world of the Kazakhs principally evolved under the influence of oral poetic tradition. This poetic world of thousands of kilometers of space, that many modern peoples find incredible, went far beyond the actual artistic genre and emotional comprehension. He carried a huge charge of rational elements. Therefore, the Kazakh poetry has a huge cognitive potential. Therefore, it almost always approaches the form of spontaneous philosophizing.”

Thanks to the commonality and unity of philosophical world perception and pedagogical views in the Kazakh poetry, qualitatively new, dignified generation is raised.

4. Conclusion

In the history of the centuries-old national art of the word, transmitting philosophical and pedagogical traditions from generation to generation, the works of poets-zhyrau of the land of Syr Darya are an indicator of the common worldview of all the people of Alash. The principles of the Kazakh oral art are embodied under the artistic and aesthetic influence of genres of folklore and author’s oral and written poetry.

The cultural and historical heritage of the poets-zhyrau of the land of Aral Sea and Syr Darya is valuable by its ideas being in tune with the philosophical worldview of other peoples of the civilized world. Philosophical worldview, which originated in the middle ages and is widespread in modern times among the peoples of the world, strengthens the spiritual, humanistic unity of all mankind. The works of poets-zhyrau, based on philosophical worldview and pedagogical perspectives, require a new study as a continuation of historical and poetic artistic traditions within the framework of the unity of the ideals of modern civilization.

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