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МАЗМҰНЫ-СОДЕРЖАНИЕ-CONTENTS

ТІЛ БІЛІМІ – ЯЗЫКОЗНАНИЕ – LINGUISTICS

| | | |
|--|---|-----|
| БАЙЛИЕВА Ұ.Б., ДАУТОВА Б.Д. | Абай шығармаларындағы ақыл, жүрек, қайрат концептілерінің орыс тіліне аударылу ерекшеліктері..... | 7 |
| BAITELIYEVA ZH., KUDERINOVA K. | The peculiarities of the kazakh national speech culture... | 22 |
| ЕРҒАЛИЕВ Қ.С., ЕРҒАЛИЕВА С.Ж. | Интернет-коммуникация жанрларының ерекшеліктері..... | 36 |
| ЖИРЕНОВ С.А. НУРЕКЕШОВА Г.Р. НҮРСҰЛТАНҚЫЗЫ Ж. | Поэтикалық мәтіндердегі эмоционалдық- экспрессивтік бірліктердің психолингвистикалық сипаты..... | 50 |
| ЖОЛШАЕВА М.С. ШАДИЕВА Н.Х. | Қазақ тіліндегі күрделі құрамды етістіктер мәселесі..... | 67 |
| ИМАНБЕРДИЕВА С.Қ. ЕГЕНБЕРДІ М.Е. | Паремиядағы төрт түлік атаулары – ұлттық код..... | 81 |
| ҚАРТЖАН Н.Е., ИСАКОВА С.С., КЕНЖЕМУРАТОВА С.К. | Ертегі дискурсын зерттеу мәселесі: анықтамасы, жіктелуі және өзара байланысы..... | 94 |
| КОШИКБАЕВА Г.Д., ЕЛИКБАЕВ Б.К., БЫБРАЙЫМ А.О. | Қазақ тіліндегі сұраулы сөйлеу актісінің модальдық мағыналары..... | 109 |
| ҚАЙДАРОВА Б.М. | Қазақ және ағылшын тілдеріндегі ұлттық-мәдени стереотиптердің лексика-семантикалық ерекшеліктері..... | 121 |
| ҚҰРМАНБАЙҰЛЫ Ш. | Әлихан Бөкейхан еңбектеріндегі кірме сөздер қолданысы..... | 133 |
| ӨНЕРМ., МҰХТАРОВА Ф.С. | Қазақ тіліндегі түйе түсінігіне қатысты этнографиялық ұғымдар..... | 153 |
| САМСЕНОВА Г.С. | Динамика функционирования новостных медиатекстов..... | 165 |
| SHANEEN A., SAPINA S., KAUDIROVA A. | Individualization of the term formation process..... | 180 |

| | | |
|---|---|-----|
| ТУРЛЫБЕКОВА И.А., ОСПАНОВА Ж.Т., НУРКЕНОВА С.С. | Сөйлеу мінез-құлқын сипаттайтын фразеологизмдердің ерекшеліктері мен метафора түрлері (Т. Сәукетаевтың романы мысалында)..... | 193 |
| ЧОБАНОҒЛУ Ө., ӘШІРХАНОВА Қ., ЖҰМАТАЕВА З. | Мақал-мәтелдердегі ұлттық мінездің көрінісі..... | 207 |

ӘДЕБИЕТТАНУ – ЛИТЕРАТУРОВЕДЕНИЕ – LITERATURE STUDIES

| | | |
|--|---|-----|
| АЙТУҒАНОВА С.Ш. СҰЛТАН Е.Б., | Көркем мәтінді семантикалық талдау: символдық бейнелеу..... | 221 |
| АРСЛАН М., ЖАЛЕЛОВ Д.С. | Шалкиіз толғауларындағы жауынгерлік рух..... | 232 |
| БАЙТАНАСОВА Қ.М. | Ауыл бейнесі және ұлттық таным..... | 244 |
| БОЛАТБЕКОВА Ж.Б., ЖҰМАҚАЕВА Б.Д. | Абай шығармаларының шет тілдеріне аударылуы мәселесі..... | 259 |
| GALYMZHANOV B. | The spirit of freedom jusip's famous works..... | 270 |
| ЕСПЕНБЕТОВ А.С. ЕРДЕМБЕКОВ Б.А. СМАГУЛОВА А.Т. | Абай қарасөздеріндегі адам мінездеріне тезаурустық талдау..... | 283 |
| КАЙИМОВ М.Ә., ХАЛИКОВА Н.С. ИБРАГИМОВА У.Б. | Бұқар жыраудың Абылай ханға арнаған жыр- толғауларының басты ерекшеліктері..... | 296 |
| САЙФУЛЛАЕВА Н.Б. КЕМЕҢГЕР Қ.Р. КЫНАДЖЫ Д. | Артур Конан Дойлдың «Жирен шаштылар қауымдастығы» әңгімесіндегі қазақ тілді аударманың поэтикасы..... | 309 |
| ТАМАБАЕВА Қ.Ө., РАЙЫМБЕКОВА Д.Л., ЖАНҚАЗЫ А. | Шерхан Мұртаза нақыл сөздерінің ұлттық сипаты және берілу ерекшеліктері..... | 323 |

ТІЛ ЖӘНЕ ӘДЕБИЕТТІ ОҚЫТУ ӘДІСТЕМЕСІ – МЕТОДИКА ПРЕПОДАВАНИЯ ЯЗЫКА И ЛИТЕРАТУРЫ – METHODOLOGY OF TEACHING LANGUAGE AND LITERATURE

| | | |
|--|---|-----|
| KAMIEVA G.K., BISMILDINAD.D., MOLDAKHMETOVA Z.N. | Folk wisdom – a tool for the development of speech competence..... | 336 |
|--|---|-----|

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THE SPIRIT OF FREEDOM ZHUSSUP'S FAMOUS WORKS

Annotation. The article examines the importance and significance of universal values in human life from a contemporary perspective, focusing on Mashkhur Zhussup's heritage. It emphasizes the need for the next generation to recognize and promote these universal values through the study of the poet's works, which demonstrate the ability to induce clear thinking and self-education. Employing a qualitative research method, the article employs content analysis to identify human and national values present in Zhussup's poems and analyzes their importance in human life.

The research shows that Zhussup urges readers to prioritize real knowledge and sciences and to distinguish between good and bad, beautiful and ugly, and white and black. His works are found to align with universal values rather than being chosen solely by the nation. The concept of loving people is one of the most important in Zhussup's philosophy, and his poems offer a valuable source of knowledge and teachings for promoting human and national values.

The article concludes by suggesting that Zhussup's work could be used as an educational tool to teach future generations about these values, providing insights into their significance as reflected in his poems.

Keywords. values, spiritual wealth, great names of the great plains, literature, science, inheritance

Introduction. Every nation has its own special values. What distinguishes one nation from another is its language, religion, culture, art, mentality, customs, traditions, folk crafts, folk games, fairy tales, proverbs, lyrical-epic and heroic songs, food, everyday objects, etc. unique properties. These are all national values. National values were developed, used and developed by the ancestors of each nation and passed on to their descendants. Therefore, national values are considered to be the heritage of that nation. If a nation loses its national values, that nation is not considered a «nation». Among them, moral, personal or personal values in modern society have their own peculiarities. The Kazakhs are a nation which from the very beginning has put the issue of morality at the forefront. There was no court in the Kazakh steppe. They put their conscience on the scales of morality and strived not to cross the human line. Though Kazakhs didn't have professional philosophy like in

the West, Kazakhs could be considered as philosophers by birth. Because Kazakh songs, poems, by lines have a lot of virtuous upbringings. «You have an older brother - you have a collar; you have a younger brother - you have breath». «Beauty, decency, education, sensitivity, courage, wisdom - everything is not the property of an individual, but first of all belongs to the country, the nation». «The head of a man - mind, the leader - demand, the reviewer - thought, comrade - deed, fortress - patience, protector - character». «Man, who can be human - has some relation to man, man who is not human what relation man has to man», he brought up his generation sensible by fitting scrappy thoughts into one sentence. The Kazakh language is distinguished by its knowledge, language, culture, religion, tradition, culture, crafts, art of speech, proverbs, songs and legends, buzzing state, drumming. All of this constitutes the inner ethnic core of a people. Like the outer bark of a tree, these are the traditions, customs, language and religion of any nation, people. In the inner memory there are such invisible factors as shame, honor, national consciousness and national identity arising from them. The core must be correct so that the meaning of these internal factors does not change. The National Code refers to these concepts. Depending on the times. thanks to scientific and technical innovations, our national traditions and customs may adapt and change. The main thing is that they do not lose their meaning and content. In short, what is valuable? Everything that has spirit is valuable. Valuable is the real world, unselfish and true to its nature. what is valuable Everything that has spirit is valuable. Valuable is the real world, unselfish and true to its nature. what is valuable Everything that has spirit is valuable. Valuable is the real world, unselfish and true to its nature.

Scientist M.Buzheev « Kitty-stories « star. – 1972. In this article we will talk about A. Divaev, Mashkhur Zhusup. Telling the history of Kazakh folklore, M. Alpysbes tells about historical and ethnographic problems in the chronicle: Kazakh ethnogenesis in the works of Mashkhur Zhusup Kopeevich. Mashhur Zhusup «how did Mashhur Zhusup come out?»(About the work on the development of 20 volumes by M. J. Kopeevich) Saryarka samaly. - 2003. S. Negimov wrote about Mashhur Zhusup and Kazakh oratory. Messages of the NAS RK. Philol. Series. - 2005. B.K. Beisenova M. social philosophy of Zhusup Kopeevich: philosophical sciences. Al-Farabi. Kazakh National University. – Almaty. The Eastern literary tradition in the works of Zhusup: Philol. sciences. candidate of Sciences. preparation for obtaining an academic degree.diss.abstract. Astana, 2001. Zhusupova textology of epics Mashkhur Zhusup. Lessons of the nation. - 2004.

Mashkhur Zhusup is a multifaceted personality. The differentiation of human values in his works is very important in order to instill it in future generations. In the period of globalization, in order to preserve identity, the code of the nation and not to lose human identity, it is necessary to revise and evaluate the works of Mashkhur Zhusup in accordance with the requirements of the time. Thanks to these works, we can revive the problem of the spirit of liberation.

Mashkhur-Zhussup (AdamZhussup) - scholar, famous folklorist, historian, poet, saint was born in 1858 in the year of sheep, in the month of Rzhaliip, on Friday, when his father - Kopey was 42, and his mother - Tanashkyzy Ulbala was 18, in Ashamaytas in Kyzyltau.

Reverend Izmuhammed (Izden): - he was born on a Friday. The day our grandfather Adam was born. The name of it is AdamZhussup! - he said. Thus, the real name of Mashkhur-Zhussup, called the call to prayer, is AdamZhussup.

M. Zhussup's advantage over his peers is that he wrote his own biography. Whether in manuscript or verse, everyone added times of childhood, youth and old age.

Mashkhur-Zhussup's father was a literate, open-minded man who knew the Turkish alphabet.

1889-1890, when universal inspiration came to the poet and he wrote poems and articles. At that time, he wrote articles for the Dala ulayat newspaper and wrote about the life of the country and the hard life of the people. The works of M. Zhussup found harmony with those of Zhussup Balasagun, Ahmet Ygunikei, Suleiman Bakirgani, Rabguzi, Kutip, Khorezmi, Husam Katip and Seif Sarai.

The theme of humanity could not leave M. Zhussup indifferent. His stories are written with deep feeling and high taste. It is simply impossible to read it. That is why M. Zhussup died as a saint. He did not chase riches; he did not save riches; he put education and upbringing in the first place. Khoja Ahmet Yassawi was his spiritual teacher, he thought about the spiritual wealth of humanity and hoped to act in the interests of the people.

For M. Zhussup, if the interests of the country, life, general human condition, tradition, and universal values are important, he relied on them as the main content of his works.

M. Zhussup was one of the first among the poets to boldly say that freedom, equality and armed struggle for the people should be fought for.

The famous Kazakh historian and poet M. Zhussup made a great contribution to the development of the Kazakh literary language. The scientist, thinker, philosopher, historian and genealogist has left a valuable and rich heritage through the study of the history of our people, and samples of oral literature and continues to amaze his readers with his unique essence. His works in medicine, philosophy, linguistics, ethnography, literature, history, art criticism and archaeology are significant.

Embracing the lexical layers of language, the intelligent poet revealed the secrets of the social situation during his lifetime. Expressing his inner sadness through poetry, he confronted the shortcomings of the brave, called his people to art and enlightenment, cared about the future and saw much. The progressive poet contributed greatly to the development of literature and culture.

Mashkhur-Zhussup (Adam Zhussup). a collector of samples of folk literature, genealogist, poet, and saint, left behind a rich legacy of 30 volumes. It is important for future generations to recognise the universal values in the works of Mashkhur-Zhussup, study them and promote them according to the needs of the time.

Values are a part of culture. As an integral part of culture, a value regulates the behaviour of people and determines their true order. Cultural values are respectively divided into material and spiritual values. The content of values is conditioned by the achievements of culture. The world of values, in the broadest sense of the word, is the world of culture. It is as if a sphere of man's spiritual activity, a witness of the correctness of his consciousness, a measure of man's spiritual wealth. [1,12].

Methodology and research methods. Depending on the specifics of the topic and the purpose of the work, the article used comparative and descriptive analysis methods. In theory, writing an article in encyclopedic reference book "Islam", Almaty, LLP "Aruna LTD", 2010. Khoja Akhmet Yasawi. Wisdom. "Atamura", Almaty, 1995. Journal "World Literature", No.5. Astana, 2012. Kh.O. Karasaeva, Zh.T. Koblanov. "History of Eastern literature". Astana, 2001. Using the 20 volumes of M. Zhussup as the main source, we relied on the following works of research scientists: M. Auezov, A. Margulan, S. Mukanov, B. Kenzhebeyev, K. Beisenbayev, A. Konyratbayev, I. Zharylgapov, Y. Duysenbayev, D. Abilov, S. Dautovich. Collection of works of M. Zhussup 20 volumes, Pavlodar, "Eco", 2013. D. Ansabayev "Educational value of the works of M. Zhussup", "Izdenis-Poisk", 2003. S. Kabdieva «The problem of morality in the works of M. Zhussup», «School of Kazakhstan», 2005. S. Negimov «M. Zhussup's village», «Kazakh literature», 2004. works of S. Negimov Volume II, Astana, «Foliant», 2015. Works of S. Negimov in 5 volumes, Astana, «Foliant», 2018. Lessons of Mashkhur: collection / A.K. Turyshev, A.O. Karibzhanova, M.O. Oralova, Zh.O. Artykbayev, K.A. Malgazhdarov. - Pavlodar, 2008.

Discussion and observation. N. Nazarbayev's article titled «Seven facets of the great field» in the section «Great names of the great field» rightly raises the question of the recognition and promotion, promotion and appreciation of our great personalities, the effective creation of their thoughts for the good of the country is the spiritual world. There is no doubt that Mashkhur Zhussup is one of those people who have served universal values all his life. It is mostly true that Mashkhur Zhussup's works are filled with human values, so, let's look at the values in the poet's works. In the poem The Five Precious:

«The first thing you need is faith»

«Believe in the works of life to come!» - said!

«God forgives!» - However, the matter is not over,

«If he does not know the terms of faith, he will be fine (iban),» he said.

«The second thing needed is reason,» he said.

«Stupid bald head! - said.
«He breaks his religion by getting angry over a trifle,
Sell your faith to unbelief!» - said.
«The third jewel is patience!» he said,
«The patient will find his ideal!» - said.
«In any case, the punishment of the impatient is violence,
Impatience will cause other problems!»
«Fourthly, the most valuable thing is to thank you,» he said.
«Ingratitude for blessings is blasphemy!»
From the bed: «God, I'm sorry!» - insult.
«Looking for a reason, run the right way!»
«The fifth most valuable thing is manners.»
It's amazing to believe in a bad man!»
«Old age is not good manners,
Manners are the cause of love!» - said... [2,92].

It is known that faith, wisdom, patience, gratitude and manners in the poet's poem are the noble qualities that make the human race beautiful. The poet says in his poem that only through these human and national qualities can we preserve our national code. One faith, two wisdom, three patience, four gratitude, five virtues, five precious values, each of which is deeply valued. It is our duty to educate the rising generation to goodness, beneficence, decency, politeness, common sense, by explaining national values in this poem. In another poem by the poet on the Pilgrimage:

Whatever the duty, science is a duty
If you know the science, how much debt can be paid.
First of all, learn the science of business.
Say as much as you can and then pray to God.
Go on a pilgrimage and talk to a righteous man.
As soon as the pilgrim leaves, his complexion deteriorates.
The suffering caused by ignorance.
This is insanity done by an ignorant man [3, 172].

Through this poem, the poet points out that pilgrimage is not a simple matter, but a very important one, not a mere boast as it is now, but a duty and a means of making that pilgrimage. He urges you to pay attention to how many teachings you have learnt and not to price and career. At this point, the poet directs one to do good works, to learn real knowledge and sciences. Saying, «First of all, learn the science of business», he suggests thinking about every business and doing it knowing the basics. It is not difficult to see that there is also a manifestation of human worth in this point. In his poem about Bukhara, the poet wrote:

If I taste Bukhara like a blessing,
If I fall down and lie down alone in the cell.

Bukhara - eating frozen bread

If I were hungry, I wouldn't dream!! [4, 9-13].

In this poem, the poet expresses his gratitude for the education he received in Bukhara. Today's young people are told that they should pay attention to the knowledge, experience and good teaching they have acquired, rather than take pride in having studied abroad. The famous Zhussup is grateful that he completed his education in the city of Bukhara. At this point it shows that the problem is not where he studied, but what kind of education he received and how he was able to create it for himself and humanity.

«Poor me!» - and don't shut yourself off.

«I'm lonely!» - don't say that.

«I'm sad!» - don't say that.

«I'm coming!» - don't stop

Don't be sad, man, don't be sad,

He knows the bitter and the sweet

The dead know the value of life in the grave

The value of health

He knows he is sick and in bed

Akmaral is not grazing with wild boar

The nightingale does not fly with the black crow... [5, 25].

Mashkhur Zhussup teaches us to distinguish good from bad, beautiful from ugly, white from black, poor from rich, bitter from fresh, nightingale from crow. In a world of many shiny surfaces, it is necessary to recognise who is who. This is what the poet is talking about. The poet wrote in the poem «Solace»:

A goose walks along the bank of the black water,

A girl loses her mother.

If you pour blood into the black water, it turns white.

If you give the girl to a stranger, he will take her!

Don't cry, girl, don't cry.

Don't cry!

If you were born a boy, from the beginning

Does that make you so?!

...You cry. «My house!» – Saying

«My brother is a red product!» - I say.

Your father thinks:

«It's hard to sit, my son!» says.

You think, «If I go!» – saying

«If I were a man of one house!» - saying.

«Cattle on myself planted,

If I build a humanity!» - Which...

There is no cure for the laws of nature in this poem, the girl is a foreigner and her life's duty is to be a mother and she is called to be a good motherland.

...Listen without tears,
Take my word for it!
I say the commandment
Listen and feel it!
Your peers come and talk,
If you make a joke,
That you're good or bad
Talk like you're playing!
If you want a friend, you will smile.
You are behaving yourself!
Speaking with weight,
You will give a good answer!

At this point, the poet also reminds the girl that if she was touched by forty houses when she was a girl, even after marriage a man is out of the house. He warns that a girl who does not feel this way will face difficulties and obstacles in life, and through these verses the poet clearly shows the importance of human values in a child.

You will go from here.
You will go to your parents!
Respect for the world
Look at his eyelids!

The whole poem is about tradition, tradition. Here the poet allegorically conveys that the knowledge, understanding, wisdom, culture, intelligence of a woman in a Kazakh family is the basis of the nation's existence.

A bad letter sign:
A sample of everything.
Can be hard to sleep.
Rotten skin.
Signs of a bad relationship:
A sample of everything.
The house must be smelly.
His own smell is worse than that.
Never agree! [5, 9-13].

If a woman is bad, she will not be blessed, the poet sharply criticises the lack of dignity in the home, and calls for nurturing human values, hating the bad and learning from the good. This shows that the national value comes from the morality learned in the family. For example, in this stanza:

The bed is not tidied, the razor is strewn about,
Everything runs away.

The door is the same as the one in the house.
Only half the blanket stinks
Eight bat pans are dirty
He's as sleepy as an animal
A noisy lamb and calf in a stable
Dying from morning till night... [5,16].

Saying that the beginning of evil is laziness and sloth, apart from laziness, and if it is laziness, then man's poverty begins from it, poor man is not created by God but by man himself, we expect from the coming generation an unchangeable mind, indestructible knowledge, a lively interest in the arts and a perfect personality. Indeed, at present Kazakh society cannot pay as much attention to the education of women as it used to. «Kazakh people have put all their energy into educating women as believers. Unfortunately, it is true that at present the issue of women's education is not being properly implemented. We educate women as men, against their nature. We teach. This is a big mistake. A woman has to be educated.

But we have not yet answered the question, «What kind of education is that?»- the poet, the saint. In one of the famous Zhussup's works, he wrote that «A woman should receive the necessary education. And what kind of knowledge is necessary? Necessary education: «Education for the salvation of one's faith, soul, mind, possessions and children. «A woman must receive an education that will not lose her tenderness,» he said [6,17].

In Kazakh literature, along with folk proverbs spread by word of mouth, there are many proverbs, philosophical thoughts, and proverbs with their own authors.

Mashkhur Zhussup also left some wise words for the next generation. So, let us highlight some national values in these proverbs:

«If one does not speak of the past, one cannot think of today's words» means that one cannot move forward without knowing one's history, without respecting it, without taking into account the heritage of one's ancestors. Everyone is encouraged to speak and act consciously.

One of the poet's proverbs says: «The body is a dark house; the soul is the beam that illuminates that house» [6,123]. For only the soul can give beauty to the body. Only when your soul is beautiful, you can shine the sun around you, you can bring joy to those around you, it is true that if your soul is not illuminated by goodness, it is true that that person is like a dark house. The poet sums up in one word that the beauty of the soul is more important than the beauty of youth.

The poet's thought is based on a statement by the sage Abay. «It is true that there is a piece of meat in the human body. If it is good, the whole body is good; if it is broken, the whole body is broken. In fact, it is the heart» [7.31]. corresponds to his philosophical thought. Both scholars draw attention to the purity and honesty of the human soul. Only a person with a pure heart can sow good seed for himself, his family, his environment, society and country, and he entrusts to the next generation

that the main problem is purity of heart. Keeping the heart pure, appreciating one's humanity is the spiritual value and spiritual growth of mankind. «It is not an accusation I do not know; it is an accusation I did not want to know» - [8,124]. In the proverb, the poet urges young people to be inquisitive, educated and scientific, warning that learning and research are important. Instead of saying «I don't know», he invites us to learn how to learn, to find out and to study.

«The grass of the earth without water is unclean, man's cattle without children is unclean, the taste of the earth without labour is unclean» [8,124]. – he says that all honesty, purity, humanity, virtue and morality is in work. The 90 words summarise that life has meaning only through work, that only the working man can have a purpose, where there is purpose, there will be life and development.

The poet says in one of his proverbs: «Sickness lies in the sieve and settles in the earth» [8,124]. With this conclusion he calls for purity of thought and right intentions. He says there is no point in being suspicious of anything, being arrogant and shunning others, calling for modesty.

«Science is like the sun in the sky, a bright light» [8,125]. Again, the poet alludes to the importance of science and education in the future life. He shows that a man who has mastered science has a bright future, and that only through knowledge can one advance from man to man.

Results. In general, the great Kazakh people seek to convey through these proverbs the centuries-old psychology of traditions and customs, this goal was also pursued by the poet Mashkhar Zhussup. In the proverbs of the poet Abyz the spiritual worlds of good and evil, faith and unbelief, nobility and nobility are intertwined and prove to be suitable as a propaganda model for future generations.

Undoubtedly. Zhussup's famous aphorisms will envelop your mind, consciousness and soul in artistic beauty and help clarify and deepen your life goals, attitudes and worldview. It broadens your experience and understanding. It leads to goodness. It improves and refines your attention, intelligence and intellect from a spiritual perspective.

Conclusion. «A happy life begins when one becomes a slave not to law but to tradition.» he says [9,46]. A. Seydimbek. We are descendants of a noble people who honoured their elders, valued their traditions and grew up thinking that my tradition is my wealth; my tradition is my life and my tradition is my mind. It is our duty to preserve our traditional way of life in this time of globalization, without destroying the relationships between people, which is one of the greatest qualities of our people, formed by our ancestors, between people, between elder and younger, kinship and strangers and relatives, men and women. There is individuality, humanity and kindness in every Kazakh national custom. «From a child who has not seen any inhibitions, he comes out without a family. «inhibitions, teaches a person to be polite» [10,11]. Here is an advanced example of Kazakh children's education. The works we are considering are very important so that a Kazakh who has instilled

«shame» into his childhood consciousness since he first spoke, never forgets about inhibitions and gentrification. No matter how many times, the only way to lose our national identity is not to deviate from the path laid down by the greats.

A Kazakh is a wolf. He is brave and has the character of a wolf. As lions and leopards are cats, they learn how to handle them, dance in the circus, entertain the country and lick their hands. And all you see is a wolf in a cage in a zoo of light. Yet he shows that his spirit is independent and his eyes shine. No one can afford to make him look like a monkey in a circus. No one should deny that a Kazakh, considered a noble Turk among Turkic peoples, has such traits. Kazakh respects and honours his guest, shows the greatest respect, but does not obey. Kazakhs are talented people because they are spiritually nourished by listening to their songs while lying in a cot. Martial spirit was inculcated from generation to generation by mother's words and father's motto, and grandfather's honest words nurtured a child sharpened like a sword. Kazakh pride always comes first. The national games themselves bring up patience, tolerance, development of logic, judgement, dexterity and strength. It is natural that a generation of people who have told the truth, «I said twice, and I died,» aspires to an eternal country.

The famous Yusuf heritage is a precious treasure of the great steppe. It is one of the main directions and fundamental channels in the process of development of public consciousness, which shows the full nature of our national values [11,15].

Since the values are not stable phenomenon, they are potentially varied experience, thus it would be of great interest to check this view in relation to Kazakhstan, famous for its adherence to traditions [12].

Every time you read it; you feel that every philosophical thought in the works of the famous Zhussup is guided by human values, purity and morality. You are awakened by the strength of the national spirit, you are awakened by honour and you sincerely want to work for the good of humanity. The works of the poet unwittingly induce you to think clearly, to engage in self-education. It is our duty to look at the universal values in the works of the famous Zhussup, analyse them and redefine them in terms of time. Because it is very important to preserve our human values to remain a country. A universal human value is always the support of the people!

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МӘШҺҮР ЖҮСІП ШЫҒАРМАЛАРЫНДАҒЫ АЗАТТЫҚ РУХ

Аңдатпа. Мақалада автор Мәшһүр Жүсіп Көпейұлы мұрасына тоқтала отырып, жалпыадамзаттық құндылықтардың адамзат өміріндегі маңыздылығы қазіргі заман тұрғысынан қарастырады. Ақын Мәшһүр Жүсіп Көпейұлы шығармаларын зерделеу арқылы келешек ұрпақтың жалпыадамзаттық құндылықтарды танып-білуіне және насихаттау қажеттігіне баса назар аударады. Ақынның философиялық ой-тұжырымдары адамның өрісін кеңейтіп, өзін-өзі тәрбиелеуге ықпал ететіні сараланады. Мақалада сапалы зерттеу әдісін қолдана отырып, Мәшһүр Жүсіп Көпейұлы өлеңдеріндегі адами және ұлттық құндылықтарды анықтау үшін мазмұндық талдау қолданылып, олардың адам өміріндегі маңызы талданады.

Мәшһүр Жүсіп Көпейұлы оқырмандарды шынайы білім мен ғылымға басымдық беріп, жақсы мен жаманды, әдемі мен ұсқынсызды, ақ пен қараны ажыратуға үндейтінін зерттеулер көрсетеді. Оның шығармалары ұлт таңдауынан қатар жалпыадамзаттық құндылықтарға сәйкес келеді. Халықты сүю ұғымы Мәшһүр Жүсіп Көпейұлы философиясындағы ең маңызды ұғымдардың бірі болып, оның өлеңдері адами және ұлттық құндылықтарды дәріптеуге арналған құнды білім мен тәлім-тәрбие береді.

Мақалада Мәшһүр Жүсіп Көпейұлы шығармашылығын болашақ ұрпаққа осы құндылықтарды үйретуде тәрбие құралы ретінде пайдалануға болады, оның өлеңдерінде көрініс тапқан маңыздылығы туралы түсініктер беріледі деген ой тұжырымдалады.

Түйін сөздер: құндылықтар, рухани байлық, Ұлы даланың ұлы есімдері, әдебиет, ғылым, мұра.

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МОТИВ СВОБОДЫ В ПРОИЗВЕДЕНИЯХ МАШХУР ЖУСУПА

Аннотация. В статье рассматривается важность и значение общечеловеческих ценностей в жизни человека с современной точки зрения, акцентируя внимание на наследии Машхура Жусупа. Подчеркивается необходимость того, чтобы следующее поколение признавало и продвигало эти общечеловеческие ценности посредством изучения произведений поэта, демонстрирующих способность побуждать к ясному мышлению и самообразованию. Используя качественный метод исследования, в статье используется контент-анализ для выявления общечеловеческих и национальных ценностей, присутствующих в стихах Жусупа, анализируется их значение в жизни человека.

Исследование показывает, что Жусуп призывает читателей отдавать приоритет реальным знаниям и наукам, различать хорошее и плохое, красивое и уродливое, белое и черное. Его работы соответствуют общечеловеческим ценностям, а не выбираются исключительно нацией. Концепция любви к людям является одной из самых важных в философии Жусупа, а его стихи представляют собой ценный источник знаний и учений для продвижения человеческих и национальных ценностей.

Статья завершается предположением, что работа Жусупа может быть использована в качестве образовательного инструмента для обучения будущих поколений этим ценностям, обеспечивая понимание их значения, отраженного в его стихах.

Ключевые слова: ценности, духовное богатство, великие имена великой степи, литература, наука, наследие.

Әдебиеттер

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