

## POETRY OF TURKIC PEOPLE IN KAZAKHSTAN - A BRANCH OF LITERATURE OF KAZAKHSTANI PEOPLE

\*Burkitbayeva Sh.D.<sup>1</sup>

<sup>1</sup>Istanbul University, Faculty of Literature, Ancient Turkic language department,  
3<sup>rd</sup> PhD student. Istanbul city, Turkey

\*<sup>1</sup>e-mail: burkitbaeva.1975@mail.ru

ORCID ID: 0000-0001-8235-4213

**Abstract.** This article describes the poetry of the Turkic people in Kazakhstan, which is a branch of the literature of Kazakhstani people. It also depicts the continued process of ancient national literary trends and intertwining of all-Turkic traditions in the literature of the Turkic people of independent Kazakhstan. It is obvious that all Akhiska Turks, Uzbek, Uyghur and Tatar poets in Kazakhstan continued to develop the creative process in traditional lyrical and epic genres.

The main purpose of the article is to study the development of Akhiska Turks, Uzbek, Uyghur, Tatar poetry among the Turkic people living in the country, to divide them into stages, to identify literary figures, to study them scientifically, to determine their place as a branch of Kazakh literature. The poetry of the Turkic people in modern Kazakhstan is valuable because it reflects the life we serve today and our national identity. It represents the complex changes taking place in our country and in the world, the necessity to be able to correctly assess the news of the new century and also characteristics of the poets of the Turkic people, who are valued in the Kazakh literature. National features of poetry are described.

The study of the topic is based on the methodology of research (content analysis) of domestic policy, literary criticism, cultural studies, diaspora issues. In particular, the following methods were used, they are: systematic, historical approach, principles of objectivity, historical-comparativeness, historical-typology, theoretical analysis and descriptive.

While writing the article we worked with the republican, regional, city, district cultural centers of Turk, Uzbek, Uighur, Tatar diasporas. As a result of close cooperation with the above-mentioned centers, a lot of information was collected. The works of the poets were used as the main source itself.

The article can be used as an additional textbook on the literature subject of the people of Kazakhstan in higher education.

**Keywords:** Independent Kazakhstan, Turkic people, Literature of Kazakhstani people, poetry, decades, literary figures.

### Introduction

In the formation and development of the Turkic civilization as an outstanding branch of human history, the most influential role of the artistic qualities of works of art is preserved. Patterns of lyrical and epic works in the traditional art of speech, which began in the ancient Sak and Hun Turkic epochs have been renewed in the literature of the Turkic peoples in all centuries. Creation of the main ideological and compositional network of history in the art system, depiction the people's lives in the works with the integrity of the romantic-realistic motifs, the mystery of artistic truth, summarizing with deep meaning of skillful

use of national vocabulary and lexical samples and other features are the regularity of literary progress based on the flow of tradition and innovation

At the same time, we can clearly see that the system of literary progress of the poetry of the Turkic people in Kazakhstan from ancient times to the present day preserves the natural laws of national identity and national character. This is due to the fact of history, literature, folklore, linguistics, ethnography, etc. are devoted to modern Turkic studies. The results in the field of science prove the preservation of ancient traditions, the preservation of ancient masses in the combination of innovations.

In the poetry of the Turkic people of Kazakhstan (Akhiska Turks, Uzbeks, Uighurs, Tatars, etc.) we see the progress of the traditional flow in poetry and the preservation of national identity and national character, the century patterns of folklore and literature. Theme and idea, plot and composition, stylistic and linguistic expressions and other features are recognized in Turkic people folklore and in the heritage of the literature.

World civilization is an indicator of human development, consisting of the material treasures and spiritual culture of the people formed over the millennium. States based on the tribes of the Turkic people (Sak, Hun, Uisun, Kangly, etc.), historical events of the epochs of empires, personalities and traditions - are all reflected in the works of folklore and literature.

### **Materials and methods**

The study of the topic is based on the methodology of research (content analysis) of domestic policy, literary criticism, cultural studies, diaspora issues. In particular, the following methods were used, they are: systematic, historical approach, principles of objectivity, historical-comparativeness, historical-typology, theoretical analysis and descriptive.

The analysis of the causes and consequences of the Turkic diasporas resettlement living in Kazakhstan was carried out using the method of historical principles. The realities of historical events, such as the repression of the diaspora, the involuntary loss of homeland was analyzed by analyzing the poems of poets.

Using a systematic approach there was observed the ancient Turkic written monuments beginning with the samples of oral literature in earlier times till modern time Turkic people's oral and written literature. In general, the common Turkic essence and common Turkic national identity which have been uninterrupted till nowadays were identified and demonstrated. Through this methodology, it was possible to determine the history of the Turkic people going through the various obstacles, forgetting their language, religion, speaking another language and adhering to another religion, but not losing the Turkic spirit. Thus, it was clear that the Turkic people live in our country, support the independence of Kazakhstan and are ready to contribute to implement the ideology "Mangilik El".

The theoretical basis of the research is compiled by comparative studies, based on the scientific findings of domestic and foreign scientists. Attention was

paid to the written works on the problems of history, ethnography and the oral heritage of the people of the world.

The main source of information in the article was taken from the works of poets written in their own languages (Turk, Uzbek, Uyghur, Tatar).

### **Basic provisions. Result**

It is true that in the heritage of the Turkic peoples' art of speech, epic outstanding written monuments were formed on the basis of similar works of literature. Turkic literature is systematically divided in the history as "Ancient Turkic literature (VI-IX centuries)", "Literature in the era of Islam (X-XII centuries)", "Literature in the era of Altyn orda and Kypchak (XIII-XIV centuries)" [1]. Also, there are following outstanding epic works: "Orkhon monuments ("Kultegin", "Tonykok", "Bilge Kagan)", "Korkyt ata's book", "Ogyznama" (VI-IX centuries), Zhusip Balasagun's epic "Kutty bilik", Akhmet Yassayi's "Akyl kitaby", Akhmed Iugineki's "Akikat siy", Suleyman Bakyrangani's (Bakyrangani's book)" (X-XII centuries), Rabguzi's "Ragbuzi kissalary", Kutyp's "Khusrau - Shyrin", Khorezmi's "Makhabbatnama", Khusam Katib's "Zhumzhuma sultan", Saif Sarai's "Zhadigernama" and "Turikshe Gulstan" epics etc. It is proved that the ancient national literary trends and intertwining of all-Turkic traditions in the literature of the Turkic people of independent Kazakhstan has been continued.

Kazakhstani Turkic people's willingness to modernize the state, their common views on the development of national and universal ideals of humanism, their social activities are being carried out through various organizations. The Assembly of the Kazakhstani people, national and cultural centers - are all acting in accordance with the programs of strengthening the state.

Using the state language in 2006 (the meeting of the Assembly has been conducted in the state Kazakh language since March 4, 2006), in the meeting of the Assembly according to the Constitution seemed to give a new impetus.

The works of poets and writers of the Turkic people of Kazakhstan are considered in the field of linguistics, folklore, literature, culturology of Turkic studies due to their common historical background, religion, language and religion. Therefore, it is important to expand and develop the field of Turkic literature in Kazakhstan within the standard program "History of Turkic literature" [1, pp.3-20], which has been taught in the departments of "Kazakh language and literature" in the universities of the Republic of Kazakhstan since the 90s.

### **Discussion**

The number of poets and writers during the independent years of Kazakhstan [2], who made up the literature of the Turkic peoples in Kazakhstan is also known. The works of Akhiska Turkic poets have a special place in the literature of the Turkic peoples in Kazakhstan. Among the representatives of the Akhiska Turks, who began to settle in Kazakhstan in the 40s of the XX century [3], there are some who are known for their artistic talent. Turks are representatives of the Turkic nation, that is fully preserved in accordance with the ancient ancestral history of

the people of Kazakhstan. Although it was separated from the Turkish historical sites in the Republic of Turkey and Georgia in the Caucasus, it has not lost its national and ethnographic character on Kazakh territory - the result of historical and cultural development.

“In 1944 Turks who lived in Georgian regions like Akhalitsk, Adygen, Akhalkhalak...” [3, p. 3] still are being settled. “... as other diasporas their cultural center “Turkiya” is working. There are 27 schools in the predominantly Turkish southern provinces that teach in the mother tongue. The first program of Kazakh radio broadcasts news in Turkish” [3, p. 3].

Writers of the Akhiska Turks are also engaged in free creative work in Kazakhstan. A number of works by Akhiska Turks living in independent Kazakhstan, known for their poetic art, have been published in recent decades since independence. Sh. Badalov's, R. Memedoglu's, Yu. Zeirik's, A. Shalabov's, A. Veiseloglu's, I. Agara's, M. Akhmad's, Shaiyr Mamosh's, M. Lebish's (Namazov's), Z. Iyektai's, S. Piryeva's, A. Piryev's and other authors' works prove the existence of Turkish literature in Kazakhstan.

We divide the poetry of the Akhiska Turks in Kazakhstan into two periods. The first period is the period of Soviet Kazakhstan (1945-1991), and the second period is the period since the independence of the Kazakhstan Republic. Representatives of the first period were Bekir Perishan, Ali Pasha Veyseloglu, Hukiyev Ibrahim Katipoglu and other poets. And the number of poets of the second period is significantly more. After all, the independence of our country allowed the poets of the Akhiska Turks to breathe and sing their thoughts.

Uzbeks living in the southern part of Kazakhstan see Kazakhstan as their homeland. Uzbeks, whose rights are protected have schools, theaters, TV and radio complexes, clubs, many newspapers and magazines and other social opportunities in their native language. There are national cultural centers in the largest cities of the country. After the independence of Kazakhstan, the traditional creative ties between Uzbek writers and Kazakh literary figures in the country have been strengthened. The main figures of the poets and writers of the Uzbek diaspora, whose works have been published in the media, published in books, are known to the public and are actively engaged in creative work: E. Ruzimatov, T. Yuldashev, I. Zhumanov, Sh. Shopulatov, S. Akramov, P. Boboev, P. Ibrakhimov, A. Pratov, Z. Mominzhanov etc.

The history of Uzbek literature in independent Kazakhstan dates back to ancient times. Famous Uzbek poets Yusuf Saremi and Abdulhamid Luzumi were born in South Kazakhstan and wrote their prose and poems. Famous Uzbek writer Yu. Saremi was born in Isfidzhab, an old town on the Great Silk Road near Sairam. He lived and wrote his prose and poems in the second half of the XIX century and at the beginning of the XX century. Abdulhamid Luzumi was born in Shymkent in the early twentieth century and wrote there. The names of the bright stars of the East, such as Hodja Ahmed Yassawi, Suleimen Bakyrangani, Atai and other classics of ancient Turkic literature, are closely connected with the land of ancient Sairam, which was the center of Turkish culture and literature in the Middle Ages. Prior to

Kazakhstan's independence, the names of local Uzbek poets were not widely known. During the Soviet era, Uzbek poets and writers living in the country moved to Uzbekistan to promote their work.

However, they were always in close contact with the country. After the independence of Kazakhstan, the traditional creative ties between Uzbek writers and Kazakh literary figures in the country have been strengthened. Today in Kazakhstan there are many Uzbeks literary associations such as "Chashma", "Shimkent", "Sairam", "Isfijob", "Shula", "Kudrat Hikmat", "Kukkie ilhomlari", "Kamolot", "Karvon", "Atoi", "Shamchirok". Although the development of these associations is different, they have the same goals and objectives. It is to contribute to the strengthening of peace and tranquility, friendship and mutual understanding in the Independent Republic of Kazakhstan, which unites people of different nationalities.

The largest part of the literature of the Turkic people in Kazakhstan is Uyghur literature. Lyrical and epic works of Uyghur poets continue the traditional way of national art of speech. Uyghur poetry in the Independent Kazakhstan is a cultural heritage of the Uyghur diaspora, which has entered a new era, developed and prospered in the transitional period of Independent Democratic Kazakhstan. Creative people have the opportunity to work in a free literary space in the Independent Kazakhstan. When Kazakhstan gained its independence in the first half of the 90s, that was a period of literary development in the country. This period also had a great impact on the work of Uyghur diaspora poets in Kazakhstan. The fall of political censorship allowed for the publication of new literary works, the publication of private works and a stream of previously banned works, and the close ties of the Uyghur people with their historical homeland - the Xinjiang Uyghur Autonomous Region. The literature of the Uyghur diaspora in the Independent Kazakhstan was studied by the scientist A. Tilivaldi-Khamrayev [5], who divided it into three stages (the first stage - 1986-1991, the second stage - 1992-1996, the third stage - from 1996 to the present).

The first period is from 1986 to 1991. This stage of literary development can be called by K. Jürgensen, the period of "literary historical, national and cultural revolution." Uyghur literature of this period, like the literature of other nations, experienced a period of coexistence of old and new views in works of art. However, the various political changes since the 1980s, and the Soviet government's "Reconstruction" strategy, have not been sung in Uyghur poetry in Kazakhstan. Only, the poet M. Sadirov's poem "Davrim hitavi" ("Voice of the era") is a work of art written on the theme "Reconstruction". However, the poet understands and sings "Reconstruction" in his own way. He said "Reconstruction is the voice of the people's heart, the voice of the epoch in which we live. Reconstruction is the aspiration to move forward, to reach goals, to get rid of all evil, to strive for justice, equality and truth" and conveyed the voice of the people who were beginning to think anew:

Өзгәртип қуруш бу – дәврим хитави,

Хәлқим жүригидин яңриған аваз.  
Өзгәртип қуруш бу – алға интилиш,  
Йүксәк чоққиларға қилинған пәрваз [5].

Translation into Kazakh:

Қайта Құру бұл – дәуірдің үні,  
Халықтың жүрегіндегі жанайқай.  
Қайта құру – алға ұмтылу,  
Биік шыңдарға қарай ұшу.

(translated by Sh. Burkitbayeva)

Translation into English:

Reconstruction is the voice of the age,  
People suffer in their soul and heart  
Reconstruction is moving forward,  
Fly to the highest peaks.

(translated by S. Chitebayeva)

The second stage is from 1992 to 1996. This is the literature of the first period of independence. During this period, new genres, innovative literary trends, free from the requirements of the Soviet era, were formed. The national theme has become the main object of the literature. The story of "Zheltoksan" 1986, which took place in our country, was widely sung in Kazakh literature and in Uyghur as well as. Representatives of Uyghur literature greeted the independence of Kazakhstan with great emotion. In particular, the younger generation has become the main theme of creative writers.

The third stage covers the period from 1996 to the present. This period can be called the literary period of the Uyghur diaspora in the Independent Kazakhstan, which is able to describe, convey and express the opinions and ideas openly. Uyghur poetry of this period was dedicated to the sovereignty of Kazakhstan, its president, the great Kazakh thinkers Abai, Shakarim, M. Auezov, etc. It also sang Kazakh national historical heroes and cultural figures.

Uyghur poetry in the Independent Kazakhstan has the following poets' works that are known to readers, they are: Mahmut Abdrakhmanov's, Rakhimzhan Ruzyev's, Abliz Hazim's, Patigul Sabitova's, Abdukerim Ganiev's, Khurshida Ilahun's, Abdugopur Kutlukov's, Sabutzhан Mamatkulov's (Naduru), Zhamshitzhan Rozakhun's, Zhamshitzhan Rozahunov's and others.

The works of well-known writers who have made their own contribution to the development of Uyghur prose also confirm the high status of the literature of

the Turkic people in Kazakhstan. Ziya Samadi, Mukhlisov Yusupbek, Kamal Asamdinov, Akhmetzhan Ashirov, Shaim Shavaev and other writers formed the artistic essence of Uyghur prose. Among them are those who wrote poetry and prose (T. Nurahunov, P. Sabitova, etc.), prose and drama (Ziya Samadi. M. Zulfikarov, etc.), who were also engaged in research. Prominent figures of Uyghur literature Khamrayev (1936-1983), Kozhakhmet Saduakasov (1929-1991) and others are known to all Turkic people for their common theoretical value in the art of speech.

There are also writers of Tatar literature in Kazakhstan. In general, when talking about the literary heritage of the Tatar diaspora, it is important to note that the main important issues of Tatar poetry in modern independent Kazakhstan are belong to the older generation, especially those who came to the Kazakh land at a young age and spent most of their lives, who accepts Kazakhstan as their Motherland. As the study object of our scientific article is Tatar poetry in Independent Kazakhstan, we will focus on Tatar poetry since the time of its independence. Tatar poets in Kazakhstan, who wrote in Tatar language: G. Khairullin, R. Abdusalamov, N. Usmanova, R. Guzairova, N. Abdulkarimova etc. Tatar poets, who wrote their works in Russian: F. Tamendarova, F. Baigeldina, T. Karimova, R. Musina, F. Abubakirova, N. Abdulvalieva and others. The main themes sung by Tatar poets: the fate of the native language, the lessons of the past, the future of the younger generation, nostalgia for the native Tatar land, country, respect for Kazakhstan and the Kazakh people. In addition, Tatar poets translated the works of many Kazakh poets into Tatar language.

Modern Tatar poetry reflects the real life we live today, reflects our national identity. It is also necessary for the poets of Tatar diaspora, who are valued in the Kazakh literature, to be able to assess correctly the complex changes taking place in the country, in the world and the news of the new century. After all, all this encourages the creative person to study the truth from a philosophical and artistic point of view, to lead the world beyond reality, to search for national features and historical truth in poetry.

### **Conclusion**

In conclusion, the literature of the Turkic people in Kazakhstan is an important branch of the spiritual values of the world civilization. It is true that the integrity of the ancient Turkic civilization will be preserved and continued in the new historical development of the Independent Kazakhstan. The “Program for Improving the Kazakhstan Model of Interethnic and Interfaith Harmony for 2006-2030” approved by the Government Resolution (June 28, 2006) is aimed at strengthening the unity of the country people diasporas.

Our diasporas in the Independent Kazakhstan, which use the media to preserve and develop their national culture, language and traditions, state-funded theaters, and provide grants to the heads of national and cultural centers, feel the real democracy. 23 republican and regional, 470 regional, city, district and rural

national-cultural centers, 73 music, 41 painting, 97 art schools [4, p. 3] and literature of the Turkic people in Kazakhstan also continues its free creativity works in a traditional way.

The literature formation and development of the people of the world is a mirror of the human worldview. In the generation preservation the main focus is on gaining aesthetical and humanistic qualities. The didactic literature heritage of the world literature, especially the content and form of the poetic works are as the main issues in propagation of people's educational traditions passed from generation to generation through works of art, influencing on the future generations' minds and in the formation of their worldview.

The main features of the artistic persistent system in the process of historical and literary development of Turkic poetry in Kazakhstan are assessed in the context of the poetics content and form in literature. Akhiska Turks, Uzbeks, Uighurs, and Tatar poets in Kazakhstan all continued to develop their creative processes in traditional lyrical and epic genres. Civil and patriotic songs were sung with a predominant character in the lyrical works of Turkic poetry in Kazakhstan. Lyrical-philosophical, lyrical-foreword sings have a special place in the poets' depiction of the homeland, the mood of the homeland, the secrets of the heart. The lyrical and epic works of the poets are based on the traditional folklore and ethnographic views of the people formed over the centuries.

In the works of Turkic people like Akhiska Turks, Uzbeks, Uighurs, Tatars etc., emphasis is on to sing about the Kazakh people and about that the Homeland of Alash is Kazakhstan. The poets sang about Kazakhstan as the ancient homeland of the Turkic people and as a sacred place of refugees. The mutual poetic homogeneity of the Turkic poets' works in Kazakhstan, especially in terms of theme, ideological integrity of the Turkic worldview, which has been preserved for centuries, confirms the "Mangilik El" concept stability.

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## **ҚАЗАҚСТАНДАҒЫ ТҮРКІ ХАЛЫҚТАРЫ ПОЭЗИЯСЫ – ҚАЗАҚСТАН ХАЛҚЫ ӘДЕБИЕТІНІҢ БІР САЛАСЫ**

**\*Бүркітбаева Ш.Д.<sup>1</sup>**

**\*<sup>1</sup>Ыстамбұл университеті, әдебиет факультеті, көне түрік тілі кафедрасы, PhD 3-курс студенті. Ыстанбұл қаласы, Түркия**

**\*<sup>1</sup>e-mail: [burkitbaeva.1975@mail.ru](mailto:burkitbaeva.1975@mail.ru)**

**Аңдатпа.** Бұл мақалада Қазақстан халқы әдебиетінің бір саласы болып табылатын Қазақстандағы түркі халықтары поэзиясы туралы баяндалады. Сондай-ақ, Тәуелсіз Қазақстандағы түркі халықтары әдебиетінде байырғы заманғы әдеби үрдіс ұлттық және жалпытүркілік дәстүрлер тоғысуы жағдайында жалғасқандығын сөз етеді. Қазақстандағы ахысқа түріктері, өзбек, ұйғыр, татар ақындарының барлығы да дәстүрлі лирикалық және эпикалық жанрлардағы шығармашылық үдерісті дамыта жалғастырғаны айқын.

Мақаланы жазудағы басты мақсат елімізде өмір сүріп жатқан түркі халықтары ішінен ахысқа түріктері, өзбек, ұйғыр, татар поэзиясының даму барысын зерделеп, кезеңдерге бөліп, әдеби тұлғаларын анықтап, ғылыми айналысқа түсіру, Қазақстан халқы әдебиетінің бір саласы ретіндегі орнын белгілеу. Қазіргі заманғы Қазақстандағы түркі халықтары поэзиясы біздің бүгінгі өмір сүріп отырған шынайы өмірімізді бейнелейтіндігі, ұлттық болмысымыздан хабар беретіндігімен бағалы. Елімізде, жалпы дүниежүзінде болып жатырған күрделі өзгерістерді, жаңа ғасырдағы жаңалықтарды дұрыс бағалай білу қажеттігі қазақ әдебиеті құрамында бағаланатын түркі халықтары ақындарына да тән екендігі сөз болады. Поэзиядағы ұлттық ерекшеліктер баяндалады.

Тақырыпты зерттеуде ішкі саясат, әдебиеттану, мәдениеттану, диаспора мәселелерін зерттеудің (контент-анализ) әдіснамалары негізге алынды. Атап айтқанда жүйелік, тарихи тәсіл, объективтілік принциптері, тарихи-салыстырмалы, тарихи-типологиялық, теориялық талдау, сипаттау сияқты әдістер қолданылды.

Мақаланы жазу барысында еліміздегі аталмыш түркі халықтары ахысқа түріктері, өзбек, ұйғыр, татар диаспораларының республикалық, облыстық, қалалық, аудандық мәдени орталықтарымен жұмыс жасалынды. Жоғарыда аталып өткен орталықтармен тығыз байланыс құру нәтижесінде мол мағлұматтар жиналды. Дереккөз ретінде негізінен ақындардың өз туындылары қолданылды.

Мақаланы жоғарғы оқу орындарындағы Қазақстан халқы әдебиеті пәнінен қосымша оқу құрал ретінде пайдалануға болады.

**Тірек сөздер:** Тәуелсіз Қазақстан, түркі халықтары, Қазақстан халқы әдебиеті, кезеңдері, поэзия, әдеби тұлғалар.

## **ПОЭЗИЯ ТЮРКСКИХ НАРОДОВ КАЗАХСТАНА – ОТРАСЛЬ ЛИТЕРАТУРЫ НАРОДОВ КАЗАХСТАНА**

**\*Бүркітбаева Ш.Д.<sup>1</sup>**

**\*<sup>1</sup>Стамбульский университет, факультет литературы, кафедра древнетюркского языка, 3 курс докторантуры. Стамбул, Турция**

**\*<sup>1</sup>e-mail: [burkitbaeva.1975@mail.ru](mailto:burkitbaeva.1975@mail.ru)**

**Аннотация.** В данной статье описывается поэзия тюркских народов Казахстана, которая является отраслью литературы народов Казахстана. Говорится также о том, что в литературе тюркских народов независимого Казахстана древний литературный процесс продолжался в контексте пересечения национальных и общетюркских традиций.

Очевидно, что все турки-месхетинцы, узбекские, уйгурские и татарские поэты Казахстана продолжают развивать творческий процесс в традиционных лирико-эпических жанрах.

Основная цель статьи – изучить развитие поэзии тюрков-ахыска, узбекской, уйгурской и татарской среди тюркских народов, проживающих в стране, разделить их на этапы, выявить литературных деятелей, изучить их творчество с научной точки зрения и определить их место в казахской литературе. Поэзия тюркских народов современного Казахстана ценна тем, что отражает реальную жизнь, которой мы живем сегодня, отражает нашу национальную идентичность. Поэты тюркских народов, которых ценят в казахской литературе, также должны уметь правильно оценивать сложные изменения, происходящие в нашей стране и в мире, новости нового века. Ведь все это философско-художественное исследование правды, ведущее творческую личность к реальному миру, поиску национальных особенностей и исторических истин в поэзии.

Изучение темы основывалось на методологии контент-анализа внутренней политики, литературоведения, культурологии, проблем диаспоры. В частности, использовались такие методы и принципы, как системный, исторический подход, историко-сравнительный, историко-типологический, теоретический анализ, описание, принцип объективности,

В период написания статьи авторы работали с республиканскими, областными, городскими и районными культурными центрами турок-месхетинцев, узбекской, уйгурской и татарской диаспор. В результате тесного сотрудничества с вышеуказанными центрами было собрано много информации. Источником в основном были собственные произведения поэтов.

Статья может быть использована в качестве дополнительного учебного материала по предмету литературы народов Казахстана в высших учебных заведениях.

**Ключевые слова:** Независимый Казахстан, тюркские народы, литература народов Казахстана, поэзия, периоды, литературные деятели.

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