

**Ye. Turgunov** Abay Kazakh National Pedagogical University, Kazakhstan, Almaty  
e-mail: erkinbek230388@gmail.com**CALL FOR ENLIGHTENMENT AND LEARNING  
IN KAZAKH AND TURKISH LITERARY WORKS  
(based on the works of Beimbet Maylin and Omer Saifeddine)**

The article examines the school, labor, and educational components in the work of the Kazakh writer Beimbet Maylin and the Turkish writer Omer Saifeddine, who were engaged in creative activities during the period of global changes and national conflicts at the beginning of the 20th century. Two poets, not indifferent to the suffering of their compatriots, who have not let go of the pen for twenty years, differ in the place of their creativity and educational tonality in the works of the Kazakh and Turkish narrative genres. Writers, who knew from the very beginning that education was the only factor influencing the development of their nation, always advocated enlightenment. The Turkish author, who is not opposed to modernity, creates a certain criterion in search of the compatibility of ideas about the “national identity” of the people that are useful for society. Operating from this perspective, he adheres to some new style of educational models and practices offered to the Turkish people, especially those promoted by the Committee of Union and Progress after 1908. A good observer and critic, Omer Seyfeddine, criticizes those models of social behavior that do not correspond to the national identity of the Turkish nation and are formed as a result of “foreignness”. Along with this criticism, he also expresses his attitude towards education. The article discusses the stories and prose of Beimbet Maylin and Omer Seyfeddin and also examines the main elements of education in these genres, such as direct education and school, class, teacher, and the formation of an educational environment.

The first problem facing any society is the problem of education, including all its stages, starting from school. Public education is educational institutions that teach language literacy and promote innovative ideas. New Methodist schools were springing up because traditional schools were no longer providing young people with the necessary worldly knowledge and skills, so new educational schools began to open. The history of the opening of these schools is described differently in different books. It is known that the work of individual people plays a special role in the growth and development of any nation. The study of their spiritual quests and their moral deeds makes a great contribution to national revival and development.

**Key words:** Beimbet Maylin, Omer Seifeddin, literature, education, teaching, teaching methods, illiteracy.

Е.С. Тұрғынов

Абай атындағы Қазақ ұлттық педагогикалық университеті, Қазақстан, Алматы қ.  
e-mail: erkinbek230388@gmail.com**Қазақ және түрік әдеби шығармаларындағы оқу-ағарту үндеуі мен оқыту ісі  
(Бейімбет Майлин және Өмер Сайфеддин шығармалары мысалында)**

Мақалада ХХ ғасыр басындағы жалпы әлемдік өзгерістер мен ұлттық қайшылықтар жүріп жатқан кезеңде жазушылықпен айналысқан қазақ жазушысы Бейімбет Майлин мен түрік жазушысы Өмер Сайфеддин шығармаларындағы мектеп ісі мен оқу-ағарту үндеуі қарастырылатын болады. Өз ұлтының қайғы-қасіретіне бей-жай қарамаған айналасы жиырма жылдай қаламды серік еткен қос қалымгердің қазақ және түрік әңгіме жанрындағы орны мен шығармаларындағы ағартушылық үндерілері сараланады. Туған ұлтының дамуына бірден-бір әрекет етуші фактор білім екенін әуелден білген жазушылар ағартушылықты үнемі серік еткен. Қазіргі заманға қарсы емес автор қоғамға пайдалы жаңалықтардың ұлттың «ұлттық болмысымен» үйлесімділігін іздестіру арқылы белгілі бір критерий жасайды. Осы көзқараспен әрекет ете отырып, ол түрік халқына ұсынылатын, әсіресе 1908 жылдан кейін Одақ және прогресс комитеті қолдаған бірқатар білім үлгілері мен жаңа стиль тәжірибелерін ұстанады. Жақсы бақылаушы және сыншы Өмер Сейфеддин түрік ұлтының ұлттық болмысына сәйкес келетін және жаттық нәтижесінде қалыптасқан әлеуметтік мінез-құлық үлгілерін сынайды. Бұл сынмен қоса, ол білімге деген өзіндік көзқарасын да айтады. Бейімбет Майлин мен Өмер Сейфеддиннің әңгімелері мен

прозалары талқыланып, осы жанрларда тікелей білім беру және мектеп, сынып, мұғалім, сияқты тәрбиенің негізгі элементтері және білім беру ортасының қалыптасуы қарастырылады.

Кез келген халықтың алдындағы ең бірінші мәселе – мектеп мәселесі, оқу-ағарту ісі мен мектепке қалыптасу қоғамдық тәрбиенің қаншалықты маңызды екенін көрсетті. Олар – тілде сауаттылыққа баулитын, жаңашыл идеяларды насихаттайтын оқу орындары. Жаңа әдіс мектептерінің пайда болуы Ғасырлар бойы қалыптасқан мектептер жастарға қажетті дүниелік білім мен дағдыларды бермеді. Сондықтан жаңаша білім беретін мектептер ашыла бастады. Бұл мектептердің ашылу тарихы әртүрлі кітаптарда әртүрлі сипатталған. Кез келген ұлттың өсіп-өркендеуінде тұлғалардың еңбектері айрықша рөл атқарғаны белгілі. Олардың өнегелі істерімен рухани жәдігерлерін зерттеп отыру ұлттық жаңғыруы мен дамуына қосар үлесі зор.

**Түйін сөздер:** Бейімбет Майлин, Өмер Сейфеддин, әдебиет, оқу-ағарту, оқыту ісі, оқыту әдістемесі, сауатсыздық.

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**Призыв к просвещению и обучению в казахских  
и турецких литературных произведениях  
(на примере произведений Беймбета Майлина и Омера Сайфеддина)**

В статье рассматривается школьно-трудовая и воспитательная составляющие в творчестве казахского писателя Беймбета Майлина и турецкого писателя Омера Сайфеддина, которые занимались творческой деятельностью в период глобальных перемен и национальных конфликтов в начале XX века. Два поэта, неравнодушных к страданиям своих соотечественников, двадцать лет не выпускавших из своих рук перо, различаются по месту своего творчества и просветительской тональности в произведениях казахского и турецкого повествовательных жанров. Писатели, с самого начала знавшие, что образование является единственным фактором, влияющим на развитие их нации, всегда ратовали за просвещение. Турецкий автор, не выступающий против современности, создает определенный критерий в поисках совместимости полезных для общества идей о «национальной идентичности» народа. Действуя с этой точки зрения, он придерживается ряда образовательных моделей и практик нового стиля, предлагаемых турецкому народу, особенно тех, которые продвигались Комитетом Союза и Прогресса после 1908 года. Хороший наблюдатель и критик Омер Сейфеддин критикует те модели социального поведения, которые не соответствуют национальной идентичности турецкой нации и формируются в результате «чужеродности». Наряду с этой критикой он выражает и собственное отношение к образованию. В статье обсуждаются рассказы и проза Беймбета Майлина и Омера Сейфеддина, а также рассматриваются основные элементы воспитания в этих жанрах, такие как непосредственное воспитание и школа, класс, учитель, формирование образовательной среды.

Первой проблемой, стоящей перед любым обществом, является проблема образования, включая все его этапы, начиная со школьного. Государственное образование – это образовательные учреждения, которые обучают языковой грамотности и продвигают инновационные идеи. Возникают новые методистские школы. Традиционные школы уже не давали молодым людям необходимых мирских знаний и навыков, поэтому начали открываться новые образовательные школы. История открытия этих школ в разных книгах описана по-разному. Известно, что труд отдельных людей играл особую роль в росте и развитии любого народа. Изучение их духовных исканий, их нравственных подвигов вносит большой вклад в национальное возрождение и развитие.

**Ключевые слова:** Беймбет Майлин, Омер Сейфеддин, литература, просвещение, обучение, методика преподавания, неграмотность.

## Introduction

Every time we study the inexhaustible treasure and rich spiritual heritage of the people through the lives and works of national intellectuals and thinkers, we continue to gain comprehensive knowledge. In the process of modernizing and delving into the history of the nation, it is important to pay attention to the life path of the people of related countries.

In the works of the Kazakh writer Beimbet Maylin (1894-1938) and the Turkish writer Umer Sayfeddin (1884-1920), there are similarities between the education propaganda and the appeals to eliminate illiteracy. Having left a great legacy in the history of science, culture, education, and publishing of the country, they emphasized that the young generation should be educated on the way to perfection, and only science and education are powerful weapons.

They dedicated their entire conscious life to reading, writing, and education, and did good deeds in other fields of creativity without breaking away from the literary environment (Ercilasun, 1992), (Baymenshin, 1994). They not only play with the reader's feelings with the natural power of artistic words but also urge them to be conscious and qualitative. This is a continuation of the characteristic of Eastern scholars, Ismaili Gaspyral: In the area of unity in speech, opinion, and action, we will observe the spiritual and social expression of the people in that period of education and the beginning of the 20th century (Toker, 2004).

*The sequence purpose and responsibilities of a regular candidate*

We can see a creative example of upbringing and education in simple stories and works that affect the feelings of the general reader. During the research, we noticed that B. Maylin and O. Seyfeddin advocated the peculiarity of not describing the school's continuous education and constant engagement with child education. Most of the stories contain examples and models that can be used as teaching aids for teachers. They are full of pedagogical twists that lead the student to be good and educated. Among the literary genres, one of the most common genres is, of course, a story. B. Maylin and O. Seyfeddin are famous figures of the story genre, whose stories are among the most suitable works that give the reader the pleasure and habit of reading. The topic, language, and style of their stories are popular with readers of all ages (Tezcan 1997: s. 28-29).

The 20th century was a century marked by many misfortunes that plagued the lives of the peoples of the world. At the beginning of the century, there were historical upheavals, technical achievements and acceleration of information exchange became a way of life. In human life, in addition to learning and education, methods of teaching and learning began to change.

Thinkers who want to eliminate social injustice and change the unjust regime believe that to reduce the poor state of the nation and the difficult way of life, first of all, it is necessary to educate the people. It was understood that one cannot be satisfied with knowledge that affects the soul and improves morals and that it is necessary to master the intricacies of art and technology. It can be seen that a new education system has been formed thanks to new teaching methods. From the last quarter of the 19th century to the beginning of the 20th century, education and educational work became the best work. An enlightened expresses his opinions in the field of education, makes great reforms, and promotes the

need to be strengthened throughout his life with the concepts of education, life, death, salvation, destruction, happiness, disaster, and on the way to the development of morality and intelligence. They tried to carry out modern reforms to public opinion. Unfortunately, the understanding of common people at that time was limited. Therefore, they understood that the first reform should be carried out through education (Ince, O., Acemoglu, 2021).

### Materials and methods

Although there is no specific data on the direct teaching of literature at this stage of education, it is known that the leading place in literary education in this period is occupied by the process of individual study. An analysis of the artistic heritage of prominent artists shows that they diligently mastered the literary experience of that time thanks to vigorous study. Observations also show that the study of fiction in that period was one of the most important qualities of people, creative intellectuals. It does not need to be taught separately in the classroom (Yusifov, 2022: 27). It is known that the organization and history of teaching, although there is no special system of individual subject teaching with the theoretical foundations of the teaching methodology, as it is today. In addition to the in-depth study of what methods and tools were used for teaching, it is important to make new additions to the educational materials. Knowing the history and path of the teaching process, literary works, biographical examples, topics, and facts demonstrate the methods leading to the development of oral and written speech. It is known that the problem of eliminating illiteracy lies at the root of the mechanism of vitality of teaching and learning (Gubaidullina, 2011).

Beimbet Maylin and Umer Seyfeddin are artistic writers who write most of their literary works in the narrative genre and treat this genre with respect. *If you look at the subject of their stories, you will meet a character who has turned to study and is looking for knowledge. You can see the process of getting used to the book, enjoying reading, and learning. O. Sayfeddin in the story "The Magician": «Ferrukhshah Dogan's piety and nobleness over the years, he developed himself with his passion for chemistry and geometry when he was studying in a madrasa in his youth, and thanks to his search for further knowledge, he is now constantly engaged in the study of metals and oils, he told that he will not stop until he reaches the full openness and clarity of the world of what he does not know.*

Many people may judge without knowing the full situation. He is so passionate about what he has focused on for forty years. People blame that person without deep knowledge. He has no business to overdo it and tire the country.» – says. (Gechgel, H. Sarichan, E. 2011) B. Maylin shows a tradition of serving as an example to the people who are always inciting to common work, and who put the good of the country above their interests. «Bekbergen school» in his story: “At the edge of the village, a long wooden house stands out. The tree is new. It has four windows. The surroundings are clean. However, there are many children: they are boiling, they are boiling; someone is entering and someone is leaving. They are playing for fun; They are celebrating a joyous wedding in their way. This is “Bekbergen School!” «..The school is the property of many!» – affects the reader with such words. It shows that the school is an intellectual place where collegial gatherings are held for the benefit of the people, where villagers hold meetings, and where they discuss their future destinies. At the same time, we notice that in this text, the meaning and quality of the school in the Kazakh land still has its full significance. «The school is the property of many, regardless of class!» – the word never leaves the reader indifferent (Maylin, 1962).

Various social movements develop when the conditions for the transition from the lower to the higher stage of society’s development are met. As a result, social revolutions or reforms take place. He was one of the leaders of the Enlightenment reform.

### Literature review

The emerging concepts of “school”, and “class” have expanded with the concepts of textbooks and teaching. However, political changes and old attitudes in the country did not allow the development of enlightenment. Nevertheless, the difficult struggle of the educator did not stop. The spirit of people whose dreams and hopes were for the literacy and education of their country could not slow down. Akyuz Y., Baloğlu S., Engnün I., Gechgel H., Sarichan E., Acemoglu A., Tezcan M., Toker M. Yilmaz I., Unlu M. Özcan Ö., etc. research works of Turkish scientists were studied. B. Maylin’s multi-volume collection of works and collection of short stories published in different years were analyzed. The works of T. Beyiskulov were examined, including “Who Shot Beimbetty?” which focused on the book. Maylin’s “Textbook for Preliterates”, which has not entered scientific circulation, was also not overlooked.

The heroes of this literature were not representatives of the ruling class or figures enlightened by divine power, as in the previous period, but ordinary intellectuals who came from the masses and returned to them, and therefore had a great opportunity to influence the people. The writer was not only engaged in writing or personal creativity, he was also a publicist, and in his works, he put enlightenment as the main position. In other words, the writers tried to awaken their nation not only with their pen but also with their social, political, and cultural activity, and mass art. Another way to solve the problem of education is public education. B. Maylin and O. Sayfeddin, who believed that the moral degradation and indifference to science in society are connected with the upbringing of that period, it is possible to overcome the bad behavior of both school-age students and adults who have passed school age through education. Writers say that the biggest problem in education is related to the human element and reforms in this regard will help to solve the problem.

### Results and discussion

In history, progressive intellectuals who strived for innovation and reform, engaged in innovative activities, in the late 19th and early 20th centuries, the movement of Enlightenment was visible in the history of all peoples. Enlightenment, with its extensive practical activities, strengthened and stabilized their ideas in the life of society in a new way. This period was a new period of social, political, and educational development. No matter how many sufferings the people suffer from social injustices, they are not depressed. The advanced intellectuals and creators of their time, who grew up among the people, took pity on the situation of the people and started looking for a solution. It concludes that the main reason why people live in pain is ignorance. They are looking for ways to enlighten the working masses. Thus, at the beginning of the 20th century, a modern movement called for national revival appeared. The main goal of this movement was to help improve the lives of ordinary people. B. Maylin and O. Sayfeddin’s creativity dates back to the 1900s. They could not be indifferent to the conditions in Kazakhstan and Turkey at that time, and their works figuratively showed the spirit of the times, national life, dreams and heritage, and problems waiting for a solution. In that period, the call to enlightenment prevailed over the unhappiness of the people in the work of the two writers. Their works are among the original examples of modern Kazakh and Turkish literature. Both Beimbet and Umer are constantly

engaged in education and have been to many places, so they compare the level of life and development there with the situation in their own country and express sadness at the social backwardness. Maylin and Sayfeddin conclude that the main reason for such a situation is a lack of education and urge people to be educated and learn. Enlightenment, progress, nationalism, and patriotism ideas can be said to be the main direction of creativity of B. Maylin and O. Sayfeddin. They decorated the outside and inside of their works with this theme. In the history of the Kazakh and Turkish nations in the 20th century, the torch lit by our writers, who widely used innovation and literacy in literature, including prose, had a great impact on the education of the entire nation (Unlu, M. Uzcan, O. 2003). (Almashuli, Zh. 2018).

Each of the stories conveys the humiliation of a person who could not find his place due to illiteracy and lived his life at the door of rich people who were deprived of humanity, relying on their wealth. "All of us are studying, and our mullah is the mullah of a rich man's house," says B. Maylin in his story "Tuyebay": It's my first year of study, how do I know which mullah is good and which is bad: except for me, the children who have gone to school for a long time are sharing the same opinion: «A very strict mullah», – they say. The main character of the story, Tuyebai, could not obey the strict order of the mullah, so he dropped out of school and became a servant of a rich man. (Maylin, 1985).

In the story "The First Prayer", Umer Seyfeddin tells about a boy who grew up in a family that cares about religious and national values. These feelings are formed by the upbringing of his mother, Mrs. Fatma, who comes from a more educated family than his father. Mrs. Fatma is a mother who prays five times a day, reads the Holy Quran, and lives by her religion, and most importantly, she wants to instill these feelings in her son Omar. Mrs. Fatma was an example to her son and tried to convey all this in kind and sweet language. Her mother's loving look and sweet language were almost memorized in her memory, and years later, they came alive in her eyes and became the basis of her stories. Mrs. Fatma is an excellent example of a mother who was able to inculcate her children's feelings towards religion and nation in our narrative literature (Duymaz, 2006).

In the works of two writers, human fates were reflected in the context of issues of national freedom, human will, and the greatness of the motherland. Historical justice, acute social problems, political equality, the will of the individual and the nation, and the awakening of the people from ignorance were also widespread in literature. In general,

you should not give up on the difficulty of learning. If you do not accept the orders and demands of an educated person, you will face the humiliation of a narrow-minded and ignorant person. Both B. Maylin and O. Seyfeddin are among the writers that readers of all ages love to read and enjoy reading for the first time. Childhood memories, historical feats, social issues, etc. – these hand-picked stories cover topics that match children's interests, life experiences, and understanding. Sayfeddin in his story "Memory": I bathed in a bottomless whirlpool of books. I didn't care about the outside world. I was going to find the great truth with the lamp of philosophy. Alas! Now when I think of this innocent dream, I laugh bitterly. I couldn't sleep for many nights, thinking about one word, one line, one word for weeks and months, searching for the secret behind it. And, B. Maylin in the story "First Lesson": ..The time of the night has passed. Everyone in the village has turned off their lights and is fast asleep. The light in Minaidar's house was not extinguished. He and Marzhangul take turns holding a blue book and a pencil until they recognize even one letter. In the blue book, the letters like a clover were shining and smiling, happy to find a student from the dark corners of the Kazakh country. (Maylin, 1962). The author also emphasized the importance of developing reading skills in terms of developing the personality of the characters and establishing a healthy relationship with the society in which they live. They do not dwell on the character's family, or the historical period of the event, but describe their passion for education. This phenomenon can be observed in all the stories of the two writers. Stories and novels enrich children's life experiences and help clarify their developing value judgments. Stories are very important in the development and enjoyment of children's reading skills, and therefore in the effective use of free time. Therefore, choosing a story is very important for children. Children become interested in fairy tales, in the first years of primary school, and children gradually develop an interest in fairy tales. After the age of fairy tales, they turn to facts. Enlightenment ideas developed mainly through three areas. Update of methodology, art (fiction, theater), and press. Ultimately, the goal is to bring people to life. The nation was, on the one hand, scientific and enlightened, on the other hand, to raise its moral level and, as a result of the combination of these two aspects, to educate an educated person with self-esteem and self-awareness. (Engnün, 2009) (Smanov B, 2016).

The two authors have many ideological similarities. It is said that ignorance and illiteracy make people fond of empty things and gullible

in simple things. For example, Ö. In Seyfettin's stories, he fought against ignorance, superstition, customs, traditions, and beliefs that had nothing to do with Islam and Turkism, rooted in the people, neither beneficial nor harmful to the individual and the society. The writer's thoughts on this topic are reflected in his stories *Keramet*, *Perili Koshk*, *Mehmaemken*, *Mehdi*, *Mermer Tezgah*, and *Pireler* ("*Keramet*", p. 153). And B. Maylin says in his educational book for the illiterate, which has been left out of the reader's attention: Ignorance opens the way for the spread of disease. Because such a person does not know what caused the disease. If it hurts, he understands that the sin was caused by horror. He refers to Mullahs, Ishans, and witches. He sneezes and spits. He is going to sign up with a talisman. So, he is going to recover from the disease. Of course, this is ignorance. Sneeze and sneeze – the disease is transmitted to another person. One by one it becomes infected and eventually causes it to spread throughout the country. Therefore, there are many infectious diseases here. (Maylin, 1929).

Also, the writer expresses an opinion against beatings and fights, instead glorifying the importance of education and training. A revolutionary movement was created from the cultural and educational societies and associations opened by some groups of people who were reforming, spreading education to the people, and struggling. At the end of the 19th century and the beginning of the 20th century, the region was in a political, cultural, and economic crisis, and its development was at a low level due to colonialism. "*Falaka*" is the main work of Sayfeddin, which gives secrets about the education system of that time. In this work, it is explained that the school was one story, located in a large courtyard and surrounded by low walls. When you enter, you will see the teacher's pulpit and the basil hanging on the wall. From the conversation about the educational environment and process, it is clear that girls and boys learn separately from each other, they are not divided into classes, students read the alphabet and numbers as one, they cannot read in unison, and are uncoordinated. In the article, it is emphasized that after the arrival of the district governor, the *falaka* was removed, and beating was prohibited from that day (Kas, 2020). Maylin, on the other hand, carried out measures to get rid of colonial oppression, establish national statehood, and lay the foundations of national statehood. It opened the way for economic and cultural development. He set the goal of educating people living in backward economic, social, and cultural conditions. We can see the importance

of education and enlightenment in the implementation of social and cultural reforms in the life of society in the following stories of two writers. For example, B. Maylin has a textbook "*Kush*" for preliterates. In the story "*She Laughed*" there is a phrase: I can't go to study anymore, tell my mother! – she says. That is, it still shows that society's opinion on getting an education and going to school is not fully formed. As an organizer of educational work, he argues that men and women should be involved in government work and public work. For that, women should know how to write – he told a woman who came to his house angrily to read. When the heroine leaves the house, she realizes the benefits of reading and laughs. (Maylin, 1929).

"I was born in Gonen." The story "*Ant*", which begins with a sentence, depicts a school with a closed yard and a small garden without trees. Boys and girls study and play together at school. .. There is only one punishment at school that we all fear. Cane.. Even the girls were subjected to *falaka* (*falaka* – punishment by beating the feet with a stick while lying down). Some children get scared and urinate even when they see the *falaka*. And the punishment for those who broke the order would not be so severe. The assistant teacher's slap.. the senior teacher's long stick.. if we hit it by accident, it would blow our heads. I never "ate a stick". Maybe it would be a pity. I still remember when a senior teacher pulled a nail-like bone from my ear with his fingers. It was so hard that until the next day, my ears were burning like red hot coals. In this story, Umer Seyfeddin focused on the issue of punishment in education and emphasized that punishment based on beatings and fights should not find a place in the educational environment. (Akyuz, 1999).

"School is the property of many, don't break it!" – says Maylin in the story "*The beginning of the dispute is the blue cow of Dayrabay*": "For the village assembly, some of the people crowded into the small room of the school, unable to find a place, start to climb on the desks where the children are studying. The person who gave his house to the school sympathizes: "Don't sit on the desk, you will break it." One of those who mocked this thought: "You won't pay, let me know how much money you get per month." Among the visitors: "Don't say that, the school is the property of many, don't break it!" – he interjects. (Maylin, 1962). – He glorifies that the school is an intellectual place where gatherings are held for the benefit of the people, a cultural place where consensus is formed, and it is a center of civilization. The word "from among the people" creates an impulse in the reader's mind.

He was constantly engaged in arousing the hope of the people for the future, who were attracted by the present and the challenges of life. The author also points out that the people are paying back the lost wages and wages of the people through educated citizens. And Sayfeddin explains the evil of slander in his story called "Escape". The boy who defamed his brother wanted to confess his lie when his brother fell ill after house arrest; But before he could do that, his brother died. The regret of a child who regrets lying and slander is described. In this way, lies and slander are condemned and children are tried to avoid these misdeeds. In the story "Pink Thin Cape" the focus is on positive behavior based on the characteristics of the main character Mukhsin Celebi. It was decided to send this person to Tabriz as an ambassador to Ismail Shah. Muhsin Celebi's characteristics are designed to impart positive values to children. Muhsin Celebi is presented as a scholar who spends his time reading books, does not obey his elders, does not want to be successful, is very brave, does not abandon the truth, cares for the poor, is not a slave to people (Seyfettin O. 1993). B. Maylin in the story "Shapai's Letter" says: "There was a school in the neighboring village, and after hearing the news that the Komsomols were going to help the Malays, I went there one day". In the above story, Sholok assures that the day will shine even for the villagers who escaped from the tyrannical actions of the activists. He advocates that it is necessary to be educated. In his story "Shapai's Letter", he tells how he found a way to return the letter through acquaintances who could not get paid for their work. After the Komsomols from the school in the neighboring village said that they would collect the wages of the insane worker and the wage earner, a young man went there. The teacher writes down everything they say. Then he sends the herdsman on his way. A few months later, he heard that an article about him was published in a newspaper (Maylin, 1962). In

the story, it is said that the tyranny of short-sighted activists was born on the way of education and literate people.

In most of his literary works, young people are passionate about learning and show that education is the only way to overcome widespread ignorance and achieve justice during the process of changes in society.

### Conclusion

As we can see, both writers do not stop their work of education by showing the life of the people in their literary works. They aimed to promote people's education and raise people's hopes for the future. We focused on the life, social politics, and creativity of Beimbet Maylin and Umer Sayfeddin conducting research and giving a worthy assessment, analyzing the educational and pedagogical point of view in their works, their creating models of teaching (especially literature) and publishing them in a special textbook. They were not only engaged in creativity but through literary works, created the best models of pedagogical training and revealed the problems in society.

Both writers also glorified the content of education and showed it as an art. Upbringing, education, teaching, pedagogical process, self-learning, education for the production of knowledge in the learning process, for the development and formation of the personality – all literary works have shown examples of studying and seeking knowledge and guiding the way in the formation of a literate person. Beimbet Maylin and Omer Saifeddine adhere to a humanistic orientation, ideas about traditional education and training support the classroom system with a deep understanding that education and teaching in society are undergoing a radical transformation. They did not turn a blind eye to the problems of the era, expressed their views on time, and did not stray far from the truth.

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