

**ГУМАНИТАРЛЫҚ ҒЫЛЫМДАР****UDC 811.11-12**  
**IRSTI 16.31.02****DOI: <https://doi.org/10.37788/2024-3/111-118>****G. Imambayeva<sup>1\*</sup>, G. Asylkhanova<sup>1</sup>, A. Kairambayeva<sup>1</sup>**  
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\*(e-mail: lady.gaysha@mail.ru)**Scientific Heritage of Berikbay Sagyndykuly:  
Contribution to the Development of Turkology****Abstract**

*Main problem:* The main problem of the paper is the need to analyze the richness of linguistic sources in the scientific works by Berikbay Sagyndykuly and their relevance for modern communication.

*Purpose:* The purpose of writing the paper is to study and demonstrate the role of language sources in the scientific works by Berikbay Sagyndykuly, as well as their importance for effective communication in modern society.

*Methods:* The following methods were used in the paper: text analysis – to identify and systematize linguistic sources in the works by Berikbay Sagyndykuly. Content analysis is used to study the topic and frequency of use of language sources in the context of modern communication.

*Results and significance:* show that the text of ancient writing studied in the works by Berikbay Sagyndykuly not only enrich the linguistic heritage, but also have a significant impact on the understanding of modern social problems. The significance of the study lies in its ability to demonstrate how linguistic and cultural heritage can contribute to the development of civic patriotism and the maintenance of social values among young people, which in turn contributes to strengthening social unity and well-being in the country.

*Keywords:* Kazakh language, literary significance, Turkic language, historical monuments, literature.

**Introduction**

The research works of Galym Berikbay Sagyndykuly are devoted to the history of the Kazakh language, the history of the origin of the Kazakh language. In particular, we note that in many scientific articles of the scientist, topics related to the origins of indigenous words, phonetics, morphology, lexicology were discussed, and comprehensive research of language units was carried out. We are proud that B.Sagyndykuly's scientific works are widely published not only in our country, but also abroad. In addition, it is noteworthy that in 2011, Berikbay Sagyndykuly was invited by the administration of the Innovative University of Eurasia in Pavlodar to give lectures to senior students in the field of linguistics, as a result of which the teaching staff of schools in the region, the district, the city, as well as young scientists, undergraduates got acquainted with new scientific data during scientific and practical seminars. For scientific work among such regions of the country, Berikbay Sagyndykuly was awarded the academic title of honorary professor of the Innovative University of Eurasia of the Ministry of Education and Science of the Republic of Kazakhstan in 2011. The main direction of research and educational and methodological work of Berikbay Sagyndykuly is the lexicology of the modern Kazakh language, the history of the Kazakh language, historical phonetics and historical comparative vocabulary of Turkic languages, historical comparative grammar of Turkic languages, the study of ancient Turkic written monuments, problems of theology. We are proud that B. Sagyndykuly is the author of many research works related to these large-scale branches of linguistics.

«I am a specialist in the history of the Kazakh language. Love for my profession led me to make a number of discoveries in Turkology», Berikbay Sagyndykuly begins his scientific article «The bottom of the world's languages is one».

The first discovery of the scientist was described in the monographic work «Etymological foundations of the development of the vocabulary of the Kazakh language», published in 1994, and later in the work «Phonological patterns of the development of the vocabulary of Turkic languages», published in the Kazakh – Russian languages, the discovery of the scientist's search continued. The outstanding achievements of Berikbay Sagyndykuly in the field of science are widely distributed in society and are valuable for their cognitive needs, which are established in the field of linguistics. As a result of the article «The bottom of the world's languages is one» at the scientific and practical seminar in the Kereku Region, historical information was given about the identity of the й- дж- ж- т- д-ч -ш-с- з at the beginning of the word, in order to find the root (archetype) of such identity, the community of teachers of the language was able to listen and learn about the three laws that were used in Turkic languages, and explain to future generations, language teachers how the differences in the beginning of the word came out in their teaching. In such a noble cause, which has been read for many years, it is the result of a special course called «Receipt Theory», which was established under the leadership of B. Sagyndykuly. This is because the theory of receipt helps to reveal the origins of the etymology of any word in a scientific way. Thus, even the discovery of a receipt unit is considered proof that the world's languages have the same root.

### **Materials and methods**

In the research works of scientist Berikbay Sagyndykuly, the linguistic heritage can be attributed to the valuable views on the language of the Turkic written monuments of the Middle Ages, which are considered a language treasure. The following methods were used in the paper: text analysis – to identify and systematize linguistic sources in the works by Berikbay Sagyndykuly. Content analysis is used to study the topic and frequency of use of language sources in the context of modern communication.

### **Results**

Currently, within the framework of «Rukhani Zhangyru», many changes are being implemented within society, especially in the field of linguistics. One of the directions of the search for ways to solve the main problems is to study and master the literary heritage and linguistic treasures of our intelligentsia, who have contributed to the development of linguistics of the younger generation. To be honest, Berikbay Sagyndykuly, reading the works on linguistics, in addition to informing about some educational information, encourages us to gather opinions, summarize this opinion, and lead us to the beginning of good deeds.

### **Discussion**

«Well-known scientist, qualified linguist B. Sagyndykuly wrote a work called «Hibat-ul haqaiq» – «monument of the XII century» and made a comprehensive linguistic analysis of ancient artifacts. Transcription, translation, research history, scientific description, lexical and grammatical features, dictionaries «Turkish-Russian-Kazakh», «Arabic-Russian-Kazakh», «Persian-Russian-Kazakh» were published here for the first time. Speaking about the language of Turkic literary artifacts between the XI-XVI centuries, the scientist makes a very valuable conclusion», says Nemat Kelimbetov, a literary critic, who appreciated the work of Berikbay Sagyndykuly, the author of the textbook «Ancient literature» [1]. Here, according to the scientific concept of the scientist Berikbay Sagyndykuly: «It is better to call each thing by its own name. We are not mistaken if we consider that any sample of written literature that spread among the people between the XI - XVI centuries was written in the ancient Turkic literary language. From now on, it is better to stop dividing it into several literary languages»: native literary language», «this literary language». Depending on where and in what period it appeared, it should be called the Oguz variant of the ancient Turkic literary language, the Kipchak variant of the ancient Turkic literary language, the Turkmen variant of the ancient Turkic literary language, etc.» [2].

Those who made a prose and poetic translation of the saga «The Gift of Truth» in the Kazakh language are A. Kuryshzhanov and B. Sagynykuly, N. Kelimbetov describes the compositional construction of this saga, as well as the ideological content.

«The Gift of Truth» is a work written in a didactic way. The saga is not built on a plot. Each chapter of the work contains a story about a specific problem, the author gives his student appropriate advice. This saga, in terms of its raised theme and ideological content, is a set of moral concepts and norms of behavior in the society in which the poet lived» [1]. «We know that the youth community can find answers to these questions only in historical data. Thanks to the translation of the saga «The Gift of Truth» by Galym Berikbay Sagyndykuly, a reader, like the poet of the work, is looking for answers to the above questions. Thanks to the understandable language of translation, we know about

the commandments – sermons of the poet in the historical saga, which he told to his student in a didactic way, as well as the instructive advice that the author of the historical work gave to his student: a person should live honestly, not be stingy, he should cherish a generous soul, an educated person, from good – wine, from bad – trouble.

Berikbay Sagyndykuly's «Hibat – ul haqaiq» – a memory of the XII century with information about what the common words between the language and the modern Kazakh language differ from other Turkic languages, you can see through the language of translation that the poet sings about the main idea of the saga, about the benefits of knowledge and the harm of ignorance, that forbidding language is a condition of decency and discipline, that life changes, about the volatility of the world, and from that time on, within society. The language of the saga, which belongs to the literary heritage, is valuable in a person: with a description of the qualities of generosity and greed, with a sermon-commandment in didactic content on various moral and ethical issues.

In the study of Berikbay Sagyndykuly, we see that Akhmet Yugineki is a jeweler of the word, who skillfully uses every word in a clear and complex way. In the translation of the language of the saga, the historical work consists of the words of the mind, sermon, instructive in a didactic way. We have seen that an educated person is equivalent to pure gold, an ignorant person is equivalent to worthless, fake money, an educated woman is equivalent to a man, and an uneducated man is equivalent to a woman, a true word is equivalent to a hammer, a false word is equivalent to an onion. Also, the saga is full of comparisons, such as greed – a disease that does not heal, a tree that does not bear fruit, and generosity – a Scarlet Rose. Here we decided to say that the translation of the historical saga by Berikbay Aga has its own educational significance, which is scientifically studied and understandable to the modern generation.

Therefore, when familiarizing yourself with the text, the reader will understand that the poet skillfully used parallelism or twinning, a kind of expressive use of the word, describing two identical concepts, phenomena, feelings, etc. in order to increase the influence of the literary language. For example, a reader who has familiarized himself with the text of the saga will notice that such concepts as educated – ignorant, generous – greedy, arrogant – soft, honest – dishonest, long – short are skillfully illustrated against each other:

Өмір тәтті, бүгін қолың жеткенде,  
Удай ащы, ертең тастап кеткенде.  
Қайда балы – сонда арасы бір жүрер,  
Балдан бұрын татып көрші зәрінен.

Life is sweet, when you get your hands on it today,  
It's bitter as poison when you get dumped tomorrow.  
Everyone loses pleasure quickly  
Before honey, taste the something unpleasant.

«Translation business is an art» – as they say, from the study of Berikbay Sagyndykuly, we can see that the author of «The Gift of Truth» is good at finding proverbs and sayings that accurately reflect a certain phenomenon. In the volume of the text: the language of a fool is an enemy to himself, a greedy person is a slave to the wealth he has accumulated, generosity is a mirror of greed, knowledge is an inexhaustible commodity, etc.

Білімнің сөзі – үгіт, насихат, үлгі-өнеге,  
Білімдіні азиат та, араб та мақтады.  
Малы жоққа – білім түгесілмейтін мал,  
Қаржысы жоққа – білім таусылмайтын қаржы.

In relation to knowledge, the prose translation of the poem is as follows:  
The word of knowledge is propaganda, role model,  
The education was praised by both Asians and Arabs.  
No livestock – no education,  
Finances are inexhaustible-knowledge is inexhaustible.

As an example of the education of the younger generation in modern society, we should take the fact that Akhmet Yuginеki used every word in a clear and changeable way. The content of the saga «The Gift of Truth» is distinguished by its own connection, combined with many problems of modernity. The complex questions that existed among the people of that time are now, in a new way, within society.

It is necessary to recognize that during the period of the Karakhan state, local peoples, that is, representatives of the intelligentsia from the Turkic tribes, called the entire Turkic people to education—one of the most pressing problems in society today. It is the established tradition of Islamic literature that strengthening the foundations and increasing the strength of the newly created state depends, first of all, on intelligence, education. Undoubtedly, thanks to the works of the turkologist Berikbay Sagyndykuly, we learned that the main part of the saga of the poet Akhmet Yuginеki, who was brought up on the basis of the good traditions of the Islamic era, begins with a poem called «About the benefits of knowledge and the harm of ignorance». It is possible to give some examples from the prose version of the saga, in which the line-by-line translation was made, where:

Білімді кісі қымбат бағалы динар сияқты,  
Білімсіз надан – құны жоқ бақыр.  
Білімді мен білімсіз қашан тең болып еді.  
Білімді әйел – ер, надан еркек – әйел.

An educated man is like a precious Dinar,  
Ignorant without knowledge is worthless.  
When the educated and the uneducated were equal.  
An educated woman is a man, an ignorant man is a woman.

Akhmet Yuginеki's words in his saga that an educated person has a lot to give to society are valuable for their relevance even today:

Білікті білім жинап кәсіп өтер,  
Білімнің дәмін татып, өсіп өтер.  
Білдірер білім елге білім сырын  
Біліксіз білімді аттап, басып өтер.  
Өнеге, білген сөзі – насихат жол,  
Араб пен азиаттың сүйгені сол.

Gather qualified knowledge,  
Try and grow knowledge.  
The secret of education for the country  
He jumps and crosses unskilled knowledge.  
The word he knew was the way of propaganda,  
That's what an Arab and an Asian love.

Reading in the saga of Akhmet Yudzhinеki with a description of the data related to education was made by the famous literary critic N. Kelimbetov summarizes his point of view in this way: «Thus, Akhmet Yudzhinеki concludes that the key to solving the whole world lies in the hands of trained, educated people with open eyes. It is interesting that we see that the poet described science and anger, putting them against each other. Thus, he argues that the one who seeks knowledge finds his happiness in art-knowledge, and the one who gives the reins to anger will always be locked in the dark darkness of ignorance» [1].

Every time we look into the text of the saga, we see that in this historical work special attention is paid to the singing of moral and ethical decency to the problems of human behavior. The genius poet urges all of us to speak carefully, to be careful with the language. At the same time, it leads its reader to speak briefly, not to say superfluous words, to be able to keep secrets.

Reading Akhmet Yuginеki's poems about the language, we recall such Kazakh proverbs as «from other languages», «from time immemorial, he dies without getting sick», «Til – tas jarades, and if it does not crack, then the bass of the jarades». It can be noted that modern linguistic sympathizers

have both large-scale ideas about the relationship between people, and in combination with the conclusions of Ahmet Yudzhineka about language.

In his saga, Akhmet Yugineki preaches people to be kind to each other, to help each other, and praises generosity as the brightest and most humane phenomenon in the character of a holy person. And greed is considered by the poet to be the most disgusting quality in a person. By describing generosity and stinginess as opposed to each other, the poet creates the image of a person who has the light of Allah:

Өмірде жақсы мінез – «жомарт» деген,  
Жаман ат – «саран», тәуір сөз ермеген.  
Берген қол бәрінен де құтты болар,  
Сол жаман – ала біліп, түк бермеген.  
Сақылық – ел ішінде бір төбе де,  
Абырой, атақ сонда, мәртебе де.  
Бол жомарт, халықты сол сүйсіндірген,  
Кейін де, бүгін де, ертеде де.

Good behavior in life means «generous»,  
A bad name is «stingy», a decent word is not followed.  
The hand that gave may be the most blessed of all,  
The bad one did not know and did not flinch.  
Caution-one hill inside the country,  
Honor, fame is there, so is status.  
Be generous, the people were admired by it,  
And later, and today, and in the past.

At the moment, when society needs a young thinking person, the value of such an image will undoubtedly increase.

In general, describing the qualities inherent in human beings, the scientist N. Kelimbetov: «According to Akhmet Yugineki, where generosity stands, there is no pass that cannot be taken, there is no heart that cannot be warmed. The poet sings about generous people with touching heart. For the author of the saga, being generous is not only the usual norm of behavior, he knows that generosity is a mirror that clearly reflects the morality, humanity, kindness of not only a single person, but of the whole society. For this reason, the poet understands that by improving the behavior of people, by making them more generous and educated, it is possible to improve the entire society», the poet describes his thinking philosophically and psychologically [1].

Among the correspondents who studied the history of the Kazakh language in the field of modern education, it should be noted that teacher - scientist Berikbay Sagyndykuly occupies a special place. Because thanks to the translation into Kazakh by Akhmed Yugineki, who lived in the middle of the XII century and the beginning of the XIII century, we know that this saga is a bright work of the spiritual treasures of the Turkic world. Thanks to the extensive work of our soulmate Berikbay, who translated a photocopy, transcription of the original «The Gift of Truth» into Kazakh, the content of the historical heritage has reached us. Young scientists who got acquainted with this research work of the scientist, published in 1985, see that in the saga «The Gift of Truth» is of a great skill and is «God surpasses the honor of a humble soul, shoots away the bottle of pride», «the worldly soul eventually becomes makrum», «a good person should always be calm». The main thing is that Akhmet Yugineki called on his people to observe the customs of that time, to comply with various laws, to be just as a black man, not to show strength to the weak, to help the weak, to be a target, to try to develop their good qualities, we note in the saga «The Gift of Truth», as well as to test and observe how arrogant people try to bring their soul to the ground. The author appeals to his reader to be simple. In the work, the poet describes pride as opposed to modesty. They point out that arrogance is the quality that is completely alien to the nature and behavior of a good person, make a person more humane. And modesty is depicted as a sacred quality that suits any soul, exaggerating its prestige and status. «The light of God falls on the soul that managed to suppress its strong anger, and on the person who was able to forgive people's mistakes», the poet says.

It is believed that one of the virtues of a person is calmness and condescension:

Адамдық – бір биік үй мұнарасы,  
 Алқызыл алау өскен гүл арасы.  
 Бай мінез – сол гүл өскен жасыл алқап,  
 Сол үйдің не болмаса іргетасы.

Сабыр ет, қуаныш күт, бәле келсе,  
 Күте тұр – қайғы, реніш ала келсе.

Human – one high House tower,  
 A flower bee with a scarlet flame.  
 Rich behavior – a Green Valley where the same flower grew,  
 The foundation of the same house or something.

Be patient, wait for joy, if trouble comes,  
 Wait – if you get sadness, resentment.

In the epic «The Gift of Truth», we see that the ideas expressed about generosity and greed, modesty and pride, restraint and calmness have found their continuation in the poetry of Kazakh poets and zhyrau. The problem in the saga is that «the world does not stand still, but changes» – a thoughtful opinion is still relevant now. The poet sings that this life is like a caravanserai in which people come and go, reminding people that neither rich nor poor, nor the king or the slave find a parking space and pass by. Famous literary critic N. Kelimbetov's textbook "Literature of Ancient Times" describes the content of this historical saga and proves his point in verse: "Akhmet Yugineki compares life to a caravanserai. Because, just like in a caravanserai, in life, some are just born into this «false world», while others say goodbye to life and leave life:

Бұл дүние – бір керуен сарай-ды,  
 Кететіндер түсіп, содан тарайды,  
 Алғы тізбек көшіп ұзап кеткенде,  
 Келіп түскен соңы соған қарайды.

Бүгін барын ертең жоқ қой жалғанда,  
 Игілігің әлде кімге қалғанда.  
 Көрікті өмір – көмір болып өтеді,  
 Түгел тасып төгіледі толғанда.

This world is a caravanserai,  
 Those who leave come down and then disperse,  
 When the front chain moves,  
 The end of the coming looks at it.

What you have today, no tomorrow, put on a fake,  
 Who will get your benefit.  
 The life of the beautiful is coal,  
 Who will get your benefit.

In summary, the epic «The Gift of Truth» of Akhmet Yugineki, a prominent representative of the literature of the Islamic era, is a work of art that reflected the current problems of its time – intelligence, knowledge, modesty, tactful speech, humility, calmness, etc.

Then the conclusion is that the saga «The Gift of Truth» is a common heritage of all Turkic – speaking peoples today, written in a high artistic and didactic way, which reflects the current problems of its time [1].

It is true that «Literary Heritage» is a large – scale concept that includes examples of folk and oral literature in the poetic collection of centuries-old life of the people. Therefore, the texts of historical epics from the VI-XIV centuries are the source of further development of the modern Kazakh language.

The texts of the literary heritage of the VI-XIV centuries were the basis for the formation of the language structure, little was studied about their influence on the modern language, and there were almost no scientific works devoted to this issue.

Spiritual culture, along with consciousness, refers to the intellectual, emotional and psychological aspects of human existence: language, traditions, religion, education, and other phenomena associated with art. The role of artistic culture in the spiritual development of a person is special. There is no doubt that artistic culture, or art, has an impact on the mind of a person, on his inner world.

Looking at the history of the language, it is noteworthy that, comparing the modern language with the historical one, based on the analysis of the originals of the epic texts belonging to the literary heritage of the period of the VI-XIV centuries of the Kazakh people, one can find consistency and differences between linguistic structures. As a result, it will be possible to master other languages in accordance with the requirements of the current time.

The language of historical epics in terms of literary heritage is the basis of relevant information, which is transmitted to future generations of the development of society, and, as a result, the spiritual wealth of being in the ranks of a highly developed country.

Thus, the works of the scientist Berikbay Sagyndykuly are of great importance in the study of the speech and literary versions of the Kipchak tribes of the Middle Ages, the history of the formation of the National Kazakh language. It is noteworthy that his research on historical epics, along with his contribution to the development of Kazakh linguistics, leads young scientists to study and master the historical phenomena of the disappearance or change of some features of the ancient Turkic language in the Turkic monuments of the XII - XIV centuries.

In addition, it directs the study of their lexical-semantic and structural-typological features.

As part of the modernization of public consciousness, Noble examples and writings of folk art awaken the national consciousness of the modern generation, contribute to active activity, and do good deeds.

### **Conclusion**

Summarizing the above, the content of the texts of Ancient Writings belonging to the linguistic heritage - linguistic treasure in the research works of scientist Berikbay Sagyndykuly has an impact on the consideration of modern public problems and is valuable for its scientific and cognitive value.

Undoubtedly, our literary heritage and linguistic heritage will contribute to the implementation of the good deeds that are being done in our country today, as well as to the formation of civic patriotism of the younger generation.

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### **Берікбай Сағындықұлдың ғылыми мұрасы: түркологияның дамуына қосқан үлесі**

Мақаланың негізгі проблемасы Берікбай Сағындықұлының ғылыми еңбектеріндегі лингвистикалық дереккөздердің байлығын және олардың қазіргі коммуникация үшін өзектілігін талдау қажеттілігі болып табылады.

Мақала жазудың мақсаты Берікбай Сағындықұлының ғылыми еңбектеріндегі тілдік дереккөздердің рөлін, сондай-ақ олардың қазіргі қоғамдағы тиімді қарым-қатынас үшін маңыздылығын зерделеу және көрсету болып табылады.

Жұмыста келесі әдістер қолданылды: мәтінді талдау – Берікбай Сағындықұлының шығармаларындағы лингвистикалық дереккөздерді анықтау және жүйелеу. Мазмұнды талдау Қазіргі коммуникация контекстінде тіл көздерін пайдалану тақырыбы мен жиілігін зерттеу үшін қолданылады.

Берікбай Сағындықұлының еңбектерінде зерттелген ежелгі жазба мәтіндері лингвистикалық мұраны байытып қана қоймай, қазіргі заманғы әлеуметтік мәселелерді түсінуге айтарлықтай әсер ететіндігін көрсету. Зерттеудің маңыздылығы оның тілдік және мәдени мұраның азаматтық патриотизмді дамытуға және жастар арасындағы әлеуметтік құндылықтарды сақтауға қалай ықпал ететінін көрсету қабілетінде жатыр, бұл өз кезегінде елдегі әлеуметтік бірлік пен әл-ауқатты нығайтуға ықпал етеді.

Түйін сөздер: қазақ тілі, әдеби жәдігерлер, түркі тілі, тарихи ескерткіштер, әдебиет.

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### **Научное наследие Берикбая Сагындыкулы: вклад в развитие тюркологии**

Особое внимание в статье уделяется необходимости анализа богатства лингвистических источников в научных трудах Берикбая Сагындыкулы и их актуальности для современной коммуникации.

Авторы статьи преследуют ряд задач, в частности, изучение и демонстрация роли языковых источников в научных трудах Берикбая Сагындыкулы, а также их важности для эффективной коммуникации в современном обществе.

В работе были использованы следующие методы: анализ текста – для выявления и систематизации лингвистических источников в произведениях Берикбая Сагындыкулы. Контент-анализ используется для изучения тематики и частоты использования языковых источников в контексте современной коммуникации.

Тексты древней письменности, изученные в работах Берикбая Сагындыкулы, не только обогащают лингвистическое наследие, но и оказывают существенное влияние на понимание современных социальных проблем. Значимость исследования заключается в его способности продемонстрировать, как языковое и культурное наследие может способствовать развитию гражданского патриотизма и поддержанию социальных ценностей среди молодежи, что, в свою очередь, способствует укреплению социального единства и благополучия в стране.

*Ключевые слова:* Казахский язык, литературное значение, тюркский язык, исторические памятники, литература

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