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**DIDACTIC AND PHILOSOPHICAL VIEWS OF ABAY KUNONBAEV AND ITS USE IN THE
EDUCATIONAL SYSTEM OF UZBEKISTAN**

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ABOUT ARTICLE

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Abstract: In the article, the educational views of Abay Kunanbayev and important aspects of their use in the educational system of Uzbekistan given. Abay Kunanbayev's work is not only Kazakh, but all Turkic in the history of spiritual development of nations, including the Uzbek people left an indelible mark on moral principles and languages in Abai's pedagogical system priority is given.

INTRODUCTION

In the Abay Semipalatinsk region, the elder Sultan of this country is Bey Kunonboy was born and grew up in a family. When he was young, he was in an old Muslim school and taught in a madrasa. Then he studied at a Russian school for three years. His strict father owns him In order to prepare for his death, he was involved in managing the state. But in Abay I had no desire to do such work. He studied independently, learned the Russian language. Russian progressive intellectuals who came as exiles to Semipalatinsk had a close relationship with.

Abay's poems are intended to wake up the people from their sleep of heedlessness and their rights called for protection. He axed at the root of evils in society, He showed me where my brother goes. Officials don't like the fact that the people know their rights. Therefore, Abayni is Russian on the one hand occupiers, on the other hand local feudal officials were under pressure. He searched his houses several times, organized various slanders.

Abay Kononboev, the father of classic Kazakh literature, made a great contribution to the development of Kazakh literature with his poetic and prose works and educational activities. Their work was a new event in the Kazakh literature of the 19th century. Thanks to the work of these writers, Kazakh classical literature rose to the top.

Abay brought the poem closer to the people's life, glorified advanced ideas in his lyrics. Abay Kononboev's lyric is an impressive lyric that reflects the life of the people. His realistic songs, often performed with the help of a dombira and partially written down, were performed on various themes. If in the poem "My Salty Kazogim" he calls on the scattered clans and tribes of the Kazakh desert to unite and live peacefully, in the poem "The Rich Boy and the Poor Boy" he shows the great difference between wealth and poverty. draws the distinction on realistic lines. In a poem written in 1885, Abay interprets the importance of learning science and craft as follows:

Yoshlikda bilim izlab yugurmadim,

Hayron bo'ldim, biroq yuz o'girmadim,

Ulg'ayganda qaragam, qo'lim quruq,

Kechikib qo'l cho'zdim-u, ulgurmadim.

Izlasam bo'larmidim shunchalik xor?

I did not run in search of knowledge when I was young,

I was surprised, but I didn't turn away.

When I look at it when I grow up, my hand is dry,

I reached out late, but I didn't make it.

Can I search so much?

Through this poem, Abay also means that one should learn a craft, that a person can gain knowledge and wealth after the craft. This also encourages our young people to increase their knowledge in the educational process, learn a trade and live a good life.

A person who can understand foreign culture to see the world more widely steps, self-criticism and overcoming limitations. Based on the general rule that learns, Abay once again states: "Russian science and culture is the key to understanding the world and once we have it, the lives of our people can be much easier, for example, we know different things, First of all they are spiritual Abay, who felt in the void, lacked the circle of intellectual communication created. Like Valikhonov and Altinsarin, Abay essentially acted alone. performed individual actions. Second, Abay's wills. Followers of the general moral requirements of independence and socio-economic connected with a specific political program of development. Totalitarian system this height disappeared.

In the second half of the 19th century, as a result of the tsarism's colonial policy and attempts at oppression, the position of the masses deteriorated very quickly, and Kazakh Sharua was destroyed. More and more Kazakhs lost their livestock and filled the hordes of people without specific professions. Taking care of this part of the Kazakh poor, Abay showed them the way to live, urging them not to need wage labor, in general, the most advanced form of labor.

All Abay's works are full of ideas of intolerance and false shame. Human character, in his opinion, is resolved only in the struggle against difficulties, in overcoming these difficulties. Abay saw ways to improve the lives of working people, first of all, in changing the economic basis of society. Abay connected the consistent development of Kazakhs with the development of agriculture, crafts and trade. These three areas of economic development are the constant focus of the Kazakh pedagogue, who, in his opinion, should be managed by the majority.

Although the majority of the population of Kazakhstan continued to be engaged in animal husbandry, Abay attributed further economic development to the expansion and improvement of agriculture. Agriculture could create a reliable basis for the prosperity of Kazakh Sharua and return the labor spent a hundredfold. Abay believed that agriculture is less prone to accidents due to the climatic conditions of the Kazakh desert.

Emphasizing the importance of learning Russian culture, Abay writes: "In order to avoid evil and achieve good, one must know the Russian language and Russian culture" ("Twenty-fifth word"). Abay attached great importance to how science should be studied, and what conditions are necessary for the successful acquisition of scientific knowledge. "If you love science passionately and consider knowledge itself a property, it will give you the highest happiness. Then you will fix in your memory what you know, and you will strive to know what you do not yet know." ("Thirty-second words"). Science should be studied with a noble, high purpose, not with the aim of ensuring personal well-being. He called for a comprehensive education that would expose and condemn the "educational mission" of tsarism, which aimed not at awakening the spiritual life of the people, but at utilitarian goals. Abay believed that the cost of educating children should be paid by the people.

In today's world, young people use information technology according to international standards - he said, was placed in front of the teachers by analyzing tasks. A country aiming to enter the most competitive society effective research in the field of education is beginning. Modern requirements, Today's fast pace of life makes special and responsible demands on teachers puts. Consciousness plays an important role in the formation of the worldview and behavior of students in the study of educational works. Student's natural phenomena, social their knowledge and skills for a deep understanding of the nature and laws of life every step in his development expands his worldview. that is why always interesting Abay's didactical works on the subject, in addition to the lives of poets and writers information, memories, historical and documentary stories in an interesting way or it is necessary to advise students to get to know them.

He insisted on scholasticism in education, against cramming, drilling and caning, conscious assimilation of knowledge, conscious discipline. In order for teaching to be successful, Abay suggested that children should first be taught their mother tongue, real scientific knowledge, and then taught other languages, particularly Arabic and Persian. Studying divine books written in incomprehensible Arabic weakens the minds of children and turns them into tutors. He considered it necessary to give children general education, which means the development of their mind, outlook and general culture. The study of science should contribute to the correct knowledge of the material world and lead a person to perfection. Abay warned young people not to look at science superficially, to have a light and superficial attitude. He advised young people to learn a useful trade, not to quarrel and take revenge, to give up

childish idleness and carelessness, and to work tirelessly ("Eight lines"). He considered hard work to be a characteristic of a moral person. AK tries to protect young people from the harmful effects of ignorance, corruption and vices . Of great importance, he gave the influence of the family on the formation of children's worldview and character, and demanded that parents educate themselves, otherwise they would not be able to raise children

Each of Abay's poems is like a door to the world. Themes of Abai's poems grouping by seems to have risen. Some students not only summarize the work, but broaden their horizons by sharing what they read.

In conclusion, the effectiveness of the educational process in Uzbekistan is teacher training depends on the skills, the ability to conduct the lesson interestingly and attentively, students learn to learn by themselves. Any new methods for each student to learn, to work creatively, to draw conclusions, to develop speech culture, encourages to improve the quality of education. The use of educational technologies in the lesson is not only not only improving the quality of students' knowledge, but also their personality affects development. among other things, Abay's advice is a reason for personal development of students. Undoubtedly, if we based on the new conditions, own from educating our children if we choose to use methods appropriate to their circumstances we can benefit.

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