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Philosophical worldview and pedagogical thoughts in the poetry of poet- zhiraus in Syrdarya region

Abstract. *The philosophical outlook and pedagogical thoughts in the poetry of poet-zhiraus of Syr region are analyzed in the article. The poet-zhiraus of Syr region also express their pedagogical views to show the right way in formation of an educated nation through their proverbs, haklia, poems-testaments.*

Each nation has its own characteristics, national character, moral norms, customs, rituals, traditions and life style. Each nation has its own culture, which has been formed over hundreds of years, it takes root in people's lives and, of course, affects people's life skills and education. The desire to educate the generation of this nation in progressive traditions and an advanced moral spirit, to introduce people's rich customs into life, to bring up them good qualities, is legitimacy and farsightedness.

Challenging tasks are sometimes arisen with the development of the society, social relations, training and educational work. At each stage of the society development, new tasks are set before the family, school and other educational institutions. Finding more perfect and effective ways to influence especially young people's minds in the modern period are mentioned in the article.

Keywords: *poet, zhiraus, Syr region, proverb, haklia, testament, philosophical worldview, pedagogical views, national character, tradition.*

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Introduction

When we talk about the philosophical worldview and pedagogical approaches, philosophers' lives and works, who recognized the world, first come to the mind. Socrates and Plato, Aristotle, Epicurus and Zeno, Heraclitus, Hegel, Locke and Montesquieu, Spinoza, F. Nietzsche, I. Kant, R. Descartes, Korkyt Ata, Abu Nasir Al-Farabi, Abilhassan Rudaki, Aburaykhan Biruni, Abu Ali ibn Sina, Abilkasym Ferdowsi, Yusup Balasagun, Mahmut Kashgari, Omar Khayyam, Alisher Nauai and other ones have

already proved the truth of their thoughts and morals on the horizon of the knowledge.

Philosophy is a constant process of making a critical assessment of human ways of thinking and discovering new possibilities of «thinking differently». And if we say that the main pillar of philosophy is education, goodness, charity, Derek Johnston in his work «A Brief History of Philosophy: From Socrates to Derrida»: «Socrates held the opinion that «the virtue is the main value». No external reason can deprive a person of the virtue. Socrates did not care about worldly wealth. He is very interested in the spiritual

world. ...Socrates taught to form the knowledge by remembering. According to this teaching, we gather knowledge by remembering what our immortal soul learned in the previous life,» he emphasized [1, p. 19].

Material and methods

The philosophical worldview and pedagogical views of Kazakh literature classics, who have dominated their readers' minds for centuries, are valuable to go beyond their descriptions. These works educate children and young people in the spirit of humanism and high morality. They are taught to value simplicity, politeness, sensitivity, generosity, friendship and love feelings. Courage, resistance to the enemy, self-sacrifice and love for the development of the country are inculcated in them. Classics constantly talk about the need to learn science, physiological and physical development. And if we look at history, the poets in the royal palaces praised their campaigns and brought to life songs and odes that inspired heroes and princes with an unquenchable spirit and fire. They praised their customs of that period, things that were visible in their various activities. Of course, this is a legacy of past centuries. However, from that time, on the way to reviving the culture of the Kazakh people, freeing it from the slavery of others and establishing it as an independent state, heroic ancestors defended their country with the tip of a spear, and poets gave an ambitious spirit with their poems. That is why the classics of Kazakh literature spared no effort to educate the young generation with love for the motherland and to inculcate human qualities in them to achieve the present victory of the independent country. The poets and zhiraus of the Syr region, whom we are going to talk about, were able to get out of this situation through their works. They formed the horizon of the philosophical worldview and expressed their pedagogical views by describing the social situation of that era. The poets of the Syr region were able to maintain their progressive positions and they preached the wise morals necessary for the education of the younger generation. As a result, they inherited the literature needed by

future generations, whose creators left behind their advanced ideas in many fields of social science, including in the field of education with high morals, that is, in the field of pedagogy. The issue of moral education occupied the main place in these thinkers' works. That is why the philosophical worldview and pedagogical views of the poets of the Syr region are not only historical and pedagogical values, but they are also very important nowadays.

Literature review

The issue of educating the young generation occupies a great place in all stages of the history of the society development, including in poetry. Therefore, almost all educators, scientists, writers and researchers of oral folk creativity concentrated their efforts on this channel to study the history of pedagogical science and its development. In this regard, our thinkers believe that knowledge is an important force in human life, that nothing is inferior to its role in improving human relations. And it would not be an exaggeration to say that Syr region poets devoted their entire creative life to one idea and in this direction. They worked and soon found their followers, because they were sure in the correctness of their direction. The resins of the Syrdarya left valuable pedagogical thoughts and a rich moral heritage behind, feeling with all their heart and soul that the «Letter of a scientist is immortal. «It is known that researchers have not paid enough attention to the necessity of pedagogy and issues of the perfect person's formation for a long time. That is why, as it is known from history, it is no secret that in the past centuries, special approaches appeared to the world of Islamic knowledge in the European historical and pedagogical literature. As an example, it can be said that A. E. Krymsky made a comprehensive examination of the famous thinker's work *Unusuramaoly Kaikovus* called «Kabusname» («Kengesterkitabi») [2]. Similarly, A. Saadi's works are also important in the study of pedagogical thoughts in the east in the middle century. In his work «Shygystyng pedagogicaly k oilary» a great thinker, scholar al-Farabi's

pedagogical views were analyzed in detail and reasonable explanations were given about his pedagogical ideas [3].

Results and discussion

Süley's works served as a powerful tool of folk education in Kazakh villages in the XIXth-XXth centuries. Süley's works were recognized as propagandant not to lose Kazakh people's unique national, ancestral worldview, who were affected by the colonialism of the Russian Empire and Kokan and Khiva khanates' invasions. All their written works were continuously sung by singers and singers. The poets' creations, who performed informational and propaganda work among the people, and the poets, who flourished with the integrity of words and music, preached faith and national customs. Getting the knowledge, mastering science, prosperity through hard work, Islamic religion, Holy Quran, our Prophet Muhammad 's hadiths, sahabas' traditions were used as the main focus to get rid of negative character traits. Famous people's moral personalities were praised as role models in the history of Kazakh people for young generations. For example, Bazar Ondasuly's poem «El zhaksylary» (The good of the country) and etc.

If we say that philosophy is the wisdom of the entire humanity, it is the world view, then the Süleys are the genealogists-poets who were well versed in the ancient systems of the Kazakh people's formation history. For example, in Ongar Zhyrau Dyrkayuly's poem, who sang in 1898 in Karatuk Karakushik's zhyr, dedicated to Kaldan batyr, the continuity of Kazakh people's generations, the genealogical data is systematized:

...Baiúly, Qarakesektin atasy Alşyn,
Búl sözge halyq jaqsysy qúlaq salsyn.
Balasy tört Şömekei, bes Bozgúldan,
Úlgilep Ongarynyz söz şygarsyn.
Atañyz apty Ótebai, Mailybaidan,
Zamanga bútin júktik tугan narsyn...
...Baiuly, Qarakesek, Álim, Şömen,
Birinen bolgan emes biri tómen.
Babamyz bai Şömennen tört ul tugyn

Toqa men Könek, Aspan, Bozgul degen.
Balasy baibişeniñ – Qaratamyр,
Sodan soñ tört ul tугan Köldei eneñ.
Torybai, Sarybaimen jane Qaiqy,
Tört juie el bolady Keldibaimen [4, p.209].

We can see wisdom in Süleys' culture and literature, in their lives and attitudes. Individualized personalities are especially noticeable in their dedication poems to poets before and contemporaries. These poems also served as literary criticism of the period. The reason is that the task of writers is to give a true assessment of the creative personalities of outstanding poets of the centuries-old history of Kazakh poetry from a poetic point of view. Of course, the most important thing is the people's recognition of poets' works. And only talented poets, whose skill is determined, can evaluate the authors of real art works, recognized by the people in terms of aesthetic knowledge. On this occasion, we read «Soile, tilim, zhalpydan» by Bazar Ongdasuli, «Syr boyining suleyleri» by Yusip Eshniyazuli, «Ustazdarym» by Omar Shorayakula («Oren zhyrik zhirma bir»), Turymbet Salkynbayuly «Zhiembai zhirauga aitkany», «Cymbatty Syrdyng sulu suleyleri» by Kuanysh Baimagambetov and other works. Poets sing the creative personalities of giants of the art of speech known to the world in these verses. The spiritual activity of the aesthetic influence of the art of speech is highly appreciated in the moral education of the younger generation. For example, Bazar Ondasuli's poem «Soile, tilim, zhalpydan» describes the benefits of the poetry of the East giants of classical literature for all mankind in terms of aesthetic taste and knowledge:

...Galamga málim attary,
Ertede ótken erler köp.
Taq şyqqan talai talqydan
“Gali Sina, Firdousi,
Orasan ozyq bilgirler,
Şyqqan – deidi – tajik-parsydan”.
Ábunasyr, Nauai,
Şygypty airyqşa galymdar.
Ózbek pen qazaq halqynan,
“Hafiz, Jami, Maqtymqul,

Dep aitady – şyqqan sözge dur
Hiuanyn turikpen, sartynan” [5, pp. 28-29]

The influence of the tradition of classical literature of the East is especially visible in Syr Suleys’ works. It is known that Islamic civilization, the Koran book, and Muslim duties are mixed with Eastern literature in all regions of Kazakhstan. Therefore, we evaluate the integration of the mentioned giants’ the creativity in this region of Bazar Zhyrau to the Kazakh word art in the entire national geographical space system:

Solardan qalğan songyga
Ūlgili örnek nusqa bar
Är jurttyn sana-saltynan.
Ustağan jolın olardıñ
Darıptı-diluar az emes
Jalgasa şyqqan artynan.
Bettetpei jandy kezinde,
Qastasqan jauyn kuizeltip,
Jandyrgan örttei şarpygan.
Janga jaily jaqsy söz,
Tatausyz taza tyndauga,
Jauqazyndai arşygan.
Ajarsyz sözdiñ aseri,
Keuline köptiñ qonymsyz,
Kiizde şala qarpygan
Qolaily keñes nâr alar,
Söilengen sözdiñ parqynan [5, p.29]

Zhusup Eshniyazuly’s *tolgau* entitled «Syr boining suleyleri» evaluates poets’ skill levels of the middle and lower reaches of the Syr River from the point of view of aesthetic taste. Poetic motifs, singing style, impact on listeners, etc., are characteristics of each poet’s works and poets. The facets of artistic expression are expressed by figurative phrases. Poetic evaluations are given to well known personalities such as Bazar Ondasuly, Turmagambet Iztileuov, Shorayak’s Omar, Erimbet Kuldeybekuly, Taubai’ Zhusip, Zhusip Kadirbergenuly, Danmurn Kenzhebekuly, Ongar Dyrkayuly, Moldakhmet Dabyluly and others in *tolgau*. For example, Turgamambet, Omar, Shegebay, Esenzhol «Bulardyng sozi takyssi, taspadaı koigan syryp», Taubay’s Zhusip «Shygargan sozi misali: Sary altynning byındai», Zhusip Kadirbergenulin «Sheker baldai

sozine kalushi ed khalykh suenip», Danmurn Kenzhebekulin «Ūlgili dyrding bireui», Bazar, Ongar, Zharylkap, Kulnazar «He was a man, out of age, his mane and tail were tied», Kuanysh Baimagambetov «Taudan akkan bulaktayldiga akkan kuylyp» and others are individualized with artistic alternatives. In Zhusip Eshniyazuly’s novel «Ustaz», he first mentions giants of Eastern literature, such as Firdousi and Saikhali, who were his teachers. Addressing his poetry-loving readers, the author sings in praise of poets (Abai, Turmagambet, Shadi, Budabai, Erimbet, etc.) who left behind their precious words:

Osy zaman işinde,
Attary mälim dürler bar:
Aşandagan är topta –
Bedeudei qoigan tagalap ...
...Aqyldyn aqaan dariyasyn
Osylar kezgen jagalap.
Durlerdi mundai eliktep,
Adasyp jurgen adam köp:
Esekti-at dep sabalap.
Köre almaityn körmedik,
Solarha da syn tagar,
Syrtynan şulap, tabalap [6, pp.18-19]

Shorayak’s Omar sings in his *terme-tolgau* «Ustazdarym» («Oren juyrik twenty-one»), portraying the harmonious poetic personalities of the Syr suleys, who charmed their listeners, with poetic colorful paintings. He sings Sherniyaz, Budabay, Sarybay, Sadir, Azilkesh, Bekish, Ayagan, Tolybay, Bazar, Ongar, Eshniyaz, Yerbolat, Zhienbay, Amanzhol, Suykimbay, Suyindik, Kulnazar, Topzhan, Alibai, Esenzhol, Zhusip’s, poetry, dance-eloquence, witchcraft traditions. The symbolic and metaphorical underpinnings of embroidered patterns depicting these people with rich poetic expressions are very impressive:

Namaqul sözdiñ mysaly
Añ körmei uşqan dalaga
Almaityn quspen teñ bolar.
Lepesi qabyl gazizdiñ,
Aitqan sözi em bolar.
Nagy dilmar söilese,
Esitken adam tañdanar.
Jai jurgende bari de at,
Şapqanda şama añdalar.
Halyq işinde qadirli,

Unemdi basqan qadamy,
Timegen jerge tabany
Teñselgen nebir jorga bar!
Är dukende bir zauyt
Aşylyp turgan forma bar [7, pp. 62-63]

Praise-dedications for Syr Suleys are characterized by poetic images and singing with individual characteristics that reveal the creative personalities and skill levels of each of them. For example, artistic embroidered patterns depicting the figure of the suleys make listeners feel a sense of aesthetic inspiration and inspire the poets themselves. The people liked (Sherniyaz, Budabay), channels with endless mouths (Sarybay, Sadir, bi Bekish), words are grand, and their hearts are like a deep lake (Syrman's son Ayagan), «Soz zhyesin teigen dulygaly kuba nar» (Tolybay), «Shak aitsa da shaguly» (Shegebay) compares their words to the intense speed of a horse and to the nightingales flying to the garden of the scientific world.

Educating the people in the spirit of morality and faith with their works, strengthening the language, and developing the preservation of

ancestral traditions for centuries, the depiction of the Syr Süleys in artistic poetry - it is clear that generations have deepened their love for this sacred art.

Conclusion and concept

The works of people who fulfilled the ideals of folk aesthetics in the poetic poetry of Kazakh literature under the name of Suleiler are evaluated on the basis of value, having a significant influence on the achievements of material and spiritual culture in the history of the country.

The works of the poets of the Syr region are the poets of all stages of life in the path of continuity of ancestors and generations for centuries.

In conclusion, the heritage of poets and poets in the region, which is clearly recognized as the golden cradle of Turkic civilization along Syr Boyi, shows the future of very noble new directions in the period of generations continuity. It is safe to believe that the representatives of the new wave of poets will develop in a new way the tradition of artistic thinking formed by their ancestors in the space of world civilization.

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Сыр өңірі ақын-жыраулары поэзиясындағы философиялық дүниетаным және педагогикалық ой-пікірлер

Аңдатпа. Мақалада Сыр өңірі ақын-жыраулары поэзиясындағы философиялық дүниетаным және педагогикалық ой-пікірлер талданады. Сыр өңірі ақын-жыраулары өздерінің нақыл, ғақлия, өсиет өлеңдерінде білімді ұлтты қалыптастырудың жолын көрсететін педагогикалық көзқарастарын да білдіреді.

Әрбір ұлттың өзіндік ерекшеліктері, ұлттық мінезі, моральдық нормалары, әдет-ғұрыптары, рәсімдері, дәстүрлері мен өмір сүру салты бар. Әр ұлттың жүздеген жылдар бойы қалыптасқан өз мәдениеті бар, ол өмірде тамыр жайып, халықтың өмір сүру дағдысы мен білім беру үдерісіне сөзсіз әсер етеді. Ал сол ұлттың ұрпағын прогрессивті дәстүрлер мен озық моральдық рухта тәрбиелеуге, оны жақсы қасиеттерге баулуда халықтың бай әдет-ғұрыптарын өмірге енгізуге ұмтылу – заңдылық әрі көрегендік.

Қоғамның дамуымен, әлеуметтік қатынастармен, білім мен тәрбие жұмысында соны, кейде өте күрделі міндеттер туындайды. Қоғам дамуының әр кезеңінде отбасы, мектеп және басқа да білім беру мекемелерінің алдына жаңа міндеттер қойылады. Мақалада қазіргі кезеңдегі тәрбие жұмысының осы ерек-

шеліктері адамдар, әсіресе, жастардың ақыл-ойына әсер етудің неғұрлым озық және тиімді жолдарын табу жайы сөз етіледі.

Түйін сөздер: ақын, жырау, Сыр өңірі, нақыл, ғақлия, өсиет, философиялық дүниетаным, педагогикалық көзқарастар, ұлттық мінез, дәстүр

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Философские и педагогические воззрения в поэзии поэтов-жырау региона Сырдарьи

Аннотация. В статье анализируются философское мировоззрение и педагогические взгляды, отраженные в поэзии поэтов-жырау региона Сырдарьи.

Поэты земли Сырдарьи в своих назидательных стихах, философских суждениях выражают педагогические мысли, направленные на формирование образованной нации.

У каждой нации есть свои особенности, свой национальный характер, нормы морали, обычаи, ритуалы, традиции и образ жизни, своя национальная культура, сложившаяся и укоренившаяся на протяжении сотен лет. Несомненно, все эти факторы влияют на жизненный уклад и процесс образования населения. Стремление воспитать молодое поколение в духе прогрессивных традиций и передовой морали, привитие ему положительных качеств - показатель закономерности и дальновидности.

По мере развития общества, социальных отношений в образовательной и воспитательной работе иногда возникают очень сложные задачи. На каждом этапе развития общества перед семьей, школой и другими учреждениями образования ставятся новые задачи.

В настоящей статье анализируются особенности воспитательной работы на современном этапе, рассматриваются наиболее эффективные и прогрессивные способы воздействия на сознание людей, в частности молодежи.

Ключевые слова: поэт, жырау, земля Сыра, назидание, философское суждение, наставление, философское мировоззрение, педагогические взгляды, национальный характер, традиция.

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