

## The Role of the Kazakh Thinker Abay Kononboyev in the Formation of Youth Spirituality and Etiquette

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**Annotation.** this article will scientifically dwell on such vices as enthusiasm, intelligence, heart, science and their opposite, such as laziness, vulgarity, boastfulness, which are central to the formation of spiritual and moral views of young people in the work of the famous Kazakh scientist, writer, Kazakh enlightener Abay Kononboyev. In addition to this work, philosophical views on human life and the pain of the nation and wise words written by the author are also included.

**Key words:** enthusiasm, intelligence, heart, science, laziness, lack of enthusiasm, the process of cognition, good recall.

Ibrahim Kononboyev - Abay is a scientist, poet, composer writer who lived and worked in the second half of the XIX century. Abay was born on August 8, 1845 in the genghistic Ovul, now considered the Abay District of Semiplatinsk Oblast. Father Cononboy O'ksanboy pays special attention to Abraham's studies because his son is wealthy within the Kazakh seeds and becomes one of the key figures in his maturation. He gives Abay to Madarsah. Abay studies Arabic and Persian despite his four years in the madrasa, diligently studying the works of the Middle Asian allomas Sa'di Shehrozi, Husrav Dehlavi, Abdurahman Jomiy, Alisher Navoi, Babur, Nodira. El teaches management after his father pulls him out of the madrasa. But Abay's love of literature, of art, does not leave him even when he is not obsessed with science, and he also writes a number of works during this period. Abay is considered a respected breed in the history of the Kazakhs, and his folktale, nationalism is worth setting an example for today's young avloda. His "Nasihatar", on the other hand, is a work written in a critical direction, calling on his people to awaken, openly showing his shortcomings and creating a perfect human image through advice and exhortations to the younger generation. It is especially important for us to look at youth ethics. "All the sages who have passed in the world answer: any sloth person will be cowardly and without grief." Through this passage from "exhortations", the author is talking about laziness, one of the worst of the vices that a person can have. That is, it is argued that laziness can cause cowardice and lack of enthusiasm. There is also a saying that laziness makes a person unhappy. Because the origin of all bad vices is precisely from idleness. "Without any enthusiasm, a coward will be a boastful man". Because a coward brags to hide his cowardice. In most cases, braggers are not truthful. One day it will be possible that this

vile will become the reason for his embarrassment. "<sup>1</sup>Any boastful, cowardly man will be foolish, ignorant". This is the same fact. Because there are no intelligent and wise people when they do not boast. "Any foolish, ignorant person will be orless". Such a person, in many cases, meets the bad morals due to his folly, ignorance. In order to get out of such a situation, he will have to sell his Ory. “ Any man without a horde will be lazy, beggar, greedy, Suk in front of a person without such a craft will never be friends with someone.” A sloth who has lost his army, a man with no craft in his hands, will have no choice but to beg for a day, to live with any hope from men. Making such a person a friend will not come to anyone's mind either. Such people become a subtle point of society , one of the biggest problems. In order to save and preserve young people from such vices, the writer says first of all that they are diligently matured. If a person is hardworking, then it will also be difficult for vices such as bragging, disillusionment, begging to come to the surface. Through this, society develops, the nation rises.

In addition to moral views, philosophical and pedagogical views are also considered in the work. "A child is born from a mother with two habits. One is to say, yesam, if I drink, if I sleep, of course; also these are also necessary for Tan's health; without these, there will be no soul in tan, neither will it grow nor will it enter the power. The second is to say: if I see, if I know. Whatever the child sees in his youth, he will be plunged into it, he will look yalt-yult, he will grab what he sees with his hand, take it close to his face-eye and suck it, put it in his mouth and bite it. When the trumpet hears the sound of a trumpet - it will look flare-up from side to side. After being slightly older, the dog will run and look up instead of barking or barking, and someone will come or cry, and say, “what is it?” , "What is it?" , "Why did he do it?" , "Why did this happen?", he will ask for things with his eyes, his ears open-he will not find a penny. All this is a sign of natural curiosity that if I see, if I know, if I study, of course. Not knowing the secret of all existing phenomena in the world, at least even if it is more superficial - this is not from humanism. After not knowing that either, this person is not a person, but no different from an animal...”. In fact, eating and drinking is a job suitable for the world of hayavonot and nabotot. But ignorance and learnability it is only a host of the so-called Supreme breed of man. It is the greatest fault not to have an understanding of the society, the state and the world in which you live your life. There should also be no talk of growth and development in a society where such people live. “It must be clear to all that where negligence and indifference prevail, where the most pressing issues are thrown into selfishness, where spirituality becomes the most helpless and weak point.” .

Abay's pedagogical views are also considered admirable. “In order not to forget what a person hears, there are four conditions: first of all, it is necessary to be mindful for this; secondly, when he sees something, either hears it, he devotes himself to it from the bottom of his heart and comprehends it- it is necessary to instill in the imagination; thirdly, it is necessary to cheer up by repeating what you hear several times in it; and fourth, you should not bring anything else to the heart at all, and not pay the slightest attention to it, even if it c<sup>2</sup>omes. For example: innocence, frivolity, entertainment or not indulging are obvious to this. . Otherwise, these four things are factors that undermine science with reason.”.

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<sup>11</sup> Abay Qo`nonboyev; “Tanlangan asarlar”(2009)

<sup>2</sup> Abay Qo`nonboyev; “Tanlangan asarlar”(2009)

<sup>2</sup> Islom Karimov ; “Yuksak ma`naviyat yengilmas kuch”.(2008)

Remembering and not forgetting knowledge in a time when today's global flow of information has accelerated, and ultimately generating science is becoming a difficult task. Because the development of technology and the wide development of social networks seriously affected the pedagogical process. The relevance of Abay's exhortation to do something not to disappoint while learning science has grown tremendously today. These reasons are causing the younger generation to indulge in innocence, recklessness, fun and light living, becoming the biggest obstacle to learning. To solve this problem, our state is implementing sufficient reforms. Educational institutions: the material infrastructure of schools and kindergartens is improving. Students are also taking all measures to develop in harmony with the world, to acquire modern knowledge. Chunoichi, the number of general education institutions with computer classes at the beginning of the 2020-2021 academic year was 9923. It is also clear that there are a total of 13240 computer classes in these general educational institutions. These changes should serve for the youth of Uzbekistan, for the development of our nation, of course. It is our main priority to interest the younger generation to occupy the heights of knowledge from an early age, to support them. "Many years of scientific observation and research show that a person receives 70% of all information that he receives during his lifetime during his period of up to 5 years. If we take into account that the child's consciousness is formed mainly at the age of 5-7 years, it is during this period that the first buds of spirituality begin to appear in his soul in the influence of the atmosphere in the family." . With a good understanding of this, we started the reforms with preschool education.

In the work, the author again tells the learner of science that several conditions must be imposed. "First of all, it is necessary to learn the craft of the learned science with the aim of applying it to marriage in life, without having to learn that one day it will be suitable for some kind of Curry." Through this, he becomes enamored of the science he is courting. He is determined to master it carefully. This connects it with ilmu. Any owner of foyali science, who is a master of his work and performs it in love, will come to apply it to society, to Amliyat. She loves her craft as much as her own mother. It comes to connecting him to the good people around him. Through this, society, the state develops. From this we can realize that it is our main task to educate the younger generation in love with the science he loves or in love with the science he is studying. "Secondly, when learning science, it is necessary to learn with good intentions. But an argument with someone does not need to learn to get rich, to get robbed." This opinion can be challenged by many people. Because it is now common to view that where there is competition there will be growth. Taking into account such thoughts, the author takes O'kucvhini's opinion to real reality. If someone learns science to master from someone goal argues that it is put in the lead, moreover, it is possible to create hostility, then who claims that knowledge contests to master will not always be fair. But if he himself mentions that the scientific Bucks, which are held to test their strength and make sure in themselves, are also not useless. "Thirdly, if you are able to achieve reality thanks to each of your actions, do not go back this way, even if you die, stand firm!". It was not easy for people with a lot of success to convince others of their idea, but people did not believe at all. Nevertheless, they believed in the correctness of their idea, showed determination. It certainly gave results. Through this, the author wants to say that if the knowledge you are learning is correct and through this you can overcome the burden of society, you will never give up this way. It is said that the most important thing that we need today's young people is the importance of forming determination. "Fourthly, in order to learn more about science,

a person must have two more things: one is meditation and the other is conservation.” During the study of the knowledge of a person is necessarily required to conduct mlohaza. That is, the knowledge studied begins to be useful only when it is synthesized in the human mind and applied to consumption. Blindly memorizing and putting it into consumption without realizing it will be able to devalue science. The protection of the knowledge under study is also of course necessary. The inability to protect the learned science by generating science also lowers the value of science. Through this, it is said that people studying science require a thorough study of Science, and that it will also be easy to protect the science being studied. The next one is “there is such a thing as innocence, negligence, zinhor-zinhor beware of this!”. Because a person learning science cannot achieve his goal if he is frivolous. And Loqaydlik comes from other bad vices. "Sixth, you have that which is the verb, the behavior that keeps science, the mind in one norm. Keep this thing careful!" . Because etiquette is an ornament that adorns everything in the world. No matter in which area a person is warm, educated his manners and morality are not good, it can cause people not to enjoy this science, but to arouse hatred towards him.

Abay's” “Nasihatlar” " also quotes the wise sozalr. They were philosophically absorbed, and many were written in a critical direction. For example,”the luck of work is its own time". This transplant is of course quite complete. Because the usefulness of any work done on time increases, it is beneficial to people. It is also worth mentioning that the question of time is the most relevant of today. It's time like running water, it never comes back. Through this, ICO is promoting that it is necessary to make good use of time. Today, in the world, having achieved success in eivoized countries, the inons have spent their time on productive work. It certainly gave its benefit. The time to acquire science and profession is youth. As a young adult, a person builds a family, has children, acute anxiety and various reasons prevent the formation of this skill in himself. In old age, however, in a busy division with some kind of fist, it becomes difficult to master as a result of the weakening of a person's biological abilities. It turns out by itself that youth is the same time of acquiring years and trades. The Author Implied the same content that each work must be done in time for it to be successful and successful. In addition the work also records that man is a mehmaan in the world and must be in the hope of leaving only a good name. “The world is a huge lake. And Zamona is a blowing Yale. Whereas the wave before is the mouth, the wave after the departure is the ini. It will die in turn, it will be as it was before." The writer wants to assure that no one in the world will cease, that there was a world before us, that it will be after us.. Feeling this, we want to remind ourselves that we need to leave a good name and imprint, as if. Because the most ardent of our people who lived before us and left this world are those who left a good name for themselves. The author himself is one of such people.

In conclusion, Abay's work " Nasihatlar" is the most valuable and relevant didactic and critical work not only of its time, but also of today. Me'ros, left by Abay, is the spiritual property of both the Kazakh people and the peoples of the East, Muslims and the whole world. The 175th anniversary of Abay Qonononboyev was widely celebrated in the Republic of Uzbekistan and the Republic of Kazakhstan for the respect of the cultural heritage left by the author, for the sake of instructive life and for the sake of mllatsevism. Murad Auzeov, a former Kazakh MP, says of Aabay: “Abay's universe is the eternal world of God. Poets of the mourning period of yesterday speculated that the nomadic swilizia was approaching. Their songsthat the musician brings svilization to an unknown future, shows

that they want to fantasize with the customs that they have learned and adopted in their lives, calling people to be wary of a dangerous situation. Abay's novelty is that he has realized that the coachman sviliz has reached the peak during his lifetime, he feels that the future is in the hands of the powerful, not the strong, urging his people to be prepared for it. He notices the danger approaching in his heart, and the warning” Beware, my people ”sounded in every voice". The Republic of Uzbekistan also never forgets the writer who uses and respects his works in improving the morality of his children and maturing them. As the people's poet of Uzbekistan and Karakalpakstan, hero of Uzbekistan Ibroyim Yusupov said, “Karakalpaks are the people who knew Abay by heart...”.

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