

AKHMET BAYTURSINOV'S LITERARY-AESTHETIC AND PEDAGOGICAL VIEWS

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Abstract. *To reveal the pedagogical activity and pedagogical ideas of Akhmet Baytursinov.*

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Akhmet Baytursin was a multi-talented Kazakh, a public and statesman, a poet, linguist and literary scholar, translator, pedagogue, and expert of Uzbek modernity. From a young age, his personality was characterized by a thirst for justice and truth, a strong will, and readiness for any tests for his honor and the honor of the nation. For this reason, A. was born on September 5, 1872. Baytursin was imprisoned for the first time in 1907 for his participation in organizing the "Karkarali" petition against the oppression of the Kazakh people.

In 1913 A. Baytursin together with Alikhan Bukeykhanov and Mirjakip Dulatov publishes the first national newspaper called "Kazakh". Until 1918, this newspaper appeared as the only publication representing Kazakh national interests. Akhmet Baytursin, a tireless and skillful organizer, participated in the formation of the Alash party in 1917 and worked as part of the Alash Horde government.

His enthusiasm and bravery were built on the foundation of knowledge. Although he did not receive systematic education in a higher school, he became an encyclopedist scientist by working on himself due to his high talent and incomparable hard work. As a politician, reformer, journalist, translator, poet, philologist, he spared no effort to improve the enlightenment, culture and spirituality of the Kazakh nation. Under his leadership, educational programs for all levels of the national education system were developed in 1921 to end illiteracy in the country.

Talented researcher Akhmet Baitursin, great thinkers of the past, such as Aristotle, Farabi, Ibn Sina, Lessing, Goethe, Hegel, and his contemporaries engaged in literary theory Russian like: A. Potebnya, A. Veselovsky, A. Tomashevsky, V. Zhirmunsky, G. Vinokur; Tatars such as Jamal Validi, Olimjon Ibrohimov, Abdurahman Sadi, Olimjon Nemati, Aziz Ubaydullin, Ali Rahim; Abdurauf Fitrat and Vadid Mahmud were intimately familiar with the literary and aesthetic views of Uzbek scholars.

Akhmet Baitursin in his monograph "Literary Studies" explained many aspects of the artistic features of Kazakh literature in simple language. The scientist thinks about the emergence of art and its place in human life in a very understandable way: *"A person plays, dances, fights, competes for fun. Poems used to be entertaining, like games, dances, wrestling, and competitions. The beauty of the poem is that it entertains and gives farewell. The fact that something looks beautiful - with pleasure. It's the same love that makes the poem beautiful"*. From this, it becomes clear that art cheers up and gives pleasure to a person's life, that it is pleasant to cheer up and give pleasure.

In the book, the nature of the Kazakh artistic word, its characteristics, the essence of desert literature, the fact that the formation of genres in it depends on the level of development of the

society and the artistic taste of the nation, the way of turning an ordinary word into an artistic word, and the content and essence of national literature are studied.

In the scientist's book, the way a simple word becomes both a fine art and a science; the essence of the word system and the thought system; differences in the construction of the form and content of the black word with the poem; similarities and differences between oral and written literature; laws of literary types and genres and their internal divisions; He explains problems like literature and period, literature and language, literature and thought, literature and its way of expression in a very comprehensible and memorable way.

A. Baytursin's: *"Artistic speech is the language of the mind, simple (odd) speech is the language of attention. A simple word is something that looks at the wealth of attention, a beautiful word is something that looks at the wealth of imagination. A mere word tells the world as it is. Artistic words describe the world in the alphabet of the mind and imagination. He proves what he just said, makes sense, and says it in the form of truth. Art words depict what is said by imagination, write it down, often in the form of ideas, and plain words talk about things that are real and exist in the world"* - words show how deeply the scientist knows the difference between simple and fancy words. The accuracy and simplicity of the author's style of expression also attract attention. The scientist notes that the cousin of the word "beautiful" is imagination with thinking, and thinking serves to describe what is as it is, and imagination serves to describe what is as it appears. The great scientist explains the object of linguist and literary studies in a way that is understandable to many: *"The work has two sides: 1) foreign language side; 2) internal opinion side. Therefore, the science of speech art is divided into two parts: 1) the science of the language of the work; 2) science of the type of work. The science of language shows the systems of the language background that come from the laws of sounds, words, and sentences. The science of type shows the systems of the content side of things that come from the art of speech. Therefore, the science of verbal art is divided into the linguistic background of the work - language or vocabulary logic, and from the content - black word system, talented word system. This is the "alphabetic rule) of the language-literature alphabet"*. In this excerpt, the scientist notes that the artistic creation has 1) an external language aspect and 2) an internal content aspect, and based on this, 1) the science of the language of the work and 2) the science of the type of the work arise. The science of the language of the work introduces the system of rules of sounds, words, expressions, and the science of the type notes that it deals with determining the content and internal features of the text.

Literature scientist: *"The art of speech rests on three foundations of human consciousness: 1) mind, 2) imagination, 3) mind. The work of the mind is to understand, that is, to understand, recognize, think with the mind; Imagination is alluding, i.e. simulating things in one's mind to the shape and form of known things, describing, describing; hobby is knotting, sorting"* - through his views, he emphasizes that the art of words is 1) mind, 2) imagination, 3) working with the mind, the work of the mind is understanding, the work of the imagination is to compare what is in the mind with the things known to it, and the work of the heart is to feel and sort.

Akhmet Baytursin was an ardent patriotic boy. He said that language is the last bastion of the nation and that protecting it means preserving the ethnos: *"If we want to be a Kazakh nation, we should think about the preservation of our language as well as about keeping our stomachs full"*. These words clearly show the true nature of Boytursin. The following poetic confession of the Enlightenment testifies to his high personality:

Мен өлсем де өлемін жөнімменен,
Тәннен басқа немді алар өлім менен?!
Өлген күні апарып тығары – гөр,
Мен жоқ болам көміліп тәнімменен.
Тән көмілер, көмілмес еткем ісім,
Ойлайтындар мен емес бір күнгісін.
Жұрт ұқпаса ұқпасын жабықпаймын,
Ел бүгіншіл, менікі ертең үшін.

A. In the 20s, Baytursin created a new alphabet by completely adapting the Arabic script to the features of Kazakh phonetics. This work of his famous linguist E. D. According to Polivanov: "Genius work". But the Soviet government needed something else. The scientist develops the rules of "New Spelling" based on the alphabet he reformed. The new spelling was so accurate that Kazakhs abroad still use it today.

Akhmet Baytursin, who is the owner of the right word, spoke at the All-Union Baku Congress of Turkic Studies in 1926 and justified the fact that the Russian language is chaotic and prone to anarchy, and the Kazakh language is a perfect and perfect language in all respects, based on the example of the relationship between speaking and writing, stem and suffixes in these languages. Of course, it was clear that such courage would not go unpunished. The scientist has a theoretical work entitled "Literary Scholar". This book was printed in Tashkent in 1926. In the same year, the Kazakh Pedagogical Higher Education Institution ("Kazpedvuz") was opened in Tashkent, and the Kazakh H. Dosmammedov, M. Tinishboev, M. Jumaboev, M. Avezov, Q. Kemengerov, A. Famous people like Baitursinov were gathered. The book "Rules of Literature" by the great Uzbek poet Fitrat was created in the same year.

The book "Literary Studies" shows that the author is highly educated, well acquainted not only with world fiction, but also with the science of literary studies. A. Baytursin used and explained more than 350 scientific terms related to the theory of literature in this book.

In the book A. Baytursin's level of awareness of world languages is reflected. The scientist compares the phonetic features of the Kazakh language with a number of languages of the world, and points out their similarities and differences. "...in ancient languages such as Arabic, Latin, and Ionian, some vowels are stretched and pronounced long. Such sounds correspond to two normal vowel sounds. In such languages, the poem comes with words with high consonant sounds and words with non-consonant sounds by arranging and placing them. ...in French and Czech, the accented syllable comes at the end. In the Kazakh language, the accented syllable comes at the end of the word yes, and is a syllable close to the end of the word. The Kazakh language is similar to the French language in terms of words that come at the end of the accented syllable, and similar to the Polish language in terms of the words that come close to the end of the accented syllable. It seems that our brother Akhmet is very well aware of the features of these languages. He is well versed in the principles of comparative linguistics.

With the book "Literary Studies" Akhmet Baytursin fulfilled the historical mission of creating the theoretical foundations of Kazakh literature. As an intelligent person who lived ahead of his time, he interprets the literary heritage of the Kazakh ethnos based on the logical rules of the science of aesthetics. This study, which shows the unique uniqueness, irrevocable character, scope of influence and universal essence of national literature, has not lost its importance even today.

He is a wide-breathing scientist, thinker, philosopher. He challenges the old and his views on the unity of ethics, freedom, civilization, science, culture, country, homeland, people and philosophical categories prove to be a man of high spirit. This is about 26-year-old Mukhtar Auezov "Kazakh school opened by Akhan, native language transformed by Akhan, ambassadorial motto in literature written by Akhan", "Kazakh newspaper's work for the blood-crying Kazakh children in 1916, tireless energy in art, education, politics, even if we forget, history will not forget" the words of history can be a full proof. No one disputes that this is true. "My Country" a noble citizen who was not afraid of the death bullet, who fought to join his native nation to the ranks of civilized countries, who turned it into an independent and civilized country, died in the prison of the Red Empire

The development of innovative pedagogical ideas in Kazakhstan in the 20th century A. It is related to the name Baitursinov. Spiritual and aesthetic education of the young generation, improvement of educational methods and forms, higher education system, primary school issues were among the issues that A. Baytursinov considered.

He encouraged and taught knowledge to Kazakh children. He fought against ignorance and against the violence of the unjust tsarist government. He translated Krylov's 40 parables into Kazakh language, gave examples of impartial life in that tsarist period, told Kazakhs about the sufferings of the tsarist government and gave examples. He defended the honor of the Kazakh people and wrote a collection of poems called "Masa". Also, "Alphabet for adults", "Alphabet for the Red Army", appointed to teachers of the Kazakh language "Narrator", "Chrestomatiya" that is necessary to mention that there were many works named.

A. Baytursinov strived for science and knowledge of his motherland, at least primary education for every Kazakh. He writes "A person needs a language and an ear, so does an elementary school and the knowledge to be learned."

He paid special attention to what subjects should be taught in Kazakh primary schools, indicating that it should be reading, writing, religion, national language, national history, reporting, agricultural profession, crafts, geography, creativity.

Akhmet Baytursinov, based on his many years of teaching experience, is engaged in writing textbooks, the most demanded business of Kazakh schools. For this, they first began to study the phonetic, sound system of the Kazakh language. To open the literacy of Kazakh children "Alphabet" and mother tongue teacher "Language Tool" before writing journal «Aikap» and newspaper «Kazakh» included Arabic symbols and linguistic terms on its pages.

"Kazakh alphabet", "Tutorial", published in Orenburg in 1912, became the main means of public literacy. This textbook aims to develop both literacy and national worldview. For example: the names of people, relatives, food, birds, Yiddish, cattle, trees, people on the ground are pronounced. In 1926, this alphabet was redesigned and became the main tool of the literacy school of the Kozakh people.

A. Baitursinov is one of the representatives of psychological thought in Kazakhstan. His scientific works are related to actions, mind, knowledge, abilities and other psychological concepts. For example, "Kazakh alphabet", "Tutorial" is done in this way, and in his ideas on the field of riddles, sayings, prayers, sayings, literary criticism, there are enough stylistic concepts required in folk psychology.

In 1928, at the opening ceremony of the first Kozok Pedagogical Institute in the country, one of the talented sons of the Kozok people - Ahmet Baytursinov - could reveal another

expression of this great person. In his opinion, the opening of the Kazakh Institute is an indicator of the need for the adult population to achieve high culture", it can be shown that he penetrates deeply into the characteristics and essence of the teaching profession. In his opinion, "opening of the Kazakh Institute is an indicator of the need for the high culture of the mature population" the most important professional pedagogy is the moral approach and skills of teachers to teach children.

It is known that in 1928, the Kozok Institute of Teacher Training named after Abai was opened in Almaty. According to the proposal of the same institute, Ahmet works there as a professor of the department of Kazakh language and literature.

The teaching scientist in his "Tutorial" lecture: the three aspects of educational work are based on three things: one is money, one is tools, one is the teacher. If these three values are equal, the reading will be correct. With the inequality of these three, a scientific work like this is unstable.

Жөн көрсеттім қазақ деген намысқа,
Жол сілтедім жақын емес алысқа.
Өзге жұрттар өрге қадам басқанда,
Дедім, - сен де қатарынан қалыспа!

– Ahmet Baitursinov's textbooks like "Alphabet", "Literacy opener", which told the truth even though it was bitter, remain the main ones in the legacy of the next generation, as well as others.

The adoption of a decision by the Central Committee of the Communist Party of Kazakhstan to rehabilitate innocently punished victims was also a timely measure. Today, the heart warms since the beginning of the teaching of A.Akhmetshunoslik, Kaidarov, R. Sizdikova, S.Kengesbayev, K.Mukhamedzhanov, R.Nurgaliyev, G.Anesov, B.Baigaliev, Sh.Satbaeva have written serious works about the life, literary and pedagogical legacy of scientist. Academician A. Kozibaev wrote a monograph filled with scientific conclusions showing Akhan's historical position, and another academician K.Sagadiev published a work detailing the thoughts of Akhmet Baytursinov on economics.

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