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Heritage of history knowledge

The development and prosperity of any country goes hand in hand with the education of its descendants. The source of this knowledge and education were samples of ancient oral literature and works of great personalities. The harmony of wisdom and morality, the essence of which is combined with educational and cognitive qualities, leads everyone to a deep thought, spiritual heights, aspirations for the future, the education of consciousness, intelligence, attention. Such spiritual values are based on eloquence, wisdom, wisdom of ancestral traditions, which in terms of high understanding and cunning have penetrated into the hearts of future generations and will be remembered forever. The great ideals are intertwined with the values of the Kazakh worldview, which have always been the basis for the development of the country's history. The author aims to study the role and place of national wisdom in the formation of the worldview in the modern context, the development of time. He informs the next generation that it is important to remember that people of each historical epoch were inspired by the desire for the future of their country, awakened their eyes and foreshadowed new breakthroughs in public life. The symbols of national outlook, as moral wise examples, should deepen the field of human thinking in the world of virtues - the way to the perfection of his soul. The achievements of traditional Kazakh culture testify to this. The fact that our ancestors lived a harmonious life in harmony with the steppe nature shows that it reflects the horizons of his thinking. The author believes in the revival of the spiritual world in a perfect society.

Keywords: art of wisdom, high moral, horizons of knowledge, ethical values, country interests, spiritual freedom, high intelligence, achieve happiness, legacy of wisdom, historical memory, school of wisdom, life experience, instill humanism, virtue, humanist educator, national ethics.

Introduction

The spiritual backwardness of the unwavering nation that had not lost its national consciousness was now replaced by artistic expression. Ancient heritage opened the country's stinging steadfastness as a unique phenomenon, which allowed its spirit to preserve the integrity of the nation and to the future. The most important meaning of the national spirit came to these figures. Obviously, past history is a source of ancient heritage as a way of rebuilding spirituality. Because these souls were the cognitive attributes of our ancestors that glorify the courage and heroism of our ancestors, the spirit of wisdom, and the national spirit. Traditions, public opinion, philosophical views of artistic patterns that reflect the personal dignity of the people, all conform to the wishes of their time. Not only with the words, but also for a person's ideology, he is alien to his personality.

The very beginning of all characteristics inherent in the human race is based on spiritual heritage. The etiquette of the eternal Kazakh spirit, which has a sense of the soul, is a guarantee of its preservation as a nation and a state. The issue is to show the peculiarities of the poets' work, who first of all distinguished themselves in the spirit of Kazakh spiritual culture, the power of speech, the uniqueness of the national reality, which has made the way of expressing words and phrases with beautiful words.

All of this has been reflected in the context of philosophical, social, political and social views what were developed in the past. Humanity and civic identity are the traditions of these ancestors. Today's young wave is a spirit of patriotism that gives the power to the new generation not only business, talent, but also the native land, the land of love, and the future of people, thus widening the national field. Through spiritual exploration and historical ties we recognize the centuries-old historical roots of our nation. Of course, the cognitive concept is always the most advanced view in the face of high intellectual and intellectual level.

Methodology and methods

Historical, comparative and typological methods were widely used in writing the work. At the same time, a special method of philosophical reflection was used in studying the originality of thinking. On the

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issue under consideration, the historical principle (the principle of historicism) was used to evaluate the development of this period of phenomena in a global and historical context. Historism as a way of thinking about the past, present and probable future requires looking for the roots of all phenomena in the past; to understand that there is continuity between epochs, and each epoch must be evaluated in terms of its historical features and capabilities. As a result, society has managed to look at society as something whole and interconnected, while integrity allows for a deeper understanding of its individual elements.

Results and discussion

The main focus of wisdom in dealing with ethics is the emphasis on the spiritual wealth of our people based on the ancestral heritage, the mastering of traditions and customs. Atamura, in turn, is an example of how the Kazakh people can describe their identity, their personality image, the accumulation of human values. Spiritual heritage left by ancient Kazakh culture is the source of both humanity and wisdom.

Wisdom and morality are different and cannot exist without one another. For the wise “knowledge is a power, and above all, a high moral need”. The wisdom of the great people of the traditional Kazakh society, which has been pronounced with fair judgment, fair judgment, intelligence, intelligence, and justice, has a high degree of moral morality. By telling Olzhas Suleimenov, Tole, Kazybek, Aiteke biys are equal to the highest peaks of the mountains, but with the high level of knowledge in the Kazakh soil, each of which has its own place. Each of them is based on propaganda-based fire and talented talents, education, world outlook, internal culture, and a unique world.

At the same time, if we look at the intricacies of the poetry-zhyrau works dating back to the XV-XVIII centuries, we cannot but be surprised at the peculiarities, patterns, forms of education, educational propaganda and propagandistic thoughts that are covered by one theme. Whatever the phenomenon you receive, our people based it on ethical values. At the root of social life, in the midst of the thinking world, primarily humanity was good and bad behavior, personality and dignity. Hence, the legacy of our wise fathers is wisdom, the art of human recognition, the school of learning. The period of nomination in the history of the whole history - the memory of the Kazakh people remained true and truthful. “Great nation is great deeds”. In such cases, the people who were guided by the interests of the people and the country showed a great slaughter of the country.

It is worthwhile to note the work of Greek philosopher, thinker, public figure Socrates, in dealing with wisdom and humanity. When the natural philosophical epoch of the Greeks ends, A. Nyssanbayev and T. Abzhanov write, “the problem of philosophy is the human being and its spiritual world” [1, 61-62]. No one in the history of philosophy before Socrates is wise. The philosophers of the past have considered issues related to the whole world. The man could not solve the issue by himself. In the history of Socrates philosophy, he was the first to raise the issue of humanity. His purpose is to show his people how to do good and good. The path that leads to it is, first of all, the most valuable treasure of man is its inner soul. Riches and spiritual heights in a person's soul are the cornerstone of the community. The existence of a national spiritual height, spiritual freedom, and high intelligent person is the ability to manifest these qualities inherent in humanity, for the purpose of meaningful life of the human race. The basis of this is related to the good qualities that make up the inner world of man, the culture of man. Recognition of the inner world leads to self-realization. When a person's mind and dealings reveal the secrets of the inner person, the secret of that inner world comes from the consequences of his perception of the human life, the perception of what he has consumed and comparing their circumstances with the experience of life. That is why every person cannot recognize the universe as long as he is self-aware. As a part of nature, the essence of human nature is largely considered.

Thus, the inner world of man is not limited to his knowledge of the outside world, but his inner spiritual culture and life. Any good characteristic, beauty and disgust that are characteristic of any person's behavior are not limited to the knowledge that exists outside the world, but primarily to his actions, because one person cannot be characterized only by goodness and beauty.

According to Socrates, the source of knowledge is in the person itself and in his actions. It is therefore a great victory for a person who has knowledge of the principles of humanity. He must gradually abandon bad habits, striving to do well and to master the basis of knowledge. Wisdom is a profound transformation of knowledge in this direction.

This view of Socrates was a doctrine based on the mind, reason, intelligence, and morality of his time. In turn, intelligence is the highest symbol of humanity.

“... Socrates's philosophy is a must for those who are constant in every age and every age, and which is never to be taken seriously.

The Socrates paid special attention to the doctrine of the person who started but did not finish. He first of all looked at the philosophers' thoughts before them, and saw the main disadvantages. Socrates thought, that the main problem of cognition and philosophy might be a man” [1, p. 58].

One of the greatest figures in the history of Kazakhstan, the “second teacher” after Aristotle, the well-known world-renowned philosopher Al-Farabi described how to disclose the philosophical and socio-ethical tracts of individuals in their philosophical and socio-ethical tricks on scientific philosophical basis. Happiness is the most profound of all, as the wise man says in the Treatise of Happiness, as one of the noblest aims of the human desire to succeed. A living person who has achieved it must always be satisfied. Such a thought leads to different interpretations of happiness. (For example, wealth, etc.) According to Al-Farabi, happy desire requires every man to find a way and a way to reach the peak of his happiness.

As a general rule, Farabi had two types of human-life situations (which cannot be praised and corrupted, praised or condemned). First, it does not make people happy. Second, it provides three types of happiness. They are human actions, human emotion (soul affects in Farabi's language) and reasonableness [2, p. 5-6]. The happiness is that the three possibilities of right or wrong in the first person have the ability to exist. Analyzing these issues leads to behavior based on genius affects. That is, humanity is this kind of good behavior and the unity of the mind will form a benevolent person. Wisdom, intelligence, intelligence, sharpness, conception is one kind of charity measured by the intelligence of the human soul. And the second type, for example, self-control, courage, generosity, and justice, is a charity in the soul's aspiration. In this regard, we can also consider bad things. Conventional Farabi, the cause of behavioral behavior, paves the way for the study of art and the peculiarity of the human body's perfection is the essence of the way in which behavior develops and develops when comparing and comparing health. Hence, they make individual analysis of their human qualities. In the analysis of morality, “good deeds between the two opposing sides” are determined by good deeds. Farabi, for example, said “Modesty is a moral quality between one's haughtiness and the shyness, on the other hand”, [2, p. 203]. These wise ideas of the wise man are valuable things of later times. The philosophical categories of the human being that reflected their moral qualities at every stage of life are always alive and sorted out in life.

This work of the genius is based on ethical values. The problem has been analyzed in the context of social life and human dignity, which is the most important element of morality in the midst of world view. Al-Farabi's heritage is a school of wisdom and self-knowledge. Let us consider one edge as follows.

In the history of the world, there are a lot of life-experiences, a great many-sided nature, a long way from the point of view of human endeavor, the dream of a human being in the community. In this process of perfection, maturity, the achievement of human achievement is the product of human power. Deeper stories inspired and inspired respect for humanity. Human life is not interrelated with man, human life, and society. Humanity is born of communication and communication, because the mystery of humanity. Knowledge of one's place in life, society, and respect for one's personality is manifestations of humanity. Morality is a supporting, promotional pillar that keeps both the way of life and the mind. Moral values are an example of being able to grow up and work. It recognizes the man's appearance.

The intellectual and spiritual world is filled with a deep sense of responsibility and self-esteem. That is why he develops his own dignity, abilities, and values. First of all, he regularly evaluates his business from the moral point of view. These wise thoughts of our ancestors led to this.

Further, Al-Farabi is considered to be honest and truthful in the face of human consciousness because of his good qualities and behavior. Man's self-respect is the basic principle of humanity. The core of the world's outlook is based on the analysis of humanity, the qualities that support the person, the ethical principles of humanity.

The wisdom of the universe is justified. In his opinion, wisdom (or philosophy) is a great artistic achievement of human purpose. This person's activity is based on the recognition of the properties of the gift of nature. Farabi is called a practical and civilized philosophy. Here we see the importance of interrelationship between wisdom and humanity. The wisdom is measured by reason and wisdom. Farabi shows that people are learning philosophy through reason and only because of this philosophy, people are happy. With the help of reason, a person develops science and art, and has the ability to distinguish between good and bad from the conduct and actions, and to think through useful and harmful aspects [2, p. 52].

In our socio-ethical views, our ancestors combine the concept of happiness with respect to the individual's personality. Happiness is, in a word, philosophical reasoning, profound intelligence, and good behavioral

harmony. Including the natural way of behavior is the spiritual wealth of the soul. It is always recognized by the actions of people. In her ethical doctrine, Dana puts her mind and humanity as her major integral part. In his opinion, a benevolent man is a clever, moral person. Such a person will be able to recognize and gain the values of his humanity and develop it further. First of all, it emphasizes the need for self-reliance. Confucius, a great thinker who left an indelible mark in the spiritual life of the Chinese people, states: "A wise man cannot stand without the depth of his knowledge, his soul's sincerity. His baggage is heavy and long way. The name of the cargo he carries is moral. What is this heavy burden? This way, it can only be perished ...". "The wise man is exalted, does not succeed, and the courageous man is not afraid" [3, p. 158].

The key to the wisdom of the Word is to look at any manifestation of the Kazakh steppes, scribes, and thoughts. The future and the present, the sadness and joy, the dream and desire, the difficulty and the happiness, the future and the future are important. Hence, wisdom and humanity are inextricably linked. It consists of wisdom, mature intelligence, and human equality and harmony. In a word, it is a combination of elegance. Sage composers of the steppes, poetry scribes and poets are spiritual masters. They have been able to find a way to the heart and mind and to develop an example of the perfection of human nature. The Prophet Muhammad said, "I am sent only to improve the nobility of goodness". The wise men of the Holy Spirit have strengthened the qualities of humanity and personality. This, in turn, served as the golden back that defines the continuity of succession, continuity of generations, their ideals of ideology, and secrets of continuity. Master of word-of-the-art, humanistic humanist-humanist Abay Kunanbayev disclosed moral philosophies and moral demands of his true creations in his deeply thought-out thoughts. A. Nyssanbayev said: "The spiritual, intellectual heritage of the great Abai is deeply rooted in philosophical ideas. He focused on and regarded the mature person as the main subject of philosophy in the whole East. Developing moral teachings, he has put forward the principles of human morality, personality improvement, and issues of national ethics. He raised the questions about the infinite cognitive ability of the person, the social role of education, the science and humanism" [4]. The wise poet, who aggravated his life experience, spoke to the future generations, pointing to the path of morality on the basis of the commandments. The main object of Abai's words is ethical teaching systems based on moral principles. Abay puts the blame above all. These were the most noble qualities of man. In the thirtieth-sixth word, we see a great moral conclusions from the thought that "shameful person's self-esteem". The main thing in the world of Abai's worldview is the respect for one's self-respect, the basic principle of morality, and first of all, that a person should purify his inner world. Abay "The preeminence of humanity is love, it is (justice), feeling. They do not have a place, they do not even come in. He is the deity of the god he has created". For the development of moral qualities in man, it is necessary for the heart to be pure and white. Heart brings people closer, develops and improves their relationships. "Will a living person have a good heart? The heart of our Kazakh people is the hero. Besides, he does not know the qualities of the heart. Compassion, kindness, and respect for every human being as his brother, and the idea that he thought was good for them, which means heart and heartiness are all matters of concern. If the tongue listens to what the heart says, it will not be false ..." [5, p. 292-293]. Abay also states that "Kazakh is also a human being, and most of them are foolish, and that the word of reason is reduced by lack of enthusiasm in the heart". And the main force that brings them together to the general level is science. "These three are known by the heart», said the scientist. These three are the ones who, as you have said to me, are the most holy men in the soil", says Abay [5, p. 297]. The aspiration for knowledge and science is a requirement, a concept. Abai is primarily interested in the necessity of becoming a person. Education, science, and art come in demand. It gives a person extra strength. Abay said about it: "Love is the beginning of the human being, the science, the science ... It's a requirement, a concept comes out of love. It is the third thing that science-education has to do with it" [5, p. 320]. Abay's great personality is one of the earliest words of the century, wisdom, wisdom, and genius, and its genius is of no use to humanity. "The spiritual heritage of the philosopher, who became the criterion of wisdom", writes A. Nyssanbayev, "is like an encyclopedia in the sense of the intelligent mind and life of the Kazakh people. The reason is that we can get clear, complete and accurate information from the economic, political, legal, family, cultural, historical and moral life of the Kazakh society at that time, when we recognize and actively absorb Abay ... Abay is a lifelong idea of humanity came. He urges his descendants to respect his service, not his career, his glory, and his wealth, his work, and his nation" [4]. The content of the wise words that are kept in the national memory of our people is filled with such values as finding and cultivating the noble qualities that lead to greatness and goodness. The role of folk wisdom and steppe empires and individuals played an important role in promoting humanitarian values and ideas. Hence wisdom is higher than morality, that is, the mind and the mind are the highest sign of humanity about this wise Boltirik said so: "One of the riches in the world. It is a mind. One of your loyal

supporters is in the world. It is a mind. One of your loyal defenders is in the world. It is a mind. One of the sacred luminaries is in the world that comes to light throughout the country. It is a mind. In the world, noble wind blows. It is a mind. In the world, there is a man in the garden. It is a mind. There is one person in the world, who puts the head on the head. It is a mind.

If a fool sits on his head, then there is no luck,

If it is stupid, it is strange.

Let god beware of mindless.

Let him save from the dirty (нас) commandments” [6, p.106-107] said. The word “we” means dirt, dirty, unclean, depending on the character of the person. These words are born of superior cognitive ability, practical wisdom, and vision. Shakarim Kudayberdiyev wrote in his philosophical treatise, “Ush anyq” that “man sees the truth without seeing it, and sees it with the mind”. Hence, the thought begins with the skill, the skill, the abilities, the beam of the mind. Again, Shakarim says, “A person with a deep thought, a straight-forward experience, communicates in a frivolous way. It is probably the Holy One” [7, p.6, 545]. We can conclude from this that the wisdom we see, the more we see, the more we hear, the more we have the experience, the depth of our knowledge. Our ancestors do not have the intellect or the talent. At the same time, Shakarim discloses the essence of human conscience and its essence. It is a combination of justice, satisfaction, and kindness. In other words, it is a sign of spirituality. The reason is that the one who believes is the one who is conscious. The one who has the shyness is the one who believes in it. He is a reliable companion in two human beings. It does not mean that there is “faith” in the Kazakh language. He wishes to say to one who is traveling to the world: “Let him be worshiped, let him be healthy” ... In this regard, Shal akyn is defined as “honesty is a sheep, a mind is a shepherd, lust is a wolf”, the true man did not neglect the value of the mind by dropping from the outside of the “devil – peri”, as he was the initiator of the spiritual essence of his poetry in his poems [8, p. 155].

The lust here is complemented by G. Esimov as follows: “While lust is based on natural law, it has become a kind of river flood, which is exposed by consciousness. Thus, the lust of man is absolutely royal. The soul of man is unsatisfactory because it has many branches. Man's lust is like a wolf. The wolf-donkey does not just eat a single sheep, but he has completely destroyed it. What is this? The name of such a dog is predatory. Likewise, man's lips are as that lips” [9]. That is why it is wise to do so. The mind is the guardian of faith. The wise and the stronger, the stronger one, does not abstain from any abuses, evil, and mischief. Only the mind and the faith can separate man from the imprudent, the devious world. That is why the content of the folk art is rooted in morality, intelligence, justice, honesty, in one word, morality.

People who care for the people and think about the peace of the country are individual people with respect and dignity. The epoch of the past epoch is in full swing. All the actions taken by these people, ultimately, originated from national interests. The mentality, mentality and national image of our people have been reflected in the works of the great Chechens, poets and zhyrau, and have proved that the national consciousness is always on the highest level.

The Kazakh people have a multi-century historical past and rich cultural and spiritual heritage. Many diverse, multidimensional traditions and diverse traditions, in turn, deeply reflect the dignity of national behavior.

The people, of course, are wise people, who only perceive the values that ensure the mutual harmony and harmony of national dignity in the history of human civilization.

The wisdom and the unity of wisdom and humanity are determined by the ability of the human being to heal spiritual wisdom, deep-seated mental functions, and good morals. This is evidenced by the wisdom we see in the eyes of our people as the blessing of humanity, the spiritual treasures we have accumulated in our lives. Historical training sessions, moral characters of artists play the pivotal role in improving the spiritual world of mankind. The aspirations of the zhyraus on the fate of the country, their fidelity to the country's fate are a reliable companion, spiritual sponsor of logical thinking. The fact that Steppe Democracy's genius was honored by state at this stage was not free, because the life and activity of outstanding historians coincided with the turning point in the history of the Kazakh people. Every time it is based on the sovereignty, independence and solidarity of the country; its the state, education and intellect. The core of the people's freedom is that of the zhuray who has come to communicate this person with the people, the country. In the culture of our minds, the exorbitant tradition, which began with a magnificent tradition, was a legend of great men in the history of the literature, art, philosophy, with its brilliant words, which became the benefit of the people.

The rapid and volatile nature of the 21st century creates difficulties in the development of each nation. These issues are especially evident in the cultural and spiritual life of the nation. The multifaceted nature of

globalization requires the revision of the system of values inherent in the national identity and the efforts to preserve their viable character. Otherwise, under the influence of various external trends and factors that extend the range of social life, the spiritual and cultural direction of the nation may lead to the great erosion. This issue is an important issue not only for the Kazakh people, but also for other peoples, who have come from the millennium, not only for a quarter century, but also as a sovereign state and to overcome the crisis. That is why today, every nation is deeply rooted in the interconnectedness and diversity of the universal and national values system within the context of cultural content. This is because the concept of value today is becoming increasingly important, as well as the so-called universal concept called traditional culture. As an influential factor, we focus on the uniqueness of the cultural identity and value orientation of each individual in the ethnos of globalization. That is why the problem of the value considered in the history of Kazakh philosophy and the history of philosophy is the main subject of multilateral research.

When we talk about the national identity system today, it is necessary to look at some of our country history stories. The historical, socio-economic situation and spiritual-cultural development have a great impact on the development of the value orientation of each nation and the development of its own goals with these values. That is, we need to reconsider our valueless fundamentals, which we have forgotten about historical circumstances, by studying history. In the centuries-long study of the nature of the spiritual and cultural achievements and values of our ancestors, we should analyze it as an important structure what will be the cornerstone of our present and future outlook. Valuable values inherited from the ancestors' tradition are the most important, as the main focus of our lives is its irresistible luminosity.

N.A.Nazarbayev notes: “The Ideology of traditionalism is logically connected with the crisis of socialist ideology. Indeed, what can be accessed, if the old dogma was untenable? Probably, to the most simple, understandable and at the same time deeply moral in the life of every nation to traditions. Their role in the life of the people is undeniable. Cultural traditions have always been a source of social revival. Returning to our origins and cultural roots is, of course, a positive process. In addition, it is necessary to abandon the simplistic interpretation of traditions and social progress. The experience of the modern world clearly shows that some traditional structures are very organically woven into the fabric of the current civilization. Innovation is also impossible without experience. It is traditions that allow people not to get lost, but to adapt their way of life to the rapid changes of the modern world” [10].

Conclusions

The knowledge's heritage of the world is a sample of wisdom, which was the beginning of inexhaustible inspiration with spiritual support. And these are cultural options which further advance is the breath of the historical world, drawing roots from the ancient world. As you know, the ancient folk legend, which describes the beginning of life, natural power, the fate of different ages' people, a deep philosophical truths, and they acquire new content, spiritual wealth, to embody the power of knowledge. This is a manifestation of generations. Traditional education in the popular sense is the formation of the spiritual world of man through the knowledge of external natural phenomena. The heritage of the most ancient epochs never demands to forget about brotherhood and spiritual interrelation with the natural world.

In the history of the caravan there is the notion of continuity. Throughout centuries, oral identity, tradition of a spiritual well-being, has been transformed into the public domain as a source of direct adherence to the long-standing existence of the human race. From the centuries to the end of the centuries, the eternal wisdom of inherent human dignity has never been forgotten in the way of progress.

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Төл тарихты тану мұрасы

Кез келген елдің дамуы, өркендеуі оның ұрпақтарының білімі, тәрбиесімен ұштасып жатады. Сол білімнің, тәрбиенің көзі — көне ауыз әдебиеті үлгілері, ұлы дара тұлғалардың шығармашылығы болған. Мән-мазмұны тағылымдық әрі танымдық қасиеттермен астасқан даналық және адамгершілік үндестігі кез-келген адамды терең ойға, рухани биіктерге жетелейді, болашаққа деген құштарлыққа ұмтылдырады, саналылыққа, зерделілікке, зейінге тәрбиелейді. Мұндай рухани құндылықтардың өзегінде бабалар дәстүріндегі сөз шеберлігі, даналық ойлары, парасаттылығы өр ұғым, мұқалмас қағида тұрғысында ұрпақтар жүрегіне жол тауып, есінде мәңгі сақталатындай қалыпқа келген. Ұлы мұраттар әр заманда ел тарихының даму жолында негіз болған қазақ дүниетанымы құндылықтарымен астасып жатады. Қазіргі заман тұрғысынан дүниетанымдық ұстанымдардың қалыптасуына, уақыт лебімен өркендеуіне халық даналығының өзіндік рөлі мен орнын зерделеуді автор мақалада мақсат тұтса керек. Әр тарихи дәуірдегі тұлғалардың өз елінің болашағы үшін ұмтылыстарына рух берген, көкірек көздерін оятып, қоғамдық өмірге тың серпіліс-өзгерістер жаршылары болғандығын есте естен шығармау керектігін келер ұрпаққа үлгі-өнеге ретінде насихаттайды. Ұлттық дүниетаным нышандары даналықпен жасалған адамгершілік үлгілері ретінде адамның сезім дүниесінде ізгілікпен ой-өрісінің терендеуі — оның жан-дүниесінің кемелденуіне жол салса керекті. Қазақтың дәстүрлі мәдениеті жетістіктерінің көрінісі осының айғағы. Әрі бабаларымыздың дала табиғатымен шебер үндескен жарасымды ғұмыр кешуі де оның ой қарымының көкжиектілігінің көрінісі екендігін ашып көрсетеді. Автор кемелденген қоғамдағы рухани әлемнің жаңғыруына сенім білдіреді.

Кілт сөздер: даналық өнер, биік адамгершілік, білім өресі, этикалық құндылықтар, ел мүддесі, рухани бостандық, биік парасаттылық, бақытқа жету, даналық мұрасы, тарихи жады, даналық мектебі, өмір тәжірибесі, адамгершілікке тәрбиелеу, қайырымды адам, ағартушы-гуманист, ұлттық этика.

А.С. Сағатова

Наследие познания истории

Развитие и процветание любой страны идет рука об руку с образованием и воспитанием ее потомков. Источником этих знаний и воспитания стали образцы древней устной литературы, произведения великих личностей. Гармония мудрости и морали, суть которой сочетается с воспитательными и познавательными качествами, приводит каждого к глубокой мысли, духовным высотам, воспитанию сознания, интеллекта, внимания. В основе таких духовных ценностей лежат красноречие, мудрость традиций предков, которые проникли в сердца поколений и навсегда останутся в памяти. Великие идеалы переплетаются с ценностями казахского мировоззрения, которые всегда были основой развития истории страны. Автор ставит целью изучение роли и места народной мудрости в формировании мировоззрения в современном контексте. Он сообщает следующему поколению, что важно помнить, что люди каждой исторической эпохи были вдохновлены стремлением к будущему своей страны, предвещали новые прорывы в общественной жизни. Символы национального мировоззрения, как нравственно мудрые примеры, должны углубить поле человеческого мышления в мире добродетелей — путь к совершенству его души. Об этом свидетельствуют достижения традиционной казахской культуры. И тот факт, что наши предки жили в гармонии со степной природой, показывает, что это отражение горизонтов его мышления. Автор статьи верит в возрождение духовного мира в совершенствующемся обществе.

Ключевые слова: искусство мудрости, высокая мораль, кругозор знания, этические ценности, интересы страны, духовная свобода, высокий интеллект, достижение счастья, наследие мудрости, историческая память, школа мудрости, жизненный опыт, привитие гуманизма, добродетель, просветитель-гуманист, национальная этика.

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