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DIDACTIC PRINCIPLES IN WORKS OF MUSABEK BAYZAKULY

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Abstract
In this study, can be traced way of life, and the era of literary environment, genre and thematic structure of the poet's works, deals with the problems of literary traditions influence on the work Musabek Bayzakuly, analyzed Epics the poet, as well as highly artistic version of the epic tales "Er Skhore" belonging M.Bayzakuly. Musabek Bayzakuly was known as "Molda Musa" and Researchers of their creativity, philosophy, education afraid of their titles spiritual education, in connection with many names, including were unjustly forgotten. This article is dedicated to the life and work of the outstanding Kazakh literature poet - Musabek Bayzakuly, who lived in the of the late XIX and early XX century. There are many XX century poets who left an imprint in Kazakh literature. Musabek Bayzakuly (1849-1932) was born in South Kazakhstan region, in the village of Shoktas. Musabek Bayzakuly is a lyric poet, who admired love and nature in his works and who wrote about social issues in the form of fables. This article is dedicated to the life and work of the outstanding Kazakh literature poet of the late XIX and early XX century. We can note two major periods of collecting and studying the poet Musabek Bayzakuly. The first - covered version, published in the 1930. The second - research and publications written since 1960. Analyzing them, in general it can be seen that there are the main versions of products Molda Musa and show their art and meaning.

Keywords: poet, translations, Kazakh language, fabulist, spiritual education.

Main text
Kazakh fabulist
Musabek Bayzakuly (1849-1932) was known as "Molda Musa." Molda Mussa Baizakov - the famous bard, educator, one of the first Kazakh fabulists. He received a religious education in the Karnak Madras, where studied his grandfather Mukhtar Auezov Berdikozha. Highly educated, with knowledge of several languages, Musabek Bayzakuly builds a spiritual center that teaches children for different languages. At the same time, he translates the works of great western and eastern authors' work: Aesop's fables, poems by Pushkin, Shahnameh Ferdowsi. In 1909, when there was built a new mosque in Petersburg, and with the recommendation of the local Muslim clergy, Molda Mussa wrote the book "Idayatname."
The introduction said that we can notice two main periods of collecting and studying the poet Musabek Bayzakuly. The first - covered version, published in the 1930. The second - research and publications written since 1960. Analyzing them, in general it can be seen that there are the main versions of products Molda Musa and show their art and meaning.
Therefore, we consider them a necessary step on the path of knowledge of life and creativity Molda Musa. In our time there was the need for more accurate and in-depth study of works of the poet, in accordance with the current level of literary criticism. Considering the collected material to the present day, voiced comments and abstracts should identify the historical place and meaning Molda Musa in Kazakh literature of the late XIX - early XX centuries. From this point of view, this implies a series of problems. One of them - the maximum coverage of the creative biography Musabek Bayzakuly. In written up to this time works of this question is very little discussion. Information from the writer's biography of his establishment in the creative evolution and how development should be meaningful. What poetic environment in which he lived Molda Musa influence on his work of traditional rich artistic traditions of Kazakh and eastern classical literature? Underline their didactic value. All these issues require careful study, these and other factors have been the object of a monographic study by Z. Orazbekova. After all, no doubt, the value of the product of any poet - in his ability to show social and historical realities of the time in which he lived. It is known that the special value of the works Musabek Bayzakuly just due to the fact that they are covered topical issues of the era. Critical for the study is the systematic disclosure of historical realities in the poems and epic bard. Molda Musa left with a diverse point of view of the legacy of the genre: the poem-initiation aitys, fables, condolences, jokes, translations and even voluminous epics. Consequently, the priority is to discover literary genre creativity Molda Musa varieties and their fundamental principles and history of origin. Finally, it is important to discuss the artistic scheme works by identifying patterns displayed in them. Including a special phenomenon that should be emphasized is the influence on his work of oriental poetry.

Pretty complicated is the question of when they were written and where to store the product Musabek Bayzakuly. Up to now not found the poet's personal records. Therefore, despite the absence of the originals, as the most valuable exhibits should be noted two manuscripts. The first recorded by Otebay Turmanzhanova during a trip to the village of Molda Musa. This sample was put into the fund handwritten Kazakh Academy of Sciences. In our hands by Musa Tokkkozhaxe recorded in April 1917 and again in 1967 rewrite the manuscript, totaling 90 pages. It is written predominantly black pencil on paper Cyrillic writing. The manuscript includes works:
- "The Fox and the Tiger"
- "The husband traitor"
- "The thief and the Tiger"
- "Condolence to Zhanadil on the death of his father Isa"
- "A poem-ordination rural municipality Bekkozha"
- "Letter Mold for Matan Musa"
- "Letter to Musabek Seyilbek Usenuly"
- "A poem-ordination Molda Musa blacksmith"
- "Molda poem dedicated to the peasants in the sand"
- "Mourning for deceased Bektursyn Bi"
- "Letter to the mullahs relatives Kushata."

Contained in this manuscript are particularly valuable information sheds light on the biography Molda Musa and contain memories of his time studying in madrasas Karnak (This is explained in more detail in the monograph by Z. Orazbekova). In this manuscript, and found a few short poems that were not included in the publication of the works of the author and not scanned researchers. These include the beginning of a poem Maylykozha and Molda Musa, another begins, "Musabekov friends were Omar and smallpox" and his poem "The top of your blushes like a girl", "The smell is like your red flower." The total volume of poems in the manuscript Musa Tokkkozhaxe - 2500 lines. Their importance is, firstly, that entries are made countryman and disciple of the poet and, therefore, close to the original; Second, explain the reason for the birth of a number of works. They also help to compare the textual point of view of the poet's works, and specify the time of writing, the names of the mentioned people and place names.
Thus, the manuscript Musa Tokkozhaev especially valuable for studying the heritage of Molda Musa.

For Mussabek's wonderful translations of excerpts from the spiritual Persian literature, his instructor Qozy damulla, who was teaching at Carnac Madras - assigns him the title of "Mullah" Najip E.N. (1968). This is written in the works of professor at the University Bloomington (USA) Akram Habibullayev: "In the spread of Islam and religious knowledge in Central Asia, along with such major centers of Muslim civilization as Bukhara and Samarkand, the towns and villages of the Southern Kazakhstan as Turkestan, Isfizhab, and Carnac were also considered as civilization centers. Among these spiritual centers, however, the role of Carnac, which is located approximately 25 kilometers from the city of Turkestan, is of paramount importance. It is one of the oldest cultural centers in the region and has recently celebrated its 2000 anniversary. In Soviet times, however, the village was named as Atabay, in honor of the party secretary Communist Rahmankul Atabayev, who was killed by local counterrevolutionaries. After the collapse of the USSR, Carnac has regained its original name. Unfortunately, we don't have enough studies about the history of Carnac, even archaeo-

logical excavations of the ruins of the former citadel Bazartobe are not still investigated. For now, we have two books on the history of Carnac, written by local ethnographers based on oral traditions. However, both of them are written in Uzbek language. These books can hardly be counted as the scientific work; still, they contain some valuable information about the history of Carnac and its inhabitants.

Before the Bolshevik Revolution, Carnac was one of the religious and educational centers, which plays a special role in the penetration of Islam in the region, especially in Kazakh steps. According to local historians, before the October Revolution in 1917, there were four Madras as at Carnac. These religious schools played important role as scientific and educational centers not only for residents of southern Kazakhstan, but also for all Kazakh villages.

The special authority was given to Halfa (Kalifa) Madras. It was founded by Aymuhammad Hodge, who is better known under the pseudonym as Qozy Hodge, Qozy Mullah, Qozy damylla or Qozy Turkistani. In his childhood, his parents affectionately called him Qozy (Goat). When Aymuhammad grew up, however, he chose for himself the name which became more famous than his childhood name. History of Kazakh literature, II., A. (1965). Associate Professor D.Kassymov explains the "Mullah" in terms of Latin meaning of "concept". The concept is a unit of intercultural communication. The concepts can represent the culture of the people, its mentality, and its nationhood. The Turkic people of the Central Asia are united and close to each other not only through their similar language, but also through their spiritual values. A study of concepts allows you to select general and specific features in the spiritual and material culture of the people.

The concept is a reflection of the cultural consciousness of the people.

The concept of "Mullah", "Mullah" Molda ", " Molodo in the minds of the Turkic peoples related to the concept of spirituality.

Different dictionaries give the following definition of the token. "Mullah - Mullah, a minister, a spiritual person" Akram Habibullayev (2014)

"Molla - Mullah, competent, educated" - noted in his famous dictionary scientist Uighurologists E.N. Nadyzhizh. Najip E.N. (1968)

In the "Dictionary of Russian language", published in 1999 in Xinjiang is a more detailed interpretation: Mullah - the person who received a religious education; the person giving religious education; mentor " A. Zhanabayeva (2012).

In a bilingual Russian-Kazakh dictionary, published in 2005 by the Institute of Linguistics named after A.Baiturysyn noted mullah-molda. There is no other explanation. "The Muslim cleric, priest; teacher of old method school. In a figurative sense: humble, obedient, right. " - Such a definition is given in the pages of Wikipedia.

Thus, the token "mullah" includes the value of the spiritual person, educated person, as well as a mentor.

In modern Turkic languages: Kazakh, Uighur, Kyrgyz the word "mullah" has both positive and negative connotations: 1) Mullah - a clergyman, teacher, literate person, recognized adept who
deserves great respect. As an example there are names of the great educators, writers and poets, philosophers, public figures: Molla Mahmud of Kashgar, Hazrat Moly, Molly Bilal Nasim, Mullah Musa Sayrami, Molla Nazugum ... from Uighur language.

The famous Kyrgyz poet, performer of the epic "Manas", the first fabulist Togolok Moldo 1860-1942g, Bayymbet Abdrahanmanov own name, he studied at the rural Muslim school, passing on his knowledge to children.

Moldo Kilic - the first bard who began to write his works.

Kazakh Mullah Almagambetov, educator, continued teaching of Ibrai Altynsarin, bard, poet, having the rank of mullahs taught children the Russian language (he knew 7 languages). All of these persons were not spiritual servants, they had a spiritual education. For their educational activities in recognition of the people they awarded the honorary title "mullah".

In the explanatory dictionary Uighur language fixed the token "damolla" meaning "director, head of the supreme religious school," as well as "a person with a deep knowledge" [3.502].

In the living spoken language of some people - the Uighurs, Uzbeks, and Tajiks - this token is used in a respectful reference to scientific personalities, such as "Professor". Also it is used, wanting to express deep respect: Shami damulla, damulla Bazaar Akhund, Sabit damulla, Qozy damulla.

**Linguistic-cultural field**

Linguistic-cultural field has received a negative character vividly reflected in proverbs and sayings in which people expressed their attitude to some of the activities of the mullahs: Chala mullah - lit.: partially mullah, within the meaning of semi-literate, an amateur.

In Kazakh language - dumshe molda dindi bouzar - in val. Amateur spoils faith. In Uighur language: Molla bolmak asan - adem bolmak kiyin. To become Mullah is easy - to become a man is not.

Mollilik kilmak or mulla bolmak - in val. teach, instruct wits.
Molla moshuk - in val. taught life, get a lesson, a coward. Mollinin deginini kil, kilginini kilma in Uighur language. In Kazakh Moldanyn istegenin isteme, aytkanyn iste- in val. do what the mullah says, but do not do what he does. Zhalap kerginda molla boptu, word for word- fallen woman in old age has become a mullah - in val. teach morality.

More on linguistic-cultural words "mullah-tevip, tevp", "mullah-bakhshi, bakhshi." In the worldview of Turkic peoples (Uighurs, Kazakhs and others.) are widespread worship of the earth "Yar egisi" water "Su egisi", fire "Ot egisi." They found expression in folk rituals and traditions: weddings, births, expelling evil spirits, purification, and treatment. Studies ritual culture can show religion and beliefs through which people and their manifestations in the cultural traditions in the present. So, shamanism, displacing previous beliefs, absorbed rituals, attributes, concepts, magical techniques, adapting them later, to later religions.

In modern society, the mutual interpenetration and religions can be seen in the activities of Bakhshi, healers, astrologers, in particular, in their prayers and incantations. Turning to God, they may call in the help of all the saints, spirits of the four elements, flora and fauna. In Kazakhstan there are currently hundreds of shamans, healers, astrologers, whose functions include the definition of the diagnosis, straightening aura (punched evil eye biofield), treatment, prediction of the future, and “opening” of the road. It is necessary to distinguish between the functions Bakhsh and Taupo (tevip). Their activities are focused on the treatment of people from physical and spiritual ailments. However, the approaches to the problem are different.

Bakhshi in its activities based on the strength of spirits, entering them into direct contact. As a rule, the treatment process begins reading the verses of the Qur'an. It uses attributes of shamanistic rites: tambourine, bells, sacred plants or juniper branches Peganum. And the knife, hoe, whip, fire, water, etc. If necessary, the disease is transferred to a black hen or black sheep on the rag or paper dolls on animal figures made of watermelon or melon peels. Most Bakhshi considers it necessary to instruct the patient to God's way, calling to teach the Holy Koran, to make pilgrimages to holy places. Most often this shrines in Arstan Baba mausoleum Yassavi...
Turkestan (SKO). Caravans of pilgrims to worship at the graves called "Bes Ata" near the village of Uzun-Agach.

Mola-tevip, or medicine man, in the Kazakh language "emshi" cures using holy spirits - ancestral spirits, and uses herbs and self-made powders, offers to drink read out prayers clean water. Some tevips or medicine man deny the power of God and faith in him and look to the forces of nature: the sun, the sky, saying the original spell with magical properties. In this regard, very interesting is the activities of Parhat-Ata, who lived in Chundzha, Uyghur region. Its activities are evaluated ambiguously. However, after his death, crowds of supporters continue teaching about the sun. Tevips and Bakhshis can predict the future on kumulakakh-dried lamb pellets (or beans), the number of which is always 41 apiece. With their help, they can detect diseases and their causes. Uighurs called "Molla-Bakhshi" or "Molla-tevip" the famous, recognized doctors.

Among Kazakhs much denial of the term "bakhshi" is detected. Official religious ministers seek to reconcile them with Islam, make all sorts of work to eliminate uncharacteristic official religion moments. This is clearly evidenced by television programs aimed at educational activities, "Zhumalyk Kezdesu", "Shipa." Former tevips, forecasters have more delicately call themselves "emshi" - the doctor. The terms "Molla-Bakhshi" and "Molla -tevip" difficult to understand, given that the word "Mullah" refers to religious authority of Islam.

Bakhshi - witch doctor, wizard, shaman; tyrant. Akram Habibullaev (2014)

Tevip - Tabib, witch doctor. Akram Habibullaev (2014)

As can be seen from the data dictionary, compiled in the last century, the token bakhshi and tevip had no means unambiguous semantics. They reflect people's attitude to these representatives during the change of the political system in the country, at a time when religion and its ministers developed an ambiguous attitude. Of course, this is not the last role was played by ideology, as well as those books and dictionaries, in which ordinary people were spelled something other to do with faith and folk traditions.

Tokens like bakhshi and tevip have no extensive linguistic-cultural fields. Basic meaning into tokens mullah and mullah-Bakhshi-tevip carries the first part. Token mullah matters competent professional healer, and deserve special respect.

Symbiosis of different religions and beliefs is vividly expressed in the activities of doctors, bakhshi, predictors. In particular, in their prayers and incantations can trace the path of the millennial beliefs, especially that retain national traditions and rituals; as well as ways to adapt them to modern conditions.

In this regard, a very interesting prayer-spell of Uighur Pazyla Bakhshi, who lived in Red box villege (now Guldala) Almaty region, "On sakkiiz min alamni yaryatkan Alarin yolinda, Adam ata, Hava Ana, Yar egiliri, Su egiliri, kun egisiga, tun egisiga, Muhammad alayhissalam paygambirima, parishtilarnin, pirilarnin, uluk kush pari, Ilan pari, yolvas pari, bulbul pari, Hori pari, gul pari, buga pari, kiyik parilarga atidim. Anilarni sakliguchi Omay aniga, Khizir atiga, sheyit katkan zhigitlaga, ilim bilmiga buy bolgan Ivrayim atiga begishlayman ... "

Ya Alla! Moshu bandannı kollap-korgap, aldgya Altun tazhlik parylarni, akysyga kumush tazhlyk parylyarny kalturgaysan ...

Literal translation: "In the name of Allah, the creator of the eighteen thousand worlds, Adam the father and Eve, the mother, the owners of land, water, day and night, our Prophet Muhammad peace be upon him, in the name of the angels and spirit guides, the spirits of snakes, tigers, nightingales, girls -angels, angels of flowers, deer and fallow deer conjure. Defender Umai-ana, Khizir-ata-jigits fallen heroes, wise Ivrayim-ata dedicate ... O Allah, bless his servant and put in front of angels with golden crowns, behind the Angels in Silver Crown ...

Prayers and incantations deserve special attention because they are rich material for linguistic and cultural studies, as well as in the study of the features of symbiosis religions and beliefs of different eras.

Some people believe that the spread of psychics, magicians, fortune tellers and people's interest in them increases in various transitional historical moments, the so-called "troubled" times
associated with a low coefficient of security of society. Probably, we should clarify this statement and refer not only to the period of economic downturn, but also to varying degrees of availability of information. People with extraordinary abilities were at all times, both in periods of prosperity, and in time of recession various public, political, and economic systems. They had their supporters and persecutors. The people, along with official medicine addressed in the past and continue to turn to unconventional methods in different situations. Regarding this, in the Uighur language there is the expression "savap bolmak" in the sense of "cause or permit recovery problems." Xinjiang has modern medical institutions, where traditional medicine and alternative is studied very well. Today, traditional medicine with deep roots in antiquity proves their worth and competitiveness.

Activities of doctors, healers are in particular interest, because the results of their activities are unexpected. Sometimes the most difficult patients are cured. Children are born of infertile parents. The official medicine cannot find any explanation for this. However, do not always use the terms Bakhshi, shaman or tevip when talking about their activities. Name "scientific" terms: bioenergotherapist, psychofitotherapist, teopsychofitotherapist recorded in program "Shina" of channel "Kazakhstan".

Esoteric vocabulary, activities of shamans, bakshis, tevips-healers as a whole has not yet been the subject of extensive research both in terms of linguistic and cultural science, even constituting a rich reservoir of folk traditions and rituals.

Speaking about the concept of "Mullah", we note that the term in Soviet time’s censored unkind service for many followers of Islam, as well as scientists, whose name is added to the title of "Mullah", emphasizing the deep spirituality, wisdom, all-round talents. Researchers of their creativity, philosophy, education afraid of their titles and spiritual education. In connection with many names, including Mullah Musa Bayzakuly were unjustly forgotten.

Since gaining independence, Kazakhstan has acquired a new status and new opportunities in the spiritual realm. In 2004 was adopted the state program "Cultural Heritage", which envisages the creation of an integrated system of study of great cultural heritage of the nation, including modern national culture, folklore, traditions and customs; reconstruction of historical, cultural and architectural monuments of special significance for the national history; generalization of centuries-old experience of national literature and writing. According to the portal "Cultural heritage" http://www.madenimura.kz during the years of the program, published 537 titles of books on history, archeology, ethnography and culture of Kazakhstan, sold more than half a million copies. Among them are such series as "Babalar sozi", "Library of World Literature", which includes advanced literary creation in Europe, America, Australia, Africa, Asia, "History of Kazakh literature", "The philosophical heritage of the Kazakh people from ancient times to this day", "World cult urological idea ", "Economic classics ", "world philosophical heritage ".

The first attempt to unite the best examples of works representing a rich philosophical heritage of the Kazakh people, was a series of "philosophical heritage of the Kazakh people from ancient times to the present day." Philosophical views of outstanding sons of the Great Steppe starting from statements Qorgyt-ata and continued in views of Abai and Shkarim, considered the pearl of the world humanistic spiritual culture. Whole galaxy of poets was returned, among which can be safely called and gifted bard Musabek Bayzakuly.

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Molda Musa works, although come to the attention of scientists in the 30 years of the twentieth century. - A long time unnoticed. Valihanov Ch.C.H. (1961) Moreover, there are reasons. The main reason - in the class approach to the evaluation of literature, especially the legacy of the past, during the Soviet era. The researchers, noting the text of a work of art of the word "skin",

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"Mullah", "torus", preferred not to deal with such authors because they believed their propagandists of the ruling class or religion.

Speaking of the concept of "Mullah", we note that this term in Soviet times concelebrated unkind service for many adherents of Islam, as well as scientists, whose names were added to the title "Mullah", emphasizing the deep spirituality, wisdom, all-round talent. Researchers also their creativity, philosophy, education feared their titles and spiritual education. In connection with this many names, including Molda Musa Bayzakuly were almost undeservedly forgotten. Even in this era of a collection of poems Molda Musa many years lay in the publishing house "Zhazushy" Valihanov CH.CH. (1961) and then published in abbreviated form, which is undoubtedly a consequence of the former partisan views.

It is known that has been neglected not only creativity Molda Musa, but also many other poets who found inspiration in the works of the classical eastern literature and writing in the tradition of oriental literature.

A new period of renewed interest in heritage Molda Musa falls on the sixties of the last century. In this regard, particularly noteworthy monographic section 2 volume "History of Kazakh literature" R. Berdybay A. (1995). Corresponding member of the Academy of Sciences of the Kazakh Rahmankulov Berdibay. He estimates the work of the poet: "The poet's literary legacy Analyzing Musabek Bayzakuly, you can see that he understood the interests of the people and in his writings covered the realities of the era. In his works reveals the class antagonisms, the poet calls on society to education and education, the arts, humanism; the educational value of his works is very large. In his fables and poems he seeks advice on a variety of issues of life. At the same time, he became known as a master aitys ... " R. Berdybay A. (1995).

Candidate of Philology Asilhan Ospanuly in his thesis, exploring creativity akyns neighborhoods Karatau stops and the life and work of Musabek Bayzakuly. In these works the place mentioned and some valuable qualities of the poet. The above-mentioned works were an important step in the study of heritage Molda Musa.

In 2012 issued a scientific monograph "Literary Heritage Musabek Bayzakuly" researcher Z.Orazbekova genres creativity Molda Musa considered as: 1) song-dedication; 2) songs, sympathy; 3) lamentations; 4) song-tolga; 5) greeting; 6) aitys (written); 7) aitys improvisations; 8) humorous epigrams; 9) fables; 10) parable; 11) Rubai; 12) ode -madhiya (praise); 13) Poems (epics); 14) the socio-political lyrics; 15) philosophical lyrics; 16) love poems; 17) Natural lyrics

2. Tables & Figures

Mukhtar Auezov focuses on genre features works Musabek Bayzakuly and wrote about his work as follows: "... Molda Musa - comes from ordinary people, enjoys the respect and love of the people and lives mainly due to the poems dedicated to the uneducated and susceptible to flattery rich Musa writes poetry, trying to please the audience, so his writing is based on folk songs, simple and popular language. He does not tend to verbosity and ornate, writes in an accessible form, like zhyr Terme or quatrains ". Next, the scientists wrote about the work of the poet, and it includes the following topics:

1) first of all - the song-petitions;
2) aitys;
3) ode (exaltation) - censure;
4) in the genre of heroic epic - poem "Er Shora".
SCHEME 1.

Subjects Art Molda Musa
(version M.Auezov)

Song-petition

Aitys

Oda, censure

Epic "Er Shora"

Of particular note is a significant contribution to the well-known literary critic, candidate of philological sciences Asilhan Ospanuly in the study and promotion of the poet. His research on the works of such prominent poets of the South Kazakhstan as Madeleine Mile Kulynshak, Nuraly Musabek, Ergobek he cites in his book "Poets neighborhoods Karatau". Molda Musa poet scientist Asilhan Ospanuly considering 4 categories:

- Poems
- Fables
- Aitys
- Poems (See. Diagram 2).

The researcher analyzes the social meaning of a number of works, including should be made and some of the scientist.

Noting some poems Musa Molda on various topics, he assesses his works in the genre of the fable as a significant contribution to the development of Kazakh literature in general: "Speaking of which one of the first poets began to write original works in the genre of fables, perhaps it should be noted not only writer Sabit Donentaev, but, first and foremost, a poet Musabek. In chronological aspect, despite the fact that his fable went only orally and in manuscript form, it should be considered a pioneer in the genre ". 
SCHEME 2.

Sections of works Molda Musa
(version Ospanuly A.)

- Poems
- Fables
- Aitys
- Poems

3. Copyright
Since gaining independence in Kazakhstan was adopted the state program "Cultural Heritage", which envisages the creation of an integrated system of study of national literature and are names of poets was returned, among which can be called name Musabek. The purpose - the study of his work.

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