



# WAYS OF TEACHING CLASSICAL LITERATURE TO STUDENTS ON THE BASIS OF PROBLEM EDUCATION

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## ABSTRACT

*In this article, the history of Sufism, which has a special place in our classical literature, its formation, some important aspects of Sufism such as Kubrovianism, Yassaviism and Naqshbandism, which arose in our country, were given some recommendations for teaching students. An attempt was made to justify the science of Sufism with the help of scientific and theoretical ideas related to learning and teaching on the basis of problem-based educational technology.*

**KEYWORDS:** *mysticism, order, case, Kubrovism, Yassaviism, Naqshbandism, Sufi, Sufi philosophy, idea, problem education, problem situation, problem, analysis, solution*

## INTRODUCTION

Today, it is an important task to provide young people growing up in educational institutions with education based on a new approach. By approaching education from the point of view of new pedagogical thinking, they develop skills such as quality knowledge, efficiency of teaching, increased interest of the learner, and development of universal qualities. From this point of view, it is important to teach the ideas of Sufism, the views of Sufism, which are the cultural heritage of the Turkic peoples, which our ancestors have respected for many years, and to form the ethics of Sufism in the minds of young people. After all, the history of Sufism is an important criterion that serves as the basis for the original spirituality of our people.

Studying the teachings of Sufism and inculcating the essence of Islamic beliefs in one's consciousness elevates the meaning of life and leads to perfection. It has had an active and positive influence on social, political, economic, spiritual, educational and literary life for centuries. For this reason, it is important to study the works related to the history of Sufism, to determine their unique aspects, to study the sources of art in which Sufi ideas are expressed, to understand the essence of the complex interpretations of Sufism, and to enjoy the mystery hidden in the core of our classical works. holds Sufi literature, its sources, easier explanation of complex concepts to students is an even more urgent issue. The article is also important because it focuses on these aspects.

## LITERATURE ANALYSIS AND METHODOLOGY

The author of the book "Sufism", consisting of Part II, N. Komilov, I. Hakkulov, a naveist and mystic scholar, the literary critic G'. As-Salam, mature scholars of our classical literature M. Muhiddinov, Sh. Sirojiddinov, E. Ochilov, Yo. Is'hakov and O. Tashmuhammedova, who conducted scientific research in this field, on the history of Sufism, Sufism and literary studies. Opinions were expressed on the basis of scientific opinions on the subject under analysis, literary excerpts and theoretical

opinions presented in the textbook, relevant places on our subject on Internet sites. The topic was analysed using methods and techniques such as comparative, typological, preparing a scientific paper using several sources.

The role of Sufism in personal history dates back to ancient times. Its development is inseparable from the development of human society. Sufism is a culture of behaviour. It teaches gentleness of tongue and heart, how to remove the hurt of others with gentleness, without resorting to the knife of anger and enmity. The rare morality of Sufism is rich in beautiful qualities" [2; 5].

Thanks to independence, a wide opportunity has been created to study Sufism, to understand its essence, and to integrate it deeply into our way of life. The life and creative activity of our great-grandfathers, scholars of Sufism, who left us a rich spiritual heritage, began to be studied and their works were repeatedly published. The literature of Sufism, the works of its famous representatives, the unique aspects of Sufi culture, and the various ideas and views presented in the works of its creators are studied separately in almost all the higher educational institutions of our country.

In this regard, the requirements are given in-depth knowledge. In his textbook "Sufism", the master mystic and scholar N. Komilov emphasises the following as the four main aspects of the philosophy of Sufism, the most important features of Sufism, its existence in human society since ancient times: Second, to understand God's qualities not only with the mind, but through mukoshafa, kashf-u karomat, hal-sukra; Third, not to be satisfied with the acquisition of all knowledge, but to strive for infinite perfection through the training and purification of the soul; Fourth, the idea of purification through divine love and the attainment of pure God's guidance. [3; 245-251]. The author continues his detailed scholarly commentary on these four characteristics.



Our nation has its own history, rich culture, Islamic values, especially examples of Sufism, which have made a worthy contribution to world education. And they have found expression in fiction. The masters of Sufism used literature to convey their views.

Throughout its history and development, the terms "mysticism" and "Sufism" have been used interchangeably. The following comments have been made on the origin and historical roots of this term: "Mysticism, Sufism is a teaching that leads a person to spiritual and moral perfection in Islam. Scholars have expressed different opinions and assumptions about the core and meaning of the word Sufism. Among them, Ibn Khaldun's opinion is recognised as being close to the truth. In his work *Muqaddimah*, he says that the word "Sufism" must be taken from the word "wool", "skin", because since ancient times, the ascetics who lived in the world used to wear clothes made of wool or skin, and in this way they showed a different way of life from the people of the world who were dressed in luxurious clothes." [5], it is said.

The famous scientist EE Bertels expressed his opinion: "It is impossible to study the literature of the East separately from the teachings of Sufism" [3; 193]. Therefore, while enjoying the creative heritage of one of the classical creators, it is necessary to eliminate the difficulties that arise when analysing the mystical interpretations and some complex verses. In such a case, it is difficult for a reader who is not familiar with Islamic teachings and the basics of Sufism to understand and interpret the verse.

First, it will be useful to provide information about the three major Sufi sects in our country: Yassaviya, Kubroviya and Naqshbandiya. It is necessary to explain in detail why the people of Central Asia have great faith in these three paths and why the above-mentioned creators followed these sects.

In the 12th century, Sufism, the Yassaviya sect, which was widespread in Movarounnahr, died and was founded by Ahmed Yassavi. The foundations of the sect are described in Yassavi's famous work "Hikmat". Although hard work and suffering are part of Sharia law and secularism is promoted in the Yassavi Tariqa, humanity is glorified on a noble level. It emphasises that man is superior to all wealth and the state. The reason for the predominance of depression in it is that it coincided with the period when the Mongol tyranny was most intense and its tragic consequences were severe. "The essence of the Yassaviya order is to prevent the mental disorder that has arisen in society as a result of the oppression of foreigners, and to strengthen the mood of looking to the future with eyes of hope by instilling in them a strong faith in God" [4;16].

A famous sect that appeared in Khorezm at the end of the 12th century. Unlike the Yassavi order, the Kubroviya order rejects secularism. The idea that it is permissible to enjoy the pleasures of this world is put forward in the process of hard work carried out in the death of maturity. In the Kubroviya sect, love for the people and the motherland is extremely strong, and they are encouraged to stand by the people even in difficult times, to

fight for the defence of the motherland and its independence. This order perfects such qualities as honesty, purity, humanity and kindness towards others. It urges people to stay away from all kinds of sensual desires.

One of the next sects to appear in Bukhara in the 14th century was the Naqshbandiya. Khoja Bahauddin wrote works called "Hayatnoma" and "Dalil al-ashiqin" and created his sect. The Naqshbandi sect is widespread in Movarounnahr, Khurasan and Khorezm. The Naqshbandi sect calls on people to be honest and pure, to live by their own labour, to give charity to the needy, to be honest and humble.

His saying "Dil bayor-u dast bakor" ("Let the heart be in God and die, let it be occupied with good works") expresses the vital essence of the Naqshbandi sect. It rejects secularism and promotes hard work, justice and knowledge. "According to this doctrine, our students are called not to trust in fate and be indifferent, but to learn a trade and work hard. It is suggested that every student should open his heart to God, study honestly and try to live by working hard [4; 17]. When given such information, students summarise what they know.

Learn new information. Compare the information learned, noting the differences.

## RESULTS AND DISCUSSIONS

Another way to make the lesson more effective is to use problem situations in the lesson.

The technology of problem-based learning comes in handy here. V. used this method. Marasman, D. Saladkova, T. Kudryavsev, N. Kudryashov, M. Lisakhina, L. Aizerman and others considered the use of problem-based learning in literature teaching "to ensure the deepest possible understanding of a subject and to achieve activation of the educational process" [1;170]. In this respect, the following results can be achieved on the basis of this technology

- To increase the efficiency of literary education by creating a favourable situation;
- To develop creative thinking of students, to increase their activity;
- Forming the ability to freely express one's thoughts orally and in writing;
- To ensure that education takes the form of intensive discussion.

The goal will be achieved when each student knows the criteria of our national spirituality, has his own world, his own opinion and his own conclusion in the discussion process caused by the problem situation.

During the lesson, the use of the problem situation options on the one hand, and the students' understanding of the work or its author on the other hand, encourages them to think. The work of Sufi scholars or a work prepared by the students after the training can be presented as a slide or distributed on paper. If the teacher uses the handout option, it saves time for the students to memorise. We can create a problem situation based



on the information about the three signs given above. This will focus on the different aspect of their Tariqat path, the similarities in their works, and the common and different aspects of the person who joined the Tariqat. An unbiased assessment of the problem is given. The causes of the problem are studied. Every piece of information is considered.

**Mammoly situation option.** In the Yassavi sect , hard work and suffering are part of Sharia law and secularism is promoted

**Problem:** Why? Hard work and secularism are promoted in Yassavi sect.

Students will answer the given problem based on the above information as best they know. In this, their knowledge of Sufism literature is also valuable. The answers given by the students may be as follows:

**Answer 1:** Ahmad Yassawi prays to God Almighty until the end of his life, but does not fully understand the Creator. He uses this method to secretly promote his sect.

**Answer 2:** In Yassawiya, one leaves the world to reach the goal through hard work, to go through all the four stages of Sufism in turn, and finally to reach the stage of truth.

**Answer 3:** He left the world because it coincided with the period when the Mongols' tyranny intensified and its tragic consequences became stronger.

**Variant of the problem situation.** The Kubroviya sect rejects secularism. The idea of the permissibility of enjoying the pleasures of this world is put forward in the process of hard work carried out in the death of maturity .

**Problem:** Why? In Kubroviya, the idea of permissibility of enjoying the pleasures of this world is put forward in the process of hard work, which is carried out at the age of perfection.

The answers given may be:

**Answer 1:** By rejecting secularism, the Kubrovian sect glorifies the process of hard work, because it believes that through work one can achieve one's purpose.

**Answer 2: In the Kubroviya order ,** the love for the people and the Motherland is extremely strong, such as being together with the masses in any difficult times , defending the Motherland and calling for the fight for its independence. because there are properties.

**Answer 3:** This order rejects secularism because it encourages people to develop such qualities as honesty, purity, humanity, and kindness to others. For encouraging people to be among people.

## CONCLUSION

In the same way it is possible to study the works of other artists, analyse their artistic works and find answers to the questions. Problematic in class activities A whole group of students using

the situational method it is possible to master the work, to create a basis for a thorough study of the life of the mystic creator, literary heritage. Organising lessons with the help of this technology increases the interest of pupils and students in the lesson and helps them to retain important information in their memory. At the same time it helps to develop the ability of students to think logically and to express their opinion on a certain subject.

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