



SUFISM AND THE PEDAGOGICAL TEACHINGS OF SULAYMAN BAKYRGANI

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ABSTRACT

This article explores the intersection of modern pedagogy with diverse fields such as philosophy, psychology, and cultural studies. It highlights the significance of religious and spiritual traditions in shaping moral education. The focus extends to Sufism, a mystical worldview within Islam, emphasizing spiritual contemplation and connection with the divine. The paper delves into the teachings of prominent Sufi thinkers, including Najmiddin Kubro and Sulayman BakyrGANI, who emphasize the role of intelligence, knowledge acquisition, and the pursuit of truth in the path to perfection.

KEY WORDS: *Spiritual Education, Sufism, Moral Purification, Existential Forms, Psycho-emotional State, Technocratic Age, Moral Values, Sufi Narratives, Parables, Wisdom, Intuition*

In the course of the development of modern pedagogy, it is also relevant to use the experience of related fields of science, such as philosophy, psychology, cultural studies and other humanitarian sciences. It is also important to emphasize the influence of religious and spiritual traditions, which are not directly related to pedagogy, but reflect the system of moral education and upbringing, which in their own way form the basis of pedagogical thought. European and Eastern cultures have a unique approach to the process of education and upbringing. If we dwell on the idea of the importance of education in the context of the involvement of religious traditions, a look at the pedagogical process in this case shows that special attention should be paid to spiritual potential. Therefore, the methods of education and upbringing in Sufism, in our opinion, are of great interest to many people, because they have their own pedagogical foundations. Sufism is a special mysterious religious and philosophical worldview that developed within the framework of Islam for 12 centuries, spread in the East, especially in Central Asia, and partially penetrated the West. Its representatives believe that it is possible to achieve spiritual contemplation of the individual, or to connect the individual with the divine world through a psychological experience. This result is achieved through a strong inner experience or divine love, which leads "along the path that leads to God with love in the heart". Explaining this situation on the example of the famous Italian artist Raphael, the famous Russian writer Merezhkovsky says about the inspiration of painting: "... When you draw, you don't need to think. Then there is a perfect harmony between feelings and thinking, between love and knowledge [1]".

The goal of life, defined by the Sufis, is spiritual-intuitive direct knowledge of the divine world. The development of Sufism pedagogy is based on the idea of moral purification and improvement of a person. This idea is manifested in the form of a high moral idea and the theory of moral virtues.

Issues of honesty, responsibility and other similar moral values were raised in pedagogical anthropology as a humanistic direction. The educational value of existential forms of human existence - crisis, encounter, trust, etc. were considered. Education created a pedagogical environment filled with a certain mental attitude. The most important existential form for education is the personal crisis that occurs when the usual way of life is disturbed. But as a result, life prospects are being renewed. However, today the science of pedagogy is facing contradictions and problems in teaching and educating the young generation. As noted in our research, the psycho-emotional state of a person in the technocratic age is experiencing a crisis, which gives ample opportunity to think about the problem in the modern pedagogical process of personality education. From birth, every child is forced to accept the rules of morality that the environment has set for him.

One of the methods of imparting knowledge is through Sufi narratives and parables, which contain the wisdom of ages, teach how to find solutions to problems, and develop thinking, intuition, and imagination. In the history of Sufism, some educational parables inspire us, others make us laugh, and others make us think seriously.



Morality is called the moral qualities and habits that lead people to be defined as good or bad, as well as all voluntary actions revealed by their influence. Therefore, Najmiddin Kubro said, "I traveled the world, gained experience, faced difficulties, talked with people, touched the edge of great things, tasted the bitterness of living, became familiar with books, stood in the service of scientists, wasted my life in search of the world, I fell in love with miracles. I saw that there is nothing more fleeting than life and the world, closer than death and the hereafter, more distant than a dream, and more beautiful than peace of mind [2]".

The purpose of Sufism is to be cleansed of bad qualities and beautified with good habits. From this point of view, Sufi people have connected good morality and Sufism with each other in different ways. Sufism is about adopting every good habit and getting rid of every bad habit. According to I.A. Choriev, "... pedagogy in the subject of education is historically and logically connected with the teachings of Sufism, the formation of a perfect person is the spiritual and spiritual experiences introduced in Sufism, the theoretical basis of all religions, including Islam, which focuses on the person first of all, makes the person himself, inspires to know and observe the divine essence [3]".

When the terms of Sufism are studied, the concepts expressed as "maqam" in particular include moral principles such as patience, gratitude, consent, and trust. For this reason, Najmiddin Kubro says: "My dear friend, open your eyes and look! Come on, what can you see and how do you see it? If you say you don't see anything, you are wrong. In fact, you see it right there. But the darkness of your body and physical existence keeps it away from your insight and gaze, and therefore you cannot find or see anything.

Bakrygani is a typical representative of the advanced ideas of Middle Eastern thinkers. He believes that a person acquires all sciences and arts with the help of his intelligence, understands the world around him. It is said that intelligence is given to man to distinguish good from evil, to do good and to fight against evil.

Sulayman Bakrygani glorifies human intelligence, shows that the path to perfection consists of a person's desire for knowledge, tireless creative work, and the search for truth. But it will be necessary to educate the human intelligence, to mature based on the experience of the predecessors and one's own. The thinker was very aware of the difficulties and sometimes insurmountable obstacles encountered on the way to gaining knowledge and understanding scientific truths.

Sulayman Bakrygani's main and well-known work "The Book of the End Times" is devoted to the issues of morality, purity, harmony of the human heart with beauty. According to him, eternal beauty is God. God is a pure absolute being. God created the world into four parts (fire, water, earth, air). He then created plants, insects, animals, and humans with four limbs (legs, arms, head, and body) that govern them. According to Sulayman Bakrygani, not every person can recognize the beauty of God. Because there is an invisible "veil" between the common man and God. A person who wants to remove this "veil" and who wants to get to know God and have deep faith in him must first follow the path of Sufism and go through its main stages (the path of Sharia, Tariqat, Marifat and Haqiqat). As a result, the "inner eye" is opened and the spiritually purified person gets closer to God. God can be known not by reason, but by love. Love is a great feeling. "Why Love God?" The question is answered in verse 61 of the Holy Qur'an. The beauty of God is in His mercy, forgiveness and infinite goodness to His servants. His goodness lies in his love for creatures. Only a generous, patient and knowledgeable person can approach God. God is between man and his heart. One day people will gather under his rule. The laws of nature and humanity are interrelated. Man can know God only by knowing himself. Only a person who is free from pride, greed, jealousy, avarice and strife will have complete spiritual and moral freedom. Sulayman Bakrygani writes about this:

"Сани дардинг манго дармондин ортук,
Санга кул бўлғоним султондин ортук [5]".

It can be known from this verse, which uses the art of mutanosib, that the love of God is better than health for a servant. According to the content of the next verse, it is not happiness to be a slave to Allah, the ruler of the world.

Санинг ёдингни айсам чўл ичинда,
Бўлур ул чўл бўстондин ортик.

The purpose of saying "Your memory" is zikr. The zakir, that is, the one who remembers God, reaches such a status that he finds pleasure only in the remembrance. In general, all possibilities of perfection are manifested in a person through the medium of beautiful morality. Because the main essence of Islam consists of good morals.

Sulayman Bakrygani's morals say that he refers to a character that leads to happiness. His teaching is known because of the simplicity of his writings and the fact that anyone can understand them. The purpose of putting an animal rhyme in the poem is that if a person is deprived of good morals, does not understand knowledge, does not find love for God and humanity, does not understand the purpose of life, then what is the difference between him and an animal, the meaning of human life is to unite his intellect with his heart he wants to say or n-ot.



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