



THE IMPORTANCE OF THE NASAFIYS' HERITAGE IN THE EDUCATION PROCESS

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ABSTRACT

Today's significance of the heritage created by the Nasafiys, to study the human being complexly, the importance of the matter of perfect person in the process of instruction –education, research the Nasafiys' heritage, the effect of our ancestors' heritage on the morality of our youth.

KEY WORDS: *perfect man, Sufism, Aziziddin Nasafiy, Abu Khars an-Nasafiy, to realize selfness, instruction – education.*

INTRODUCTION

In every time and in every society scholars and scientists, wise men and thinkers had invaluable place. The countries and nations were reasonably proud of their dear and great children of such kind. They felt satisfaction and pleasure of having such kind of children. We can say coming from this real truth that in our blessed by God country – Uzbekistan many great scholars and thinkers who were world – wide known with their scientific- educational, instructional, philosophical heritage grew up and activated effectively. Creators from Nasaf were not aside from the time traditions either. They were very skilled in creating works in the Persian and Arabian languages. It is noted in the resources in the oasis of Kashkadarya and in the city of Nasaf about 300 outstanding scholars, architects, narrators, interpreters, scientists of history and fiqh. The chronics by Arabian, Chinese and Greek travelers enlighten a little the history of the oasis. In the works by ibn Khavkal, Istakhriy, Yoqut, Mukaddasiy, Somoniy there given interesting information about it. [11-12]

The role of invaluable heritage created by our ancestors and our religion of Islam is great in educating our growing up younger generation as perfect men. In the main subject of the works by one of the representative of the people of Sufism Aziziddin Nasafiy stands the problem of perfect man, the stages of reaching perfectness. Revealing the importance of the scholar's opinions in the theory of teaching and educating, analyzing his works pedagogically serves in the great job of educating our youth with history. [9]

MATERIALS AND METHODS

In the IXth century schools of hadis and fiqh sciences came into existence. The names of tens of authors as Ahmad ibn Muhammad at-Tadyoniy, hammad ibn Shokir an-Nasafiy, Abul Muyin an-Nasafiy who lived in the Xth century are known. That's why the name of "Nasafiy" was quite famous not only in Movarounnahr but also all over the East in the X-XIIth centuries. During this period the science of aqid that was the base of fiqh, hadis, interpretation and the Islamic religion. In the XVth century Nasafiy scholars began creating works about the leader representatives of the Islamic religion and other social spheres in the Turkish language. During the reign of Amir Temur and the temurids science, culture and art highly developed in Nasaf. In the work "Kitab al-Ansob" by Abu Sa'd Abul Karim as – Samoniy there noted names of about 180 poets and scholars from Nasaf who lived in the VIII – XIIth centuries. In short, in this ancient city a lot of smart people of their sphere grew up. [10]

Scientists and scholars growing up in Nasaf served much to populate religious and secular knowledge, especially knanafiy sect and moturidia instruction in our lands, and left a large scientific heritage. As our first President I. A. Karimov emphasized, "Everybody knows the names of more than tens of scholars who came from the city of Nasaf and earned fame with the pen-name "Nasafiy". A lot of saints, scientists and scholars, who enriched the world of Islam with their invaluable scientific heritage and increased our country's fame, are proud of not only the people of Kashkadaria but also all the Uzbeks."



There is no any created perfect work about nasafian scholars, their life, activity and the process of their education. [2]

Even in the IX – Xth centuries in Nasaf samples of written works began coming into existence. Abu al-Muti an-Nasafiy who lived about in the end of IXth and the beginning of the Xth creates artistic work in the sense of moral – advice. The poet from Nasaf Shahobiddin Nasafiy (Shahobiy) who lived in the Xth century takes place in the list of outstanding poets of the Saljuki's reign. [5]

The information given in the work “Matla’ an-nujum va majma’ al-ulum” by Najmiddin Adu Khifs bin Muhammad Ahmad an-Nasafiy (XI-XII) has taken place in the collection which was taught regularly in Moslem theological schools in Central Asia in the XV-XIXth centuries and made a great importance in studying the education system of those schools of the Middle Ages. [7]

The most valuable point of the work created by an-Nasafiy is that, he gives wider information about the teaching methods used at his time, develops them during the period of his teaching activity and uses in his practice. The pointed methods in the work by an-Nasafiy consists of the followings: the method of orthography, the method of recitation (mention), the knowledge of debate, the knowledge of talks (negotiations) or majlis at-takriz, tadrīs, the knowledge of interpretation. Mudarris during his lessons uses orthography, i.e. the method of having the text to be written. To use this method he mainly refers to texts belonging to the hadis sciences and literature. And he uses the knowledge of interpretation, generally, to interpret vague expressions in the Holy Koran, i.e. to recite them. An-Nasafiy organized meetings in the mosques of the cities and guzars using the methods of lecture and talks.

Aziziddin ibn Muhammad an – Nasafiy – a poet, a great representative of Sufism philosophy. He is one of the kubravian poets who interconnected the doctrine of Sheikh Najmiddin kubro and the tarikat (religious order or way) of Muyiddin ibn Arabiy. At first he studied in madrasahs (Moslem theological schools) in Nasaf, then in Bukhara. Mainly, he studied philosophy and Divine Wisdom, had a skill and knowledge in medicine. The scholar created works in the Persian language. The work “Perfect man” is also considered the collection of Aziziddin Nasafiy's articles. Besides, his books “Zubdat – ul haqoyiq” (Haqiqatlar qaymog'i – The essence of truths), “Usul va furu” (Roots and branches), “Mabda va ma'od” (The

original space and to go back to it), “Miftoq ul-asror” (The key to secrets), “Nafsi insoniy” (Human passion), “Vahdali vujud” and others were printed in overseas countries. The doctrine of world and human unity consists of the essence of Aziziddin Nasafiy's works. [4]

Aziziddin Nasafiy writes giving characteristic to perfect man: “Do know, a man who is perfect in religion and morality and reality is called Perfect and if you don't understand this expression, let me tell in other words: do know Perfect Man is such a kind of person, he has developed the following four in his self: a good utterance, a good deed or character, a good morality and a good education.”

Including this, studying separately the pedagogical heritage of Aziziddin Nasafiy contributes and opens a new path in the human complex research about interrelation of the history of pedagogy and Sufism doctrine.

“Oh, eremite, there are many people who are not decorated with moral merits, and who are unconscious of their selfness, and they are not perfect yet. There are the ones who are decorated with beautiful merits, who are unconscious of their selfness. And they are not perfect either. However, gaining human perfectness happens through having had perfect morality and realizing selfness.” The scholar emphasizes by this opinion of his that not only moral merits fix the perfectness of a man, he can reach the perfectness only when he realizes his selfness.

“Oh, eremite, all the features of a tree is in its seeds, and until these features are seen, all the occasions are taken care and looked after by the gardener. An as the same, pleasure, a good character, knowledge, to realize mysteries and ray occurrence exist in the fate of a man.” All the good merits and deeds, knowledge and talent are hidden in human. And they emerge in the surface in the process of instruction and education.

EXPERIMENTAL WORKS

The study of Nasafiy's heritage has a great importance in the process of instruction and education, in the development of Pedagogy. We led an experiment with the students of the Pedagogy faculty of Karshi state university to study how well our youth know the works by our scholars, their interest in the literary heritage created by them, and to study how much the works are used in the education process. In the experiment the students were given questionnaire with five questions. (Table 1)

No	Questions
1	What do you know about the development of instruction-education in ancient Nasaf?
2	What thinkers of ancient Nasaf do you know?
3	Have you read the works by ancient nasafiys?
4	What do you use to enroot our national values in the education-instruction process?
5	What do you think about “educate through history” in the education process?

Table 1. Questions of questionnaire



Our goal of making up such kind of questions was to find out the significance of Nasafiy scholars' heritage in Pedagogy, to study how much pedagogical views in the works created by them are important for the youth. Totally 170 students participated as respondents. 83 of them separated to the experiment group and 87 of them to the control group. In the first step in the answers given by the respondents, 10, i.e. 12% from the 83 students from the experiment group, 11 (12.5%) students from the control group pointed that they had knowledge about the education-instruction process in the ancient Nasaf, 22 (26,5%) students from the experiment group and 25 (28%) students from the control group showed that they knew about the Nasafiy scholars, 9 (105%) students from the experiment group, 8 (9%) students from the control group pointed that they had read the works by the Nasafiy scholars. The 4-5 questionnaires were mainly directed for students to enlighten their worldview, and they expressed their opinions about in what of the education process our national value is seen and what they think about educating with history.

To the question "What do you use to enroot our national values in the education-instruction process?" many respondents have said that they use folklore samples, national games, traditions, customs and some of them have expressed their views about using ancestors' heritage, our rich spiritual heritage in the education process, implementation of various methods expressing our national values, organizing visits to historical cultural monuments and museums and this way to educate children.

To the question "What do you think about "educate through history" in the education process?" the students expressed in their answers their opinions about delivering the ancestors' heritage to younger generation, the idea of no future without history, realizing selfness begins from knowing history, educating youth through comparing the past and the future, implementation of well known methods from the past. 12 students answered that they had had difficulty to answer the 4th question and 4 students didn't respond the 5th question.

After the first step had finished the students participating in the experiment were given information about education-instruction process in Nasaf, works, manuals and recommendations containing the information about the nasafian scholars and their works, and were asked about their interests in the Nasafiy's heritage.

A month later they were given the questionnaire of the second step. During this period the students of the group were given works, manuals and recommendations containing the information about the nasafian scholars and information about the above-mentioned questions.

Making a difference from the first step, in the second step 62 (75%) students from the 83 of the

experiment group, 27 (31%) from 87 students of the control group, to the 2nd question 71 (85%) students from the experiment group, 29 (33%) students from control group, to the 3rd question 33 (40%) students from the experiment group, 12 (14%) students from the control group, to the 4th question 80 (96%) students from the experiment group, 81 (93%) students from the control group, to the 5th question 81 (98%) students from the experiment group, 84 (96%) students from the control group gave full answers about the education process in ancient Nasaf. Comparing the results of the experiment we can see that the knowledge of the participants about the education – instruction process in ancient Nasaf is higher to 63% in the second step than in the first one, 58,5% higher on the knowledge about the nasafian scholars, 29,5% higher on the data about the students' reading the works by the scholars of Nasaf.

CONCLUSION

We can see from the results of the experiment our students have very little knowledge about the education-instruction process in ancient Nasaf, if they get knowledge on this subject they will form broad circle of understanding, they are highly interested in the theme.

If the information on the Nasafiy heritage is enrooted in the subject of History of Pedagogy, the role of the Nasafiy creative activity in the education process of ancient Nasaf, its contribution to the development of education would be delivered to the students. And it would serve to increase the knowledge of the students about valuable significance of the Nasafiy heritage in the historical steps of the education development and about the implementation of them as textbooks in the education process. It remains as a current demand to study the Nasafiy heritage, to deliver it today's students as an understandable form, to educate the youth with the history. Especially, while the visit of our President Sh. M. Mirziyayev to Kashkadaria he said: "We'll organize an international conference about Nasafiy scholars. The Nasafiy served to keep our religion pure." It is the most important duty of not only the people of Kashkadaria or Uzbekistan but also all the people of Islam to study the heritage of the Nasafiy.

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