



THE MANIFESTATION OF THE PURSUIT OF KNOWLEDGE AND THE TEACHING OF MATHEMATICS IN THE VIEWS OF SULEIMAN BOKIRGONIY

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It is important to analyze the works of our thinker ancestors, to study the pedagogical value of their life, creativity and heritage. In the past, we have witnessed that our great scholars have taught a high level of spirituality, morality, expressed their views on the Motherland, the future of the people, a prosperous life, honest work, scientific progress, rational attitude to human labor and the environment. The views of various ideological currents on the above-mentioned issues still serve as a source of spiritual education for students and young people today. Such geniuses as al-Khorazmi, al-Beruni, Imam Bukhari, Ahmad Yassavi, Suleiman Baqirgani, Alisher Navoi can be included in such eternal scholars. It is clear from the research that they have made an invaluable contribution to the science of pedagogy today with their spiritual and moral views. In order to convey the moral and educational views of great geniuses to the minds of today's youth, it is necessary to thoroughly study the stages of development of spirituality and enlightenment, the meaningful life experiences of the founders and members of various sects and their legacy. This will require special attention to one important aspect of the issue. That is, the events of socio-historical, political and cultural life had the character of their time. It is not expedient to impose on them the realities of the XXI century, the requirements of development, and to try to copy them and apply them to today's life. An approach to the study of their chronological order from the point of view of the historical principle serves to make pedagogical research objective and effective.

Sufism is also based on the doctrine of man's ascension on the basis of knowledge and enlightenment. According to mystical teachings, the main goal of man is love and purity. The love of the

universe, of being, is interpreted as the love of God. Such love, on the other hand, requires a person to be free only from the needs of a high level of purity and lust.

This situation is one of the spiritual roots that shaped the worldview of Suleiman Bokirgonyi. Because one of its important and exemplary features is the ability to be critical of oneself, intolerance. According to Suleiman Bokirgonyi, deceit and concealment of sins is treason. With these thoughts, Suleiman Bokirgonyi promotes honesty, integrity, self-assertion. This is a call to refrain from sinning, committing illegal acts, and gaining the hatred of members of society. Suleiman Bokirgonyi says that enlightenment is to know Allah, to see Allah. He explains the supreme love as the love of Allah. He sees the path of the sect as the path of educating the perfect man, the path to paradise. According to mystical teachings, the main goal of man is love and purity. The love of the universe, of being, is interpreted as the love of Allah. Such love, on the other hand, requires man to be free only from the needs of a high level of purity and lust. This situation is one of the spiritual roots that shaped the worldview of Suleiman Bokirgonyi. Because one of its important and exemplary features is the ability to be critical of oneself, intolerance. According to Suleiman Bokirgonyi, deceit, concealment of sins, is treason. With these thoughts, Suleiman Bokirgonyi promotes honesty, integrity, self-assertion. It is well known that mysticism is a doctrine that teaches purity and perfection of the Spirit. Many thoughts in mysticism are about lust and morality, Spirit and Love. Bokirgonyi's pedagogical and moral views on divine love are vividly reflected in the following lines:



Менинг жоним сенинг ишқинг билодур,
Таним ожиз, вале жоним ўлодур.
Бу ишқ гар бўлмаса мен неткай эрдим,
Қамут оҳим меним ишқим қилодур...[1]

Meaning in English

My soul is in love with you,
My body is weak, my soul is dying.
What would I do if it weren't for love,
My love sighs ...

The content of the poems of Suleiman Bokirgoniy consists of the interpretation of the ideas of divine love, teachings and mysticism:

Ошиқ бўлуб, дарёсига чўмсам, ботсам,
Мосуваллоҳ пардасини кечиб ўтсам,
Ўздин кечиб муҳаббатда сизиб оқсам,
Софий бўлуб, ҳазрат тобо борғим келур.[2]

Meaning in English:

If I fall in love and dive into the river,
When I cross the curtain of Mosul,
When I fall in love with you,
As a Sufi, I want to go to Hazrat Taba. [2]

His wisdom reflected some aspects of the life and work of the prophets and famous sheikhs. Especially noteworthy are the verses of the poet in the tariff of his teacher Ahmad Yassavi:

Субҳон Изимни вирди шайхим Аҳмад
Яссавий,
Арслон бобом еткурди шайхим Аҳмад
Яссавий.

Meaning in English:

My Sheikh Ahmad Yassavi gave me Subhan's wish,
My grandfather Arslan Sheikh led to me to Ahmad
Yassavi,.

According to Suleiman Bokirgoniy, man should not care about the world, he should be able to save himself from its swamp, so that he can achieve his true goal. The names of many other great representatives, such as Charkhi, Hoja Ahror Wali, U wais Qarani, Ibrahim Adham, Shibli, Sarri Saqati, Maruf Karhi, Junayd Baghdadi, Boyazid Bistomi, Yusuf Hamadoni and his disciples Ahmad Yassavi, Abdulkhaliq Gijduvani, Khoja Ali Romitani, Shamsiddin Porq, Athanuddin Kuld, Bahovuddin Muhammad and their services in history are now well known to almost all readers of the book. After all, each of them in his time carried out propaganda work on the development of personal spirituality. They set an example to the masses with their way of life. In particular, in the teachings of Abu Hamid al-Ghazali,

the ideas of peaceful coexistence with members of society, interpersonal respect and courtesy are paramount. When he speaks of someone who has entered the path of the sect, he shows that he has to go a long and arduous way in order to attain good Islamic morality and reach the truth. This path he will take to the stages of sharia, sect, enlightenment and truth. The tax must be on each of them in order to reach the Truth. He who has attained the fourth, that is, the last stage of truth, attains the Truth. He who reaches the truth will be honored. In fact, the concept of stages is not just a simple and woolly imagination of a Sufi. Even the best philosopher, Islamic scholar, or orientalist of our time may not be able to interpret them fully and perfectly.

Thus, in the modern world, where the theoretical foundations of the idea of national independence have become the source of our people's worldview, life and creativity, it is necessary to apply the teachings of Suleiman Bokirgoniy to study the historical and traditional ways of forming a multifaceted and complex personality. After all, in a world where the spirituality of the individual is changing rapidly, we need to understand and preserve ourselves, to feel who we are, what a great ancestral heritage, thousands of years of history, unique spiritual roots, to preserve this wealth should serve to pass on to future generations.

Secondly, during the dictatorial regime, it was not possible to fully and extensively study the historical and enlightenment heritage of our people, to use the heritage of the great religious and mystical representatives of spiritual education. Therefore, the need for a scientific and theoretical study of the philosophical views of Suleiman Bokirgoniy to enrich the human psyche and the spiritual world is of great importance.

The aspects of the philosophical heritage of Suleiman Bokirgoniy in terms of spiritual education, their role and significance in the stages of spiritual and enlightenment development have not yet been specifically studied. However, the teachings of Suleiman Bokirgoniy play an important role in educating the ideology of our independent people, in general, the ideological and political consciousness of our youth.

Our scholars, who have studied the basics of spiritual education on a large fundamental level, emphasize the role of the individual as a stage in the development of spirituality or as a path to enlightenment, striving for knowledge, teaching obedience (i.e. contentment), and showing kindness [3]. The views of Suleiman Bokirgoniy correspond to the upbringing of the pursuit of knowledge and the teaching of mathematics. It is obvious that the main task of poets and scientists is to accumulate knowledge and pass it on to young people. This is



due to the fact that in the X-XII centuries the directions of social education in Movarounnahr were determined by the social, spiritual, political way of life. Suleiman Bokirgoniy's philosophical views, valuable ideas on spiritual education were formed under the influence of such a socio-political, spiritual environment.

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