

## **PEDAGOGICAL HERITAGE AND DIDACTIC IDEAS OF SULEIMAN BAKYRGANI, NAJMIDDIN KUBRO AND PAHLAVON MAHMUD**

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**Abstract:** The article analyzes the systems of pedagogical and didactic ideas in the pedagogical views of Suleiman Bakyrangani, Najmiddin Kubro and Pahlavon Mahmud, including the issues of the individual and his upbringing as well as the goals and means of it. In this article, it is stated that the expression of the same idea in different ways by Suleiman Bakyrangani through using various parables and illustrations in order to penetrate deep into the mind of the reader are the elements that determine the development of the thinker's mystical views. Significantly, the meditations on human maturity and spiritual maturity are put forward in all his writings. In addition, the article highlights that Najmiddin Kubro, like most sufi sheikhs, wrote rubais, and his rubais assist us to get acquainted with the views, inner world and experiences of the sheikh more closely, indeed, artistic creation more clearly reflects the heart and soul of a man. The issue of nafs (self) in the upbringing of young generation, especially the issues as the existence of those who control their nafs and express pleasure at the discovery of the mystery of divine enlightenment as well as those that convey dervish experiences and sufi sentiments, and in general, those that reflect the views of the perfect man are revealed in the article.

**Key words:** wisdom, tariqa of Yassavi, education and upbringing, religious and world sciences, disciple, learning, teacher and student traditions, evil, goodness, rubais, divine enlightenment, dervish experiences.

### **INTRODUCTION**

It is known from history that mysticism called man to science and enlightenment, education, self-conscience, and through these to recognize the Almighty, that is, to gnosis. It has also played an important role in improving the relationship between human and society at all times. Significantly, the mature murshids of his time played a distinctive role in the development of this concept. In addition to theoretically teaching as a murshid (religious teacher), they set an example to their murids (disciples) with their lives and lifestyles. The moral teachings of mysticism in its time performed two functions. Firstly, it is the achievement of human perfection through the moral purification of moral self-improvement. Secondly, it is the manifestation of the inner moral life, which is clearly reflected in relations with people around. Indeed, Sufi altruism has an important social and moral significance of selflessly serving others, even to the detriment of their own interests. The peculiar hedonism of sufism finds its vivid expression primarily in the pleasure, joy, and enjoyment obtained as a result of spiritual and moral qualities. Sufi hedonism differs from traditional hedonism: in that the driving force, motive, and goal of human action is to receive, enjoy, and delight. The phenomenon of hedonism in mysticism is different: in this, pleasure cannot be intentionally calculated. Sufism sees happiness and pleasure in the voluntarily implementation of devotion, even when it is to the detriment of himself as well as benefit of others.

In-depth study of the rich pedagogical heritage of Suleiman Bakyrangani, Najmiddin Kubro and Pahlavon Mahmud shows that they were well-known theorists and practitioners of medieval oriental pedagogy and didactics, who created their inseparable creative work. Because this doctrine reflected in itself a system of pedagogical and didactic ideas, including the problems of the individual and his upbringing, the goals and means of upbringing. Representatives of mysticism put mystical moral education first in the system of upbringing, which comes with other types of education, such as labor, physical, humanitarian, and so on. They developed a whole complex of sufi ethics for the education of any moral quality.

As an important contribution to the didactics of mysticism, it is necessary to define the topic, taking into account the sequence, content and means of teaching. The prototypes of many principles of modern didactics (clarity, systematicity, educational readiness, availability, etc.) were found in the pedagogical system of mysticism. It should be noted that the contribution of sufism to the development of pedagogy and didactics is enormous. In assessing the general development of pedagogical and didactic thought during this period, it should be noted that in the general context of Muslim medieval pedagogy and didactics, mysticism was formed in its own pedagogical and didactic views and reached a high level of intellectual worldview.

### **MATERIALS AND METHODS**

Sufi pedagogy is a product of the ancient multifaceted Sufi doctrine, which has evolved in various forms depending on the circumstances over its 1400-year history. Sufis turned their teachings into a means of human development, which in itself is proof of the educational mission of sufism. Sufi pedagogy is based on love, emphasizing that the realization of human potential is primarily related to his inner world, self-development and self-improvement. In other words, the evolution of Sufism takes place within him, as well as in his relations with society. Suleiman Bakyrangani emphasizes that these efforts are an evolutionary feature of human actions that always

justify themselves, regardless of whether they are carried out by groups or individuals. The genius thinker and poet Suleiman Bakyrangani played a special role in the development of sufi pedagogical thought. In the teaching system, he used explanations, intellectual exercises, meditation, activity and inaction. One of the characteristics of his true Sufism is that he remains almost any person the opportunity to achieve some success in realizing his destiny. Taking into account that the divinity in this life is known only through individual experience, sufi suggests that intuitive thinking should take precedence over logical thinking. Suleiman Bakyrangani explains that the mind is always important, but it must do its job. For example, logic takes the patient to the doctor, but then he becomes completely dependent on him.

According to the book ``Lamahot'', Hazrat Hakim Ota said three thousand wisdoms in the science of Shari'ah, three thousand wisdoms in the tariqa, and three thousand wisdoms in the ultimate truth. According to the book ``Rashahot'', these proverbs were popular with the series ``Favoidi anfos''. One of his famous philosophical sayings was:

"Har kim ko'rsang - Xizr bil, Har tun ko'rsang - qadr bil"

That is: Respect everyone, know them as Hizr, and consider every day and night as a night of Qadr. With these proverbs, Hazrat Hakim Ota urges people to be kind to each other, not to waste their each passing day and spend it in service to the people[1].

Suleiman Bakyrangani uses the same parables and illustrations to express the same idea in different ways in order to penetrate deep into the mind of the reader. The scholar believes that the thought can enter the conditioned (closed) consciousness only if it manages to break through the veil of conditioning. For this reason, Suleiman Bakyrangani uses basic elements that are common to each person and do not end with different manifestations of a given situation. This is the element that determines the development of mystical views of Suleiman Bakyrangani. The most important and constant of these is love. It is a spiritual-moral factor that brings man and all humanity to the end. However, love is closely related to the concept that each of these factors reinforces each other. The power of the fire of knowledge requires a great deal of labor, hard work, and high morals to continue unprepared. But the path to perfection cannot be walked alone. Therefore, it is emphasized that the disciple should strive for heights under the guidance of a wise leader from the very beginning.

## RESULT AND DISCUSSION

In the works of Suleiman Bakyrangani, ideas about human perfection and spiritual maturity are put forward. The ultimate destination of knowledge and enlightenment is the truth, and one who attains it through education is a perfect person who has achieved moral purity and spiritual maturity. According to his view, knowledge is a tool that leads youth to humanity, generosity, compassion and love. When the scholar speaks about morality, he considers the manners of the Shari'ah, the manners of the tariqa, the manners of direct knowledge (ma'rifah), and the manners of ultimate truth (haqiqah) to be inextricably related with the aim of upbringing good manners in a person. After all, everyone should apply in his life the wisdom of the Sufi, which calls for good human qualities, such as "Do not be rude, do not disobey". It is especially noteworthy at a time when our society now pays special attention to the work of upbringing. Suleiman Bakyrangani's meditations on humanism, perfection, diligence and patience, honesty, piety, faith in the human mind, man's spiritual strength and ability, spiritual purity, and his advanced pedagogical ideas of "knowing the Shari'a science" and then "following the path of tariqa with knowledge" in order to become "perfect" and "enlightened", put forward in his writings have not yet lost their value. Suleiman Bakyrangani writes about this:

Ma'rifat daryosinda g'ovvos bo'lib,  
Muhabbat gavharlarini olg'um kelur.  
Tariqat maydonida parvoz qilib,  
Ul tubo daraxtiga qo'ng'im kelur.

Meaning in English language:

Like a diver on the river of enlightenment,  
I want to get the pearls of love.  
By flying in the field of worship,  
I want to land the tubo tree.

In all his wisdom, Suleiman Bakyrangani emphasizes the harmony of education and upbringing based on the rules of the Yassavia's sect, and repeats the need to equally study the sciences of religion and the world again and again. He interpreted and deepened all the qualities necessary for the upbringing of young people in a simple, fluent way. In his work, he notes the need for in-depth training of young people in the rules of Sharia and sects in the educational process. He encouraged the younger generation not to succumb to fleeting desires and to enslave their ego, and urged them to become knowledgeable[3]. It would not be a mistake to say that the same pedagogical idea was put forward in the above verses.

According to Suleiman Bakyrangani's view, the connection between education and upbringing is that, in addition to learning, the disciple masters himself from his teacher as an example. In this case, the morality and politeness of the teacher will inevitably affect the maturity of the disciple. Therefore, one of the most important noble qualities in the traditions of teacher and student is to be forgiving. This quality is found in generous people who are able to

withstand someone's hostile situation. At the same time, if the teacher is not generous and forgiving in the upbringing of the disciple, the disciples will have difficulties in learning and being educated[4].

Young people often make mistakes and feel the need for their mistakes to be forgiven. The teacher must take this into account in the process of upbringing. One of the consistent messages of the holy Quran is: "The good deed and the evil deed are not alike. Repel the evil deed with one, which is better." Many problems in human relationships stem from rude words spoken carelessly without thinking. The beautiful word of the master-murshid is the key to good manners and kindness. One of the conditions for courteous speech and politeness of talib (disciple) is to speak calmly in front of the piri-ustaz, without raising or lowering his voice. Courteousness and a nice attitude will never, ever be sold. There is only one way to achieve this, and that is relentlessly practicing courteousness, reading a book, listening, that is, listening and analyzing a lot[5].

#### CONCLUSION

By the virtue of independence, we have had the opportunity to appreciate such great people as Sheikh Najmiddin Kubro, to study their scientific and creative heritage, conduct research and celebrate their birthdays. So far, a lot of research on Naqshbandi and Yassaviya leeches have been conducted in our country. However, such a conclusion cannot be drawn from the study of the history of the Kubrovia's sect and the activities of mystics belonging to this direction. Among the religious scholars of the east there were many who sacrificed their lives to save their homeland, the people belong to it, and in general, the humanity from oppression and ignorance, devoting their entire lives to the path of the Almighty. One of such scholars is our compatriot- Najmiddin Kubro.

Najmiddin Kubro, like most Sufi sheikhs, was engaged in writing rubai. His rubais assist us to know the views of the sheikh, his inner world, his inner experiences. In any case, artistic creativity reflects the heart and soul of a person more vividly. Among the rubais of the sheikh, there are the issue of nafs in the upbringing of youth, in particular, those who condemn nafs, express joy in the discovery of the mystery of divine enlightenment, dervish experiences, sufi sentiments and generally, which reflect the views of a perfect man.

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