

## The Use Of The Humanistic Ideas Of Khoja Ahmad Yassavi In The Teaching Of Pedagogical Sciences

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### Abstract

*This article discusses the historical roots of education, the ideas put forward in research on the problems of spiritual and moral education in our country, in particular, the importance of the humanitarian ideas of Hodja Ahmad Yassavi in the education of young people today.*

**Key words:** pedagogy, education, upbringing, morality, humanity, honesty, self-discipline, spiritual heritage

### 1. Introduction

The peoples of Central Asia, which have a long and rich history, have created and perfected their rich educational heritage and brought up hundreds of generations of humanity in the spirit of humanity, science, compassion, diligence, friendship and generosity. The sources of enlightenment created by our people go back to ancient times. But until independence, we were deprived of this heritage bar. Thanks to our independence, there are opportunities to study and further enhance our national and cultural heritage, values and spirituality.

Concerned about the upbringing of young people, President Mirziyoyev said: "... we are not based on the world and national literature, which is a treasure trove of high spirituality, the consciousness and worldview of our children have been tested for centuries. We cannot ignore how it is formed on the basis of dubious and harmful information ... "At a time when the struggle for the spirituality of young people is going on through today's flow of information, acquainting young people with our spiritual heritage has a positive effect on spiritual and moral education.

This article discusses the historical roots of education, the ideas put forward in research on the problem of spiritual and moral education in our country, in particular, the importance of the ideas of Hodja Ahmad Yassavi in the education of young people today. After all, the earlier words are sown in the hearts of the younger generation - the sooner and more often the seeds of goodness are sown (absorbed), the better they will grow in their hearts. The great literary heritage left by our ancestors, their exemplary life will be an inexhaustible spiritual treasure for today's and future generations. "

Ahmad Yassavi's views are given in his *Devoni Hikmat*. In the play we can see many aspects that can be used in our modern educational process. Yassavi's wisdom embodies such beautiful moral qualities as human beauty, humanity, spiritual purity, generosity, piety, impartiality, justice, and diligence. Yassavi's pedagogical views include "The essence and content of the educational process", "Laws, principles and methods of education", "Formation of a scientific worldview and mental education of students", "Civic and patriotic education in a single educational process", "O "Labor and economic education of students", "Spiritual and moral education of students", "Education of students", "Education of children in the family", "Education from the VII century to the XIV century in the history of pedagogy" and the development of pedagogical thought ", " Educational views in the teachings of Sufism ", a number of topics in " Family Pedagogy ".

Here are a few examples of the use of Yassavi's views on various human qualities. For example, the author's ideas on humanism can be used in the theory of pedagogy by comparing them with the views of other scholars:

The great poets of the East were not only great thinkers and mystic sages, but also powerful, intelligent

and progressive humanist educators. Thought and mysticism are closely related concepts.

Representatives of mysticism, progressive mystics, in the struggle of the masses against oppression and tyranny, in most cases, were the ideological leaders, leaders and commanders. Sufi sheikhs are closer to the people than religious scholars, and most of them come from the poor. For in mysticism, the main problem is to improve man, to glorify and honor him in this way, that is, to deify him, to cultivate in him the qualities of Allah and to bring him closer to Allah in this way. Man in the form of a dervish considered himself close to God.

The main issue in mysticism is that only a person who is pure in word, pure in word and deed, truthful in word, honest, high in morals, and perfect in all respects can be honored by Allah. The deep human nature of mysticism is also evident in this. Sufism is also closely connected with moral education of humanistic significance. Human perfection is a key issue in both Islam and mysticism.

According to Yassavi on the teachings and the Shari'a, the teachings and the truth are the necessary need for inner purification, the way in which the level of Shari'ah is not satisfied, the way individuals choose to drink the wine of love. From the essence of this doctrine comes the following interpretation: The Shari'ah is what is clearly known, a sign, a respect. The sect is what is sought, the statement is the service. The struggle to see the truth is obvious, it is wisdom.

One of the great scholars of the East, Alisher Navoi's mentor Abdurahman Jami, described futuvat in his epic Suhbatul Abror, emphasizing that it was first and foremost to abandon low qualities and attain nobility. The first condition of futuwat is to cure the poor:

Chand ro'ze zi mustaqimon bosh,  
Dar payi hojati miskinon bosh.  
Sham' shav, sham', ki xudro so'zi,  
To ba on bazmi kason afro'zi?

Meaning: For a few days, be among the strong in religion, and think of meeting the needs of the poor. Be a candle, a candle, so that you can light yourself and light the feast of others!

Self-burning, lighting the huts of others, beautifying the feast of the poor... .. What an honorable and noble human quality! Our great humanist sages rejected such a philosophy of selfishness and promoted such noble ideas. They raised humanity to the level of divinity. According to Jami, a young man should shower the same generous rain on everyone as a spring cloud, and should not see others as the pearl of the eye.

One of the main ideas in the teachings of Yassavi is humanism, the glorification of man. Not only that, but, as the head of our state said: "Humanity is an integral part of the national spirit of the Uzbek people. Cruelty and violence are inherent in him. Our nation has experienced many things during its rich millennial history - culture, science, the joy of the achievements of its statehood, suffering from conflicts, the complications of strangers, the best of 'He lost his daughters. But the game of history, the brutal wars, natural disasters and famines have not damaged the human nature of our people. The Uzbek family today is full of goodness and light, love for children, respect for adults, sympathy for the grief of loved ones and others. "

In fact, in the past, when a stranger came to the cafeteria, the people of the neighborhood invited him to their house. People donated voluntarily, donating the fund's wealth to help poor families. It has become a tradition to help when there is a problem in the house. Such nobility, generosity and humanity are ingrained in the blood of the Uzbek people. A person who is nurtured by the source of solidarity in human relations will always be in the right mood, and any hardship will be easily overcome.

Ahmad Yassavi pays special attention to the issues of humanity, humanity, generosity, helping the poor. This can be seen in several proverbs:

The Prophet (peace and blessings of Allaah be upon him) drove the poor and the orphans.

That night he went out to see Me'raj  
 He went back and looked for the poor orphan.  
 I'm looking for strangers.

Or:

The Prophet (peace and blessings of Allaah be upon him) drove the poor and the orphans.  
 Sacrificing the soul of the saint as rights.  
 If you eat, donate with all your heart,  
 Hear the truth and say these words.

From the point of view of Ahmad Yassavi, the human world is prosperous with humanity. He considers this pain to be more powerful and virtuous than anything else.

In the wisdom of Yassavi, the struggle against evil, ignorance, and materialism were also reflected in negative moral ideas. He hates judges, imams, governors, and officials who are devoted to wealth and career. He always called on the people to be honest and not to hurt the orphans.

Not only Yassavi, but in all sects of mysticism, in the work of all mystics, humanity is the main issue. They analyze different aspects of humanity and humanism.

One of Navoi's contemporaries, the profound scholar of mysticism, the thinker and scholar Waz Kashifi, in his work "Futuvvatnomai sultoniy" describes many aspects of mysticism, as well as the traditions of bravery and science.

According to Kashifi, futuwwat, like mysticism, is a science of the soul. "Futuvvat science has its own theme, which is the human soul. It is possible to cultivate a person's soul in a beautiful and (pleasant) way by cultivating and nurturing it." These are generosity, that is, not envying anything from anyone: purity, that is, keeping one's heart free from arrogance, anger, power, usury, and anger: fidelity, that is, being in the service of all.

Hazrat Navoi writes:

Mercy is all to give, no food,  
 Futuvvat is all about doing, not necessarily.

That is, when you eat, give to others, it will be a real mercy, do good, do not talk behind your back when you urinate, and do not even brag, it is not in the spirit of futuwwat.

The mystics called the negative forces of human nature "Nafs" or "Nafsi amora" and declared war on them. The accumulation of wealth, selfishness, greed are strongly condemned, the only way to save man (and humanity) from imperfections and calamities is to kill the nafs, to live honestly with contentment, and to strengthen the will. It is propagated that it is necessary for man to celebrate humanity, that is, divinity. To understand the evil of the self is to understand oneself, that is, to understand divinity and goodness. Bahauddin, the wisdom of Naqshband: "The nafs is inferior to the self-knowledge of the self" ("Know the evil of your nafs, know your self").

Mansur Hallaj's will: "Submit to him until the nafs subdues you."

Alisher Navoi himself describes the nafs as the worst enemy of the human being.

The great saint of Turkestan, Ahmad Yassavi, condemns the nafs as the enemy of humanity, the enemy of faith, for example:

The tyrant's selfish thoughts never ceased,

My soul fled and the true lovers said Allah.  
 Or he who enters the path of lust will be disgraced,  
 You lose your way, you slip, you lose.

If he lies down, he will be with the devil,  
 Kick your nafs, beat your nafs, you evil-doer!

Another thing that attracted our mystical scholars was the idea of the Sufis that "Man is the brother of man", including the brother of the poor.

The following continent of Sheikh Sadi, based on the slogan and hung in front of the UN building today, translated into many languages, still holds its place today.

Bani adam member Yakdigarand,  
 Ki dar ofarinish zi yak gavxarand.  
 Chu uzve ba daru ovarad rozgor,  
 Di gar uzvxoro namonand decision.  
 Tu k-az mehnati digaron beg'ami,  
 Nashoyad, that nomat nihand man.

Meaning: Human beings are members of each other. Because when they were created, they were taken from a pearl. When one part of life hurts, the other part hurts. So if you are unaware of the suffering of others, you are not worth calling yourself a human being.

According to Sheikh Sadi, after the human being is a member of each other, although by the will of Allah, one is a horn, one is a dervish, one is tall, one is poor, but when one part of the body is sick, the others As the poor dervish cries out in hunger, the body of the rich man must be shaken, he must feel pity and extend a helping hand to the dervish; and the horn is one soul with its subjects, and when they separate and oppose each other, the country is bound to be ruined.

In short, most of the Eastern poets and thinkers were inspired by the teachings of mysticism. As a result, many myths, wisdoms, and other sources of spiritual supernatural perfection began to appear.

In many poets, secularism is combined with divinity. In the works of Hafiz Sherozi, Sa'di Sherozi, Kamol Khojandi, Jami and Navoi, the beauty of the world is considered as a continuation of the divine beauty - the continuation and material depravity of beauty.

In "Hamsa", Navoi interprets that a good person is a person of good morals, justice and wisdom. The best of the good - Bahauddin Naqshband, who covers the earth and the sky at a glance, or the sages - portrays the sage Abdurahman Jami as a symbol of perfection.

The bitter life, experiences and mysticism of our great thinker Alisher Navoi bring him closer to mysticism. The great poet studies the problems of divine love, truth, and spiritual maturity more extensively and deeply than ever before. Alisher Navoi appeals to mysticism and focuses on the purification of human morality.

His works teach all human beings an important life lesson from hard work and honesty, friendship and cooperation, honesty, integrity and sincerity. It condemns corruption and injustice, conspiracies, strife and bloody conflicts, and wars that lead to destruction. Alisher Navoi's teachings are not only of national importance, but also of universal value.

It is also said that the Shari'ah is what the Messenger of Allah, may Allah bless him and grant him peace, said, and the teachings are the biography of the Noble Messenger, his deeds, and the truth is to see the Messenger of Allah. Another definition is popular: Sharia is the religion of the people. The sect is the way of the people. The truth is the faith of the saints. The analogy of the famous scholar Hussein Waz Kashifi is also exemplary. In the book Futuvvatnomai Sultaniy, he writes: "If you are asked what is the difference

between the Shari'ah, the teachings and the truth, answer that all three are interrelated.

The Shari'ah is something that is clearly known, a sign, a respect. A sect is what is sought, a statement, a service. The truth is the struggle to see, it is clear, it is Wisdom.

Ahmad Yassavi also made clear the interdependence of the sect and the Shari'a in simple Turkish:

Whoever claims the sect,

The first step is to follow the Shari'a.

By doing the work of the Shari'ah,

And then you have to make that claim.

He also affirms that the path of the sect is difficult and arduous:

The purpose of the Shari'ah is to set out,

The purpose of the sect is to renounce lust.

The truth is to die,

It is impossible to drink the wine of love without dying.

Sufism has both theoretical and practical aspects. The practical side is the process of attaining Allah directly. In this way, following the rules of Sufism, many people believed in mysticism and engaged in it. In the process, sheikhs and murids emerged, and those who were devoted to Sufism learned from the sheikhs and became their murids.

Yassavi's view of the world is shaped differently than that of the people of our time. There is no doubt that the poet's approach to such issues as love, truth, justice, contentment, and religion went in different directions. As a child of his time, he relied on Islamic teachings and doctrines. He himself acknowledged this. In one of the proverbs of the poet we read the following lines:

Scientists like to wake us up,

If you hear from the sages, you will discover the property of Kungul.

Ayat, hadith, if the meaning is Turkish,

Those who make sense, put their hats on the ground.

The author advises not to follow the path of lust, emphasizing that the way to perfection is to abstain from any lust. At the same time, he emphasizes the need to work towards any goal.

At the heart of Ahmad Yassavi's work is rebellious mystical content. He did not say in vain, "I am a drowning man and I am in rebellion." His rebellion is a rebellion in which man sinks. According to Bertrand Russell's article *Mysticism and Logic*, there is an element of wisdom in the mystical understanding of the world that cannot be achieved by any other means. This is the "element of wisdom." "God is the Supreme Truth. Everything in it is perfect, clean and beautiful. His justice will not be broken. The ideological paths of the poor poets can, conditionally, be called the path of "conversation" with the absolute being. Because all their attention is focused on the Holy Spirit. They only acknowledge the work of God.

One of the most important ideas of Eastern philosophers is to distinguish between the halal and the haram, to make a living only by one's own labor, to hate the haram, to consider haram to be the greatest sin and immorality. The great philosophers of the East, first of all religious scholars, sheikhs, Sufis, not only propagandized and propagandized honest eating and drinking, but also set an example in this regard. Scientific and religious scholars did not like unclean food, many did not even accept the gifts of kings and emperors, and declared the property of rich officials to be unclean. Every able-bodied scholar, Sufi-sheikh

was engaged in useful work, and only the bread earned by his own labor was considered halal.

In short, the teachings of mysticism have provided a theoretical basis for the promotion of the ideas of glorifying man, valuing his life, living a rational life. The teachings of Sufism are still being studied as a science in the Eastern world. So the founders of mysticism teach moral purity, distinguishing between good and evil, knowing what is right and wrong, and avoiding crookedness.

Ignorance, intolerance, and pinnacle call for intolerance of evil. Communicating such ethical views of Islamic teachings to young people, a creative approach to the idealistic heritage of the East - can be the basis for the formation of our ideology of national independence. Because the ideology that seeks the historical development, the future, the nation-nation, the nation-nation, and serves to clearly define their place in the world, is an integral part of the spiritual life of society.

### **References**

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