

The role of science and enlightenment in the works of Sulayman Bakirgani

Avazova Moxinur Toxirovna

Independent student of Urganch State University

Science and enlightenment are interpreted as central ideas in the works of Sulayman Bakirgani (Hakim Ata). He continues the traditions of Yassawism and sees science not only as knowledge, but also as a spiritual and moral power that leads a person to perfection. Boqirgani influenced the hearts of the people to inculcate the principles of Islam and the ideas of Sufism through poetry. As we study his wisdom, we will witness that each of his wisdoms, as written by him, contains a gem. Sulayman Bakirgani wrote many spiritual and moral wisdoms and lyrical poems in "The Book of Bibi Maryam", "The Story of Ibrahim Halil", "The Book of the End Times" and other poems and epics. These examples of creativity influenced the rise of culture and spirituality of many peoples.

The wisdom of Ahmad Yassavi and Sulayman Bakirgani has been famous among the Turkish people for centuries. In their time, they called the people around them to the path of truth with their poems of Sufi wisdom in a style that ordinary people could understand and influenced their spirituality. Sulayman Bakirgani considers the path of tariqat, which is a bright expression of the enlightenment and tolerance of Islam, and its stages as the way to educate a perfect person, the way to heaven. Science is the way to perfection

According to Boqirgani, real science:

- frees man from ignorance,
- cleanses the soul
- brings the servant closer to the truth.

He does not imagine knowledge without action: knowledge is useful only when it is combined with action and piety.

Enlightenment is inner awakening

The poet understands enlightenment more deeply than external knowledge:

- it's an eye opener
- temperance
- is to acquire virtues such as patience, humility, and justice.

In his wisdom, enlightenment is expressed as a state achieved through struggle against ego and spiritual education.

Master-disciple and scientific heritage

In Boqirgani's works:

- respect for teacher
- passing knowledge to generations as a legacy,
- the condemnation of pseudoscience and hypocrisy is strong.

It aims to make science serve to educate the people.

In the spiritual and educational views of S. Bakirgani (Hakim Ata), the role of knowledge and enlightenment in human development is clearly and consistently reflected. It shows knowledge and enlightenment as the main force that brings a person to perfection. In Boqirgani's works, knowledge is interpreted as the role of knowledge in human development, as a light that saves a person from ignorance and ignorance, and as a spiritual support that shows the right path.

According to him, a person who acquires knowledge reaches the level of understanding himself, society and the Creator. Prayer or action without knowledge is considered ineffective.

In the works of Sulayman Bakirgani, knowledge and enlightenment are interpreted as the main condition of human perfection. In his work, science is reflected not only as worldly knowledge, but also as a means of understanding the divine truth, an important factor leading a person to perfection. Boqirgani shows that science is inextricably linked with morality, faith and practical

life. In his opinion, only when science and enlightenment are combined, the human heart will be purified, and the society will progress.

In the works of Boqirgani, it is emphasized that concepts such as self-control, patience, honesty, justice and humanity are perfected through science. He understands science not only to collect knowledge, but to apply it in life, to serve the benefit of society. In this respect, his spiritual and educational views are of great importance in the education of today's youth.

Enlightenment is the criterion of spiritual maturity

The poet calls enlightenment not only knowledge, but also:

purity of heart

temperance

he understands it as a combination of moral qualities such as patience, gratitude and humility.

An enlightened person is a perfect person who works on himself and educates his inner world.

Unity of science and practice

Science in the views of S. Bakyrvani:

if it is in harmony with action, it leads a person to perfection,

if it remains only in words, it loses its spiritual value.

Therefore, he criticizes hypocritical scientists and puts forward the idea of making science serve the people's interest.

The issue of society and education

Bokirgani science and enlightenment:

the morally healthy force of society,

sees it as the basis of education of the young generation.

The teacher-disciple traditions and respect for the people of science have a special place in his works.

Pedagogy studies the process of education and upbringing. The national education system will be reformed based on the history, development, periodic changes and management process of each country, as well as the attention paid to education and the created conditions. Today's students have a strong desire to study contemporary works that prepare them for social life, help them to understand their inner self. In the pedagogical process, it is important to take into account the spiritual world of students, to direct their interests correctly. For this reason, by learning the wisdom of Sulayman Bakirgani and applying it in practice in the process of education, we can improve the moral qualities of our youth in forming the spiritual world.

He gave us this world to see,

Tamug was created by Haq to be feared.

Toatni fasted for three months,

Can't you obey and get the Uchmikh property?

The uniqueness of Sulayman Bakirgani's pedagogical views is manifested in the fact that he has a spiritual and ethical orientation, the combination of science and practice, and that he deeply influenced the thinking of young people.

As a means of pedagogical influence in his proverbs, he used images of the torment of the hereafter, the horrors of the world. This method is in accordance with Sharia and Sufism traditions; It has the function of strengthening the sense of responsibility in people's minds, deterring them from sin and bad deeds, and restraining their desires. These views of Demal Bakirgani have a religious-pedagogical preventive character in the process of education and call the members of society to moral discipline. Social criticism and moral warnings are an important component of Bakirgani's views. As a result of such pedagogical views, the thinker sought to establish the principles of social health, justice and humanity. In his proverbs, he interpreted education in terms of social responsibility. He puts the issue of perfection in the central place. Based on the study of his pedagogical views, we can see that all possibilities of perfection in a person, first of all, are manifested through good morals, and this approach is in harmony with the main content of the Islamic religion, and in Islam, moral purity, honesty and

humanity are considered as the highest values. Moral education is interpreted not only as a personal virtue, but also as an important condition for the development of society.

In Boqirgani's wisdom, moral feelings such as duty, conscience, loyalty, loyalty, which are necessary for human perfection, teach students to approach their actions responsibly and lead to spiritual maturity.

Fair management, honesty and integrity are considered the main factors that ensure social balance in society. This is not only a moral, but also a socio-political content of Boqirgani's pedagogy.

The system of studying pedagogical views in Hakim's works and the system of studying his spiritual and educational views embodied in his original works have a consistent, multi-level and complex character. This system is interpreted from the point of view of spiritual and moral maturity of personality education. The thinker understands education not only as a process of imparting knowledge, but as a continuous process aimed at purifying the inner world of a person, increasing his behavior and responsibility in society. The theory of Bokirgani's pedagogical views is based on the concept of moral perfection. According to this concept, the perfection of a person is formed in the harmony of internal (conscience, intention) and external (behavior) components of good morals. This approach is in common with the principles of person-oriented education and moral education in modern pedagogy. In his works, the ideas of injustice, oppression, and the elimination of responsibility for the hereafter are put forward. In Bakyrangani's wisdom, the unity of knowledge and practice is interpreted as a didactic principle, and the validity of knowledge is measured by its social benefit and moral manifestation. This principle is compatible with today's competence approach.

List of used literature:

"On the Development Strategy of New Uzbekistan for 2022-2026" of the President of the Republic of Uzbekistan dated January 28, 2022. Decree No. PF-60.

Decision No. PQ-5040 of the President of the Republic of Uzbekistan dated March 26, 2021 "On measures to radically improve the system of spiritual and educational affairs"

Umrboy Emberganov, Jobbergan Shomuradov "Suleiman Bogirghani (Hakim Ota)" - Tashkent 2015

Suleiman Bakyrangani. The book of Bokirgan: Poems and epics. T-writer, 1991.

Umrboy Emberganov, Jobbergan Shomuradov "Suleiman Bogirghani (Hakim Ota)" - Tashkent 2015.

On the occasion of the 860th anniversary of the birth of the great mystic: Sheikh Najmiddin Kubro: Method.-bibliogr. hand / Name Alisher Navoi. National Committee of Uzbekistan; Compiled by M. Matmuradova; Editor H. Mamatraimova; Responsible editor O. Qilichboev.- T.: Alisher Navoi name. Publishing House of the National Library of Uzbekistan, 2005.

Tarikat Yasaviya i Krym. Suleyman Bakyrangani: dastany i hikmaty M. Gosudarstvennyy respublikansky center of Russian folklore, 2015.

Masterpieces of Turkish literature Ahmad Yassavi, Sulayman Bakirgani - "Uzbekistan" - Tashkent 2022 Compiler and preparers for publication: Sayfiddin Rafiddinov, Nodirkhan Hasan.

<https://n.ziyouz.com/portal-haqida/xarita/uzbek-sheriyati/o-zbek-mumtoz-adabiyoti/sulaymon-boqirg-oniy-xii-asr-1186>

<https://kh-davron.uz/kutubkhona/jahon/turk/sulaymon-boqirg-oniy-sherlar-hikmatlar.html>

<https://zamaxshariy.uz/12782/>

<https://kitobkhon.com/oz/forgot>