

# **The Role and Significance of the Eastern Spiritual Heritage in Modern Education**

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*The article focuses on the need to improve the educational and methodological foundations for studying social life and educational processes in Central Asia (end of the 12th century - first half of the 14th century), as well as on the role and significance of the spiritual heritage of the East in the modern education system. The study results are classified according to the types of moral, spiritual, philosophical, artistic, and didactic writings, with their methodological basis, general and particular aspects. There were used comparative, chronological systematic analysis methods, and complex, historical, and logical approaches. Also, the article discusses the educational institutions of the end of the 12th century - the first half of the 14th century, the major scientific institutions of that time, the educational system and stages, and the usage of educational methods and tools. The role of didactic works in the education of a perfect person, the structure and content of didactic works, and the harmony of culture, school, and pedagogical views in didactic works were explained in tables.*

*Keywords: didactic writings, spiritual and educational views, culture, school and pedagogical views, modern education*

## **INTRODUCTION**

Projects are being carried out in world science and scientific research based on the study of valuable resources created by the educators of Central Asia. Many sources of educational content are included in the UNESCO cultural heritage list, and many didactic works in the handwritten form are in the «Golden Fund». They are stored in libraries of foreign countries such as Russia, Germany, France, Great Britain, Spain, Egypt, India, Iran, and Turkey. Nevertheless, the peoples of Central Asia's contribution to modern world civilization has not yet been fully studied, and there is a growing need to assess the undiscovered aspects of the spiritual heritage, which is invaluable to the world community.

At a time when the main goal is to create the foundations of the third Renaissance in our country, it is important to solve such urgent tasks as educating the younger generation in the spirit of its noble traditions based on the spiritual heritage of great thinkers. Because «the unique and inimitable scientific and spiritual heritage of our great ancestors should become for us a life program that is in constant motion ... First of all, we must irrigate the system of national education with such a spirit» (Mirziyoev, 2021). This approach is the practical application of the education system to reach higher heights. In the context of the development strategy of New Uzbekistan for 2022-2026, the implementation of the concept of «New Uzbekistan - an enlightened society» and the preservation, promotion, and development of national values and the spiritual heritage of the Uzbek people are defined as one of the important tasks of the state. For this, it is important

to organize the education of thought, the education of national and universal values, to rely on our people's life concepts and values for thousands of years, and to conduct scientific, theoretical, and comprehensive research.

## THEORETICAL BASIS

Socio-spiritual research centers around the world conduct research activities in such priority areas as educating a socially active citizen by studying relevant aspects of the spiritual heritage of the East; studying the language, literature, and culture of various peoples, as well as the peoples of Central Asia; creation of translation and commentary of spiritual heritage; Determination of the social significance of the thoughts and views of the Eastern enlighteners; The study of important aspects of the spiritual heritage of Eastern scientists; to study the theoretical and practical significance of the spiritual views of enlightened people; clarification of the directions of the teachings of medieval enlighteners; The development of the views and worldview of the Eastern enlighteners on a fundamental basis.

Foreign scientists (Trimingem, 1989; Schimmel, 2011; Shah Idries, 1971; Knysh, 2000), translator (Arberry, 1958), researchers (Aghatehrani, 2000; S.G. Safavi-Homami, 2003; Sidek, 2015; O'Malley, 2017; Cihan-Artun, 2016) who studied questions about the role of the spiritual heritage of the East in modern development, its importance in the development of human thinking.

Scientists from the countries of the Commonwealth of Independent States, including (Bartold, 1963; Akimushkin, 1984; Bertels, 1960; Petrushevsky, 1977; Arends, Kholidov, Chekhovich, 1979; Pugachenkova, Rempel, 1965; Deniz, 2014; Khatibi, 1985; Kadirov, 2002) revealed the social, philosophical meaning and didactic possibilities of scientific and historical sources.

Scientists of Uzbekistan (Shomukhamedov, 1970; Khairullaev, 1995; Komilov, 2009; Navruzova, 2005; Khakkulov, 2004; Choriev, 2010; Khomidi, 2009; Saidov, 2013; Khoshimov, Ochilov, 1995, Khasanov, 2000; Salaeva, 2019) studied social, spiritual, educational, and pedagogical thoughts based on original sources and explored scientific and practical possibilities.

The results of the analysis showed that improving the foundations of studying, generalizing, systematizing, and systematically analyzing pedagogical possibilities based on didactic writings in modern conditions is of great importance.

## DISCUSSION

Educational institutions of the late XII century - the first half of the XIV century are major scientific institutions of their period, the system and stages of education, and the methods and means of education used. In particular, by the beginning of the Middle Ages in all Muslim countries, the educational system consisted of three stages: primary education, general secondary, and higher education. In connection with the subject being studied, students are grouped into «Takhta-khana» (a room for studying the alphabet on a tablet written by a mullah), «Abjad-khana» (a room for studying Abjad), «Haftiyak-khana» (a room for studying khaftiyak) and «Quran-khana» (a room for studying the Quran).

In the Middle Ages and subsequent periods, Kori khana and Dalail-khana also operated. Such educational institutions provide a link between the school and the madrasah. Starting from the 10th century, the «spelling» method in the madrasah was replaced by a new teaching method - the «tadris» method («commentary», «interpretation», «discussion»). The method of «tadris» was associated with a scientific discussion, and the mosques did not correspond to this discussion. As a result, madrasahs appeared. In the madrasah for students, educational programs were divided into lower (adno or ibtidai), middle (avast or rushdi), and higher (alo or ikdadi) stages.

From the end of the 13th century to the beginning of the 14th century, madrasahs were divided into khan madrasahs, Ishan madrasahs, and private madrasahs. During this period, the most famous madrasah «Masudiya», intended for 1000 people, and the madrasah «Khaniya», built by the decree of the mother of Ulug Munkekhan, operated in Bukhara (Bartold, 1963; Petroshevskiy, 1977). The subjects taught in the madrasah fruitfully used the classification of subjects that Farabi and Ibn Sina proposed. Subsequently, the

classification of objects was also observed by Muhammad Gazzoli, Fakhriddin Razi, Nosiriddin Tusi, and also Kutbiddin Shirazi. Schools and madrasahs were provided with inherited property, waqf property for charitable purposes. The content of the waqf document of the madrasah and part of the mosque of Sayfiddin Bokharzi partially contains information about the process of formation of the 13th century. Saifiddin Bokharzi was one of the representatives of Sufism, a major figure in the teachings of Kubraviy, famous walis, and sheiks. His place in the socio-political life of Mavarounnahr was great and then he was awarded the title of «Shaikh ul-olam», and the status of the city of Bukhara - «Bukharai Sharif» (Arend, 1979).

Schools and madrasahs, being the center of culture and education, had a great influence on the development of society as well as on its educational development. There were improved didactic writings in the form of pandnama for these educational institutions.

In didactic works, as a means of popularizing socio-philosophical, scientific views, one can cite Farabi's Treatise on the «Views of the Residents of a Virtuous City», «Danish-Nama», «Urjuz» by Ibn Sina. In addition, the earliest examples of didactic works are found in the «Divan lughat-at-Turk» by Mahmud Kashgari, «Shah-Nama» by Firdausi, «Kabus-Nama» by Kaykovus. In addition, the poems «Kutatgu bilig» by Yusuf Khas Hadjib, «Khibat al-Khakaik» by Ahmad Yugnaki can be attributed to the first large examples of didactic works created in the Turkic languages.

In Central Asia, at the end of the 12th – beginning of the 14th centuries, didactic works began to appear in the Persian and Turkic languages, which received the status of state languages, in which social, philosophical, and Sufi teachings occupied the leading place in the form of «pand, nasihat» («moral teachings, instructions»). These include works in Persian «Mantiq ut-Tayr», «Asrar-nama» by Fariduddin Attar, «Akhlagi Nasiri» by Nosiriddin Tusi, «Masnavi-ye-Ma'navi» by Jalaluddin Rumi, «Gulistan», «Bustan» by Saadi Shirazi, «Insan al-Kamil» («The Perfect Man»), «Zubdat al- Khakaik» («The Essence of Truth») by Azizuddin Nasafi (Khayrullaev, 1995), in Turkic languages – «Kissai Rabguzi» by Burhoniddin Rabguzi (Khasanov, 2000). As an example of education, upbringing, morality, and instruction, these works are also a means of popularizing social, philosophical, and scientific views. Since the works of this type had a programmatic task, organizing the content of education in improving education at school, madrasah, solving theoretical and practical issues in Central Asia in the Middle Ages.

Although the composition, structure, and content of didactic works differ from each other, they are close; they are aimed at the development and harmony of a person. The basis of didactic works, firstly, rests on oral folk art. Secondly, the interpreters of the Quran, Sharia law, and moral requirements became the reason for the appearance of didactic (educational and moral) content in the education system of the Muslim world.

The composition of didactic works includes folk humor, satire, stories, and legends. Similar examples of the genre, given as part of didactic works, are given as instruction and moralizing, an example aimed at expressing semantic everyday sentences, manifesting the positive qualities of a person and calling him to abandon evil ways, forming good qualities. Below are the structure and content of didactic works. (See Table 1).

Since the 12th century, there have been four directions of Sufism – Yassaviya, Khojagon (Navruzova, 2005), Kubravia (Khakkulov, 2004), and Ishkiya out of fifty types. In this period, the science (the science of interpreting the Quran) and the philosophy of the Quran (the science of reflection) took precedence over all other sciences. Since then, literacy has been taught along with studying the Quran and hadiths and developing instructions in them. In this regard, moralizing and instructions in the Quran and hadiths had an impact on the work of scientists and educators. They reflected Islam's important qualities, honesty, generosity, diligence, kindness, sacrifice, modesty, the desire for knowledge, mentorship-apprenticeship, rules of conduct, moral standards, and others. They profoundly influenced the didactic works of the East, including educational and moral works. These works were created based on ideas put forward in events directly related to man and the creation of man, the life of the prophets, and social relations are closely related to the content of religion.

**TABLE 1**  
**THE STRUCTURE OF DIDACTIC WORKS**

<b>Structure</b>	<b>Content</b>
<b>Commendation</b>	Praise be to Allah, praise to folk verses, praise to the Prophet's companions and saints, as well as praise to rulers.
<b>Foreword</b>	Reasons for creating or writing a book
<b>About the creation of the world</b>	Fire (passion), water (soul), air (spirit), soil (mind) chor (four) elements, plant, animal, the highest being – man
<b>Content</b>	Problems related to human development, social, spiritual, educational, cultural moral rules
<b>Composition</b>	Oral folk art, proverb, saying, fable, story, legend, «Avesto», verses, hadiths, Quran, epics
<b>Epilog</b>	Appeal in the sense of exhortation, gratitude, compliment, moral-philosophical and aesthetic aspects of the described events are considered.

Didactic works are based on the teachings of Sufism, and they are aimed at educating a «harmonious person». In these works, when it comes to Sufism, the titles of a person teaching the science of Sufism, the names of learning personalities, elders with prophecy, and people of Sufism who have reached a high status in Sufism are expressed. Below, using the opinions of scholars, is an interpretation of the stages of Sufism towards perfection. (See Table 2).

**TABLE 2**  
**INTERPRETATION OF THE STAGES OF SUFISM**

<b>Sufi Philosopher</b>	<b>Shariah</b>	<b>Path of Spiritual Perfection</b>	<b>Truth</b>
<b>Fariduddin Attar</b>	Keep the body and inner world clean	Be patient	Be silent
<b>Rumi</b>	Knowledge	Follow	Reach Allah
	Candle	Path	Achieve the goal
	Medical Science	Diet	Get Well
<b>Nasafi</b>	Tales of the Prophets	Actions of the Prophets	Visions of the Prophets
<b>Shabustari</b>	Leather, worn as a shirt (zahir)	Bridge, worn as a yaktak (summer light robe)	Achieved status, essence (botin)

Ways to become enlightened and knowledgeable are also analyzed in didactic works. Enlightenment saves a person from ignorance and even death, gives spiritual warmth, and helps to have good behavior and education. As mentioned, a person who educates himself should associate himself not with material goods but with spirituality. Enlightenment and acquiring knowledge are educational methods based on the unity of science and action in achieving enlightenment, morals, wisdom, and example, which are pleasant and healing methods.

## RESULTS

Didactic work - literature containing educational content. In such works, the views and instructions of the people about justice, enlightenment, morality, and the noble generation are given in poetic and prose form. Didactic literature can be classified according to its literary form: prose didactic works, poetic didactic

works, prose and poetic didactic works. In general, didactic works are divided into classical, progressive, and modern didactic works. Based on the general and specific aspects of didactic works, it is based on the fact that they can be divided into four types moral and didactic works; educational and didactic works; philosophical and didactic works; artistic and didactic works. The structure of the work is based on the voice of the author, the voice of the story, the artistic word and character dialogue based on simile (similarity, comparison), moral influence, spiritual discussion, and also from the agreement, sometimes it has the content of the story. In these works, the most important political and economic events of their time are reflected, moral standards are shown through various images of the people of that time, and spiritual discussions and Sufi styles are commented on. This structure requires the classification of didactic works regarding culture, school, and pedagogical views.

Further, the harmony of culture, school, and pedagogical views in didactic works created in Central Asia in the second half of the 12th century and the first half of the 14th century is presented. In didactic works, one can see the harmony of culture, school, and pedagogical views, they highlight social relations, activities, socio-cultural life, school, place of education and upbringing, content, teachings of Sufism, scientific schools created by great personalities, content of education and upbringing. (See Table 3).

**TABLE 3**  
**HARMONY OF CULTURE, SCHOOL, AND PEDAGOGICAL VIEWS IN DIDACTIC WORKS**

<b>Culture in didactic works</b>	
<b>Social relation</b>	Father-Son, Mother-Child, Couple, Master-Disciple, Friendship, King-Minister, Trade
<b>Social activity</b>	Knowledge of the singularity of Allah, knowledge of the attitude towards the religion of the prophet, respect for the saints, praise of the people, mastery of a craft, profession, knowledge of ethical rules; a culture of speech; government, family; upbringing of a child, a student; respect for the elder and reverence for the younger; self-knowledge
<b>Socio-cultural life</b>	religion, craft (architecture and construction), art (painting and carving, calligraphy, music), buildings (mosque, school, library, madrasah, khanaka), land ownership
<b>School in didactic works</b>	
<b>Place of education and upbringing</b>	Mosque, khanaka, madrasah, library
<b>Educational content</b>	Religion, Sufism, Quran, hadiths, moral, educational, philosophical, and artistic works
<b>The teachings of Sufism</b>	Yassavi, Khojagon, Kubraviya, Ishqiya, Suhrawardiya, Kodiriya
<b>Personality School</b>	Sufi, sheikh, poet, historian, literary critic, linguist, philosopher, scholar, judge, munshi (scribe), hero, healer, creator, craftsman
<b>Pedagogical views in didactic works</b>	
<b>Heritage</b>	Historical, scientific, philosophical, educational, spiritual and moral, artistic
<b>Education</b>	Medicine, philosophy, logic, geography, natural sciences, linguistics, astronomy, literature, lexicography, etymology, syntax, rhetoric, history, elementary arithmetic and geometry, literacy, interpretation of the Quran, hadith, Shariah law, Sufism
<b>Upbringing</b>	Divine, moral, spiritual, mental, labor, social education

## CONCLUSION

At the end of the 12th century - the first half of the 14th century, statehood and socioeconomic and cultural development in Central Asia, the process and organization of education in schools, houses, madrasas, stages, and education content were studied. The content of the provided information is substantiated to enrich the history of pedagogy.

«Mantiq ut-Tair», «Asrar-Nama», «Ilahi-Nama», «Pand-Nama», «Bulbul-Nama», «Ushtur-Nama», «Gulistan», «Bustan», «Masnavi-ye Manavi», «Akhlagi Nasiri», «Insan al-Kamil», «Kissai Rabguzi», «Gulshani roz», «Tuti-Nama» and other didactic works that are disclosed from the point of view of generality and particularity, they are classified as morally didactic, educational and didactic, philosophical and didactic, artistic and didactic. A model has been developed improvement of the system of their study.

It is substantiated that the organization of education and upbringing, taking into account the individual characteristics of the child's personality, is a holistic pedagogical process consisting of the correct choice of methods and means, as well as stages that develop sequentially from simple to complex and provide for continuity based on the logical sequence of modern education.

It is pedagogically justified that the content of the education of an enlightened personality through the last point of the perfection of education, which is expressed in didactic works through the concepts, goals, objectives, and categories of education, levels, stages, and ways of education, qualities, features of an enlightened personality, the composition of achieving devotion, the strength of scientific and practical harmony, consonant with the educational development of society.

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