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SECTION 30. Philosophy.

THE ROLE OF NAQSHBANDI IN SHAPING THE SPIRITUAL AND MORAL OUTLOOK IN YOUNGER GENERATION

Abstract: This article covers the essence of the teaching of mysticism, the founder Baha-ud-Din Naqshband, naqshbandi, its role and importance of the education of young people in society.

Key words: Mysticism, sufism, Baha-ud-Din Naqshband Bukhari, Naqshbandi, Alone at the Conference, Hearts to God, hands to work.

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Introduction

In our country, accepted the new edition of the main directions of the state youth policy¹ consist of a set of concession, such as young people's rights, freedom and legitimate interests, supply young people's life and health, help to find young people a sense of patriotism, nurturing young people from spiritual, intellectual, physical perspectives in order to bring young people to perfection, cultivating in young generation a sense of citizenship, tolerance, law and to foster them in the spirit of national and secular values as well as a strong belief in life and vision of education. In this sense, the use of heritage resources in the past and explain the importance of the heritage civilization of the youth through the formation of a sense of patriotism in minds of their education and the guarantee of being humanist has been becoming a crucial issue of these days. This world is rapidly changing, the environment, culture, education, ethnic, the importance of youth education, the President of the Republic of Uzbekistan SH. M. Mirziyoyev highlights in his speech ,at the 43rd session of the Organization of Islamic Cooperation,² the importance of attention to the role of striving.

Materials and Methods

Learnt the spiritual heritage of national ideology, spiritual, moral, humanitarian values and give them the opportunity to reach the younger generation, it should be analyzed the connection between the religious as well as philosophical views of thinkers and scholars and current ideology and the idea of national independence. This is the source of valuable ancient rich cultural heritage, priceless treasure, requiring to be entered into consumption of the current scientific thinking.

Nowadays around the world religious zealots are growing and political violence in the use of force as means of sorting out problems, advocating a dominative ideas over social or religious ideas, terrorism and religious extremism in the intellectual and spiritual basis. In order to fight against them our youth should be the children of the advanced thinkers as well as rich, social, philosophical and an integral part of our heritage to serve as an instrument in the ideas of imagination.³ Because all principles of Sufism is to reach God, Besides, efforts which are aimed at growing their teaching to help others, to work fairly, the ideas of injustice and violence

¹ Explanation.15, September, 2016 comes into law "On state Youth Policy" of the Republic of Uzbekistan

² Look at. Sh. M. Mirziyoyev's 43 rd session speech "The Cooperation on the way of Peace, Education

and Construction". "The word of Nation" newspaper. 19, October,2016, 206 volume.

³Сафарова Нигора. Терроризм: тарихий-фалсафий таҳлил; Toshkent: "Noshir", 2009. 162 p.



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against fraud to achieve the perfect level of humanism.

Sufism of Islam, in the time of their formation, appears to be closely linked to the development process of a long path of development. The early teaching of this education related to IX-X centuries of Islamic world, appeared as response to the social and spiritual needs of that time. The representatives of this religious education condemned the ideas such as inequality, increasing among people, injustice and unfairness.

The important feature of representatives, Central Asian Sufism educators, fighting against national heritage religious proportionality and threats of unhuman action is to follow consistently the requirements of Islam accompanied by humanitarian values. From this point of view, the main feature of Naqshbandi Sufism is "Alone at the Conference", Hearts to God, hands to Work" educational and social importance, the followers in the movement will be free in society, they feel their duty in front of parents and relatives, accomplish them.⁴

Baha-ud-Din Naqshband's Sufism based on guarantee, plays an essential role in education and social life, and blame surviving on behalf of others hardwork, sponginess and social injustice.

The difference from previous Sufism, he is against only believe in his own hands, challenge to work honestly in order to survive. The followers of Naqshbandi challenged people to be engaged in useful and serviceable works such as farming, handcraft, literature, music, science, calligraphy, engravement and construction.⁵

It is said about specific humanitarian and esthetic features of Naqshbandi Sufism, religious tolerance, international peace and compatible ideas are strictly followed, means of power which serve to strengthen the mutual solidarity of nations, living in that society. Such values influenced on nations who has been living in Central Asia for many, as well as absorbed in their spiritual life, enable them to be union, being close neighbor, relative, friend and shaping as a nation.

A profound apprehension of Baha-ud-Din Naqshband's Sufism, using effectively his educational-ethical features in nurturing person, lead to enriching the system of education. Implying the pedagogical and psychological opportunities such as cultivating ethical skills in young people, honesty,

trustworthiness, a sense of affection, humanitarian, patriotism are the reasons of a spiritual prospering of society.

Today the century of information and new technology, implied the advanced technology in all social developmental aspect of society, I point out that person should be nurtured according to Naqshbandi Sufism:

- first of all, it is acknowledged from experience of developed countries, economically developing countries coverage the relationship of market, can lead to increasing the value of things in social relations.

- secondly, national independence enables young people to be fostered by national minds, pride, enriched in the spirit of spiritual values.

- thirdly, modern person should be work out in the fastest and the strongest information flow, his physical and spiritual tiredness, influencing negatively on his behavior and mood, enhance his dependence on outer support. In this case in terms of nurturing, humanitarian features of Naqshbandi Sufism as social unity, patriotism and hardworking will be absorbed in the soul of young generation, it can contribute to the spiritual and ethical striving of society⁶.

Conclusion

In general, many nation have been praying for many years, in their moral and ethical values go with humanitarian features of Sufism, typical for nationality, local and daily life for any person can serve as a important mean of shaping national idea and ideology.

⁴ Safarova Nigora, Aslanov Nigina. New Research Approach: Cognitive Abilities of a person.// - International Journal of Health Sciences. Vol_1_No_1_December_2013/5.

⁵ Buxoriy Sadridin Salim. Bahouddin Naqshband yoki etti pir. - Buxoro, 2006. 56-b. (Bukhariy Sadridin Salim. Bahauddin Naqshband or seven saint- Bukhara, 2006. 51p)

⁶ N.O. Safarova. Terrorism as a political phenomenon.// International Journal of Academic Research, 2010

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