

## **Pedagogical Principles of Using Naqshbandiya Doctrine in Educating the Young Generation**

**Abdullayev Akram Suvanovich**

Asian National University 1st stage Magistrate

**Abstract:** To study the role of Bahovuddin Naqshband's scientific heritage in the development of contemporary pedagogy, the use of Bahovuddin Naqshband's educational and moral views, rich heritage in the process of teaching students.

**Keywords:** Bahavuddin Naqshband, morality, sect, Naqshbandiya, science, spirituality, Sufism.

### **Introduction**

Under the rule of the President of our country, extensive reforms have been implemented in our country, covering all areas, and these works are being continued more consistently at a new stage and on a larger scale. Whether it is the state management structure, health care, sports, education, it gives positive results in all areas.

It should be noted that in today's era of globalization, in the conditions where the ideological struggle is raging in the world, we should always be alert, sensitive and spiritually awake, and our greatest wealth is the atmosphere of inter-ethnic harmony, mutual kindness and solidarity in our country. We need to understand the meaning of our work in the way of preservation and strengthening.

It is an urgent task to educate the young generation in the spirit of patriotism and nationalism. This requires increasing attention to education and training in the family and educational institutions.

Human essence is manifested in the connection of materiality and spirituality. Each person, each social group or category, each nation, nation and people of the region is created by its own nature. After all, it is important to approach the issues of spirituality and its understanding rationally, taking into account concrete conditions, in opening new ways of educating a perfect person. As Bedil said: "If the architect does not lay the first brick correctly, even if the head of the building reaches the stars, it will remain crooked." Therefore, a person's place in society is determined not by his material wealth, but by his high spiritual image. Therefore, spirituality is a bridge connecting ancestors to generations, history to today, and today to the future. It embodies the set of unique qualities, values and traditions inherited from our ancestors, as well as all the historical and social experience and views they have accumulated.

Our world-famous ancestors - great statesmen, generals Amir Temur, Babur Mirzo, Mirzo Ulug'bek, Jalaluddin Manguberdi were not only examples of bravery, justice, humanity, and science, but also their soldiers, future generations, -those who paid special attention to the education of defenders of the country. Our great thinkers, such as Khorezmi, Beruni, Abu Ali ibn Sina, Farabi, Alisher Nawai, Furqat, who made an incomparable and great contribution to human civilization and its bright future, as well as our scholars such as Imam Bukhari, Bahavuddin

Naqshband, Yassavi, who spread the glory of religion to the world, taught young people morally, who gave lessons on spiritual maturity.

The services of Bahauddin Naqshband in the development of our national spirituality and culture are incomparable. This is a huge scientific and spiritual heritage left by our great-grandfathers, and the immortal teaching created by him continues to serve as a beacon in the way of perfect generation education and personal development. Muhammad ibn Muhammad al-Bukhari is known and famous in history as Bahauddin, Shahi Naqsh-band, Bahauddin Balogardan, Khojai Buzruk. Bahauddin Naqshband is the epitome of a perfect human being. He fully followed the ideas of his teaching. He worked with his father on embroidery and farming.

### **Discussion and results**

Another major mystical doctrine that appeared in Central Asia in the 14th century is the "Naqshbandiya" doctrine. This sect is associated with the name of Khwaja Muhammad Bahauddin Naqshband. Khoja Muhammad Babayi Samosiy and his disciple Sayyid Mir Kulol were passing through Qasri Hinduvan and said: "There is a heat coming from this soil. He said, "May this kind of sharif turn into Qasri Hinduvon Qasri Orifon." At that time, Muhammad Bahauddin was not yet born, but he was in his mother's womb. After some time, passing by that place again, he says: "It's still too hot on the ground." In fact, Muhammad Bahauddin was born at this time. When Bahauddin was three days old, Babayi Samosi adopted him as a spiritual child and entrusted Mir Kulol to take care of Bahauddin's upbringing.

Hazrat Sayyid Muhammad Bahol-haq wal-millat wad-dunya ud-din Naqshband ibn Sayyid Jalaluddin is one of the great masters of the Naqshbandi sect. This person is considered to be the owner of karamat and scholar Rabbani, who delivered the Holy Qur'an and the instructions of the Prophet, peace be upon him, to the people, and made an important contribution to the development of the Islamic religion.

Hazrat's name is Sharif Muhammad, his father's name is Muhammad Jalaluddin, but in the West and East he is known as Hazrat Bahauddin, Khwaja Buzurg (Great Khwaja), Shahi Naqshband.

"Tuhfatul Ansab" gives the following information about Bahauddin's genealogy: Hazrat Bahaud haq wad-din Sayyid Muhammad ibn Sayyid Muhammad Jalaluddin Bukhari ibn Sayyid Burkhaniddin Khaldar ibn Sayyid Abdullah ibn Sayyid Zainuluddin ibn Sayyid Sha'ban ibn Sayyid Burhan ibn Sayyid Mahmud Rumi ibn Sayyid Ishaq ibn Sayyid Taqi ibn Sayyid Mahmud Jame ibn Sayyid Ali Akbar ibn Hazrat Imam Hasan Askari ibn Hazrat Imam Ali Taqi ibn Imam Muhammad Taqi ibn Hazrat Imam Ali Musa ar Reza ibn Zaynul Abidin ibn Husain ibn Ali ibn Abu Talib.

Hazrat is a Siddiqui on his mother's side, that is, his lineage goes back to Abu Bakr Siddiqui.

In "Tuhfat az-Zairin" Sayyid Mir Kulol had one hundred and fourteen caliphs (deputies), among them Maulana Arif Deha-Deggarani, Khwaja Bahauddin Naqshband, Khwaja Jamal Dehai Asiyai, Sheikh Shamsuddin Kulol, It is written as Sheikh Yadgor, Khoja Sheikh Darzuni and Maulana Jamaluddin Keshi.

According to historical sources, Sayyid Mir Kulol taught Bahoudin the suluki (way) of the sect, manners, and the interpretation of zikr. The meaning of the word zikr is "remembering", "remembering", that is, remembering God. Hazrat Bahauddin's sincere faith in the old man can be known from the following narration. Pirlari Mir Kulol Khumdan ordered to light fire. It's hot, it's cancer time. Bahauddin stood on the khumdan with firewood and took off the fur coat he was wearing and threw it into the fire. Seeing this situation, Mir Kulol said: "O child, go into the hut and take your skin, you will need it a lot! ", he said. Bahauddin protested: "Even if it was stone or iron, it would have already melted in the furnace. There is no name left from my skin." Mir Kulol: "O Bahauddin! How many years have you been burning in the fire of love of Haq Subhanahu ta'ala, but this fire did not affect your skin. However, you always had this coat on. The fire in Khumdan could not burn the zinhor-zinhor ul postin. Because the elders said: "Kasi

sokhtaro du bora biryon nakunand", that is, they do not throw a burned person into the fire a second time. Enter the bathroom without fear! he said. When Bahauddin entered the burning khumdan saying bismillah, not even a single hair of his skin was affected by the fire. Then Mir Kulol said: "O child! The fire of the world does not affect the external things of dervishes. Try to get a place in the hearts of dervishes, so that the fire of hell cannot burn you."

After an hour, the conversation ended, Mir Kulol went out with his companions, took the hand of the murid and said: "O fool! Open your eyes and look up and watch! he said. When the doubting murid looked up, Ka'batullah Amir Kulol was standing in a jilva above his head.

Ruboyi:

In dida bipo'sh, to dilat dida shavad,  
Z on dida jahoni digare dida shavad.  
Gar ravzani dil ba zikri Haq bikshoyi,  
Dar jomi falakhar chi buvad dida shavad.

Content: Close your eyes until the eyes of the heart open, because with the eyes of the heart you can see another world. If the window of the heart is opened with the remembrance of the Truth, one can see everything that is going on in the sky.

The famous scholar of Sufism, the famous orientalist Ye. According to E. Bertels, voluntary poverty is the basis of the teaching of Naqshband... According to this, Bahauddin Naqshband lived by farming all his life, planting wheat and mash on his small plot of land in his village. He did not keep any property or wealth in his house. lived on reeds in winter, and on mats in winter. He never had a servant in his house. Hazrat Naqshband spent his whole life in poverty and poverty. After all, the original creed of this sect is "Dil ba yar-u, dastba kor" - that is, it puts forward the idea that "always have your heart in God, and your hand in work." He liked to make a living with his own hands, he gave what he earned to orphans and widows, he always kept himself away from the rulers, he never lived in greed before them.

In search of knowledge, Bahauddin Naqshband went to Shaykh Qusam, one of the famous representatives of the Shaykhs of the Yassaviya sect, to the present-day city of Karshi. He will study from him for three months. Bahauddin Naqshband had a high devotion to this pir, at the same time Qusam Sheikh recognized him as his own son and lived in Bukhara for the rest of his life and died there due to his infinite respect for his murid.

Almost all of Bahauddin Naqshband's life was spent in Sufism in Bukhara and its surrounding villages. He performed Hajj twice. He lived a strange life, making a living only by his own work - painting flowers. He considered it a sin to keep a servant or a slave. The following verses belong to the pen of Hazrat Bahauddin Naqshband:

Na maro mafrash, na mafrashkash,  
Na g'ulomonu turku turkashkash.  
Hama shab chun sagoni qahdoni  
Sar ba dum ovaram ba xasmi xush

Content: I have neither a palos boru nor a person who carries it. I don't need someone to control my Turkish slaves or slaves. Every night I go to bed with my head over my tail like a haystack dog (that is, a stray dog).

Bahauddin Naqshband somewhat softened, moderated, and adapted the strict requirements of Sufism to everyday life. According to him, striving for God should be done with the heart. Let the hand be busy with work. Bahauddin Naqshband's idea that it is possible to reach God without being secular, that is, without overtly shaking hands with the affairs of this world, ensured that Sufism penetrated into a very wide population in the Muslim world.

Hazrat Bahauddin is the author of the books "Hayatnoma" and "Dalelul Ashiqin".

The Naqshbandi sect was formed based on the teachings of the Holy Qur'an and hadith. The main goal of the pirs of the sect is to revive the Sunnah of the Prophet. The second task is to fight heresy and superstition. Because the Prophet, peace be upon him, said: "Those who are committed to heresy and superstition are the worst people. God will not accept the meritorious deeds of a person who is committed to heresy and superstition until he abandons it." The heart is the sight of God. Purification of the soul, which is considered to be the center of God, is the original goal of Naqshbandiyyah teaching. "Naqsh band bar dil band", that is, draw the name of Allah in your heart, says the teaching.

In one narration, it is reported that the smell of soil did not disappear from Hazrat Bahauddin's hands for several years. Because at night, the ul zoti sharif used to sweep the streets with their palms, smooth out the bumps, and pick up weeds and thorns lying on the road. The purpose of this is that no prayer or blind person should stumble or suffer while crossing the road. The reason why he did such things at night was so that no one would see him. Because only God knows the service done in the way of God. Hazrat Bahauddin performed these services in accordance with the hadith of the Prophet: "God will forgive the previous and subsequent sins of the person who removes the branches of the thorn lying on the road."

It is said that while serving in the mosque being built in Qasri Orifon, Bahauddin carried the soil on his head to the roof of the mosque and recited the following verse:

Ba jon mekunam kori tu, charo nakunam,

Ba sar mekasham bori tu, charo nakasham?!

Content: God, I will serve you with my life, why didn't I do it? I carry your burden on my head, why not?!

The doctrine of "Naqshbandiyya", which appeared in Central Asia in the 14th century, began to spread rapidly through Afghanistan to India and other Islamic countries. The doctrine of Naqshbandiyya has a great positive significance in Timur's struggle against the Mongol occupation, in his efforts to establish an independent state and ensure its cultural and spiritual development, and in the cultural development of the Timurid period.

Many scientists-virtues, statesmen, and artists of the 15th century widely used the teaching of Naqshbandi and had a very positive attitude towards it. During the time of Zahiriddin Muhammad Babur (1483-1530), and in the XV-XVI centuries after that, this process is much faster. The Naqshbandi sect flourished in the Indian soil after Khwaja Muhammad al-Baqi Kabuli (died 1605) went to India in the 16th century. This famous mystic scholar is known as Khoja Bakibillo in Afghanistan and India. His student Khwaja Ahmad Farooq Sirhindi (1563-1624) played a major role in the spread of Naqshbandiyya doctrine in India in the 17th century. Bahauddin Naqshband put the science of time as the basis of human perfection. One of his historical merits was the introduction of the principle of "Wuqufi zamanii - time, awareness of time" as the main principle of the Naqshbandi doctrine. Wukuf Zamani - a person should be aware of the time he lives in, how the times are passing, life is given only once and a person should spend it on good and noble deeds, not to be careless, not to be indifferent, to be alert, alert, concerned. means that it should be.

Allama also discovered the science of the soul and put it at the base of the Naqshbandi doctrine. He introduced it as a principle of the Naqshbandi sect, saying the life-giving teaching of "waqufi al-qalbi", "to be aware of the heart". In general, mystics pay a lot of attention to the matter of the soul. Many opinions were expressed and works were written on this issue before Bahauddin Naqshband, but it was this great man who introduced the concept of "Wuqufi al-Qalbi" as a necessary principle for human perfection into the Naqshbandiya order.

Bahouddin Naqshband's treatise "Avrod", Muhammad Porso's work "Risolai Qudsiya", which contains what he said, states that the heart is the center that connects the physical and spiritual worlds of a person, that what is engraved in the heart is imprinted in the memory, the state of the heart determines the entire state of a person and therefore who emphasized that it is necessary to keep the soul clean, to protect it from external influences, bad conversations, and bad feelings.

He found the most optimal and perfect way to educate this noble ego. The idea of "Dast ba kor" in the teaching of Naqshbandiyya, to work and do impartial good to everyone, was a means of self-education. Bahauddin Naqshband said, "Our tariqah is a conversation, fame in the secret and disaster in the fame." In this order, there was no sitting down, retreating to solitude, and being in the service of the pir for a long time. As a result, the people of the tariqat benefited their family, blood relatives, neighborhood and country.

1389 Bahauddin Bukharai died in Qasri Orifon (Kogon district) near Sharif. Many poets died after the death of Hazrat, but the most famous is this one:

«Raft shohi Naqshbandon Xojai dunyovu din,  
On ki budi shohi rohi dinu davlat millatash.  
Maskanu ma'voi chun bud Qasri Orifon,  
«Qasri irfon» zin sabab omad hisobi rehlatash».

Content: King Naqshband (Bahouddin), the master of religion in the world, died, he was the king of religion and state. His residence was Qasri Orifon, so the story of his death comes from Qasri Irfan.

The abjad calculation of "Qasri Irfan" is 791 Hijri (1389), in which the death of Hazrat Naqshbandi was recorded.

### Summary

Bahauddin Naqshband always extended a helping hand to needy and weak people throughout his life and did it secretly. For seven years of his life he took care of animals, for seven years he cleaned the roads, and for seven years he smoked Riyazat for a halal bite. In general, he treated all beings with compassion and love, and did only good deeds in his life. Therefore, his life is an example for us. Alloma correctly defined the concept of a guardian and justified the fact that a real guardian can guide and educate others.

In conclusion, it should be said that the doctrine created by Bahauddin Naqshband has a great creative power in the formation of the humanitarian worldview of the peoples of the East. Bahauddin Naqshband was the first to raise the Orif demand of showing absolute kindness and compassion to nature, all living creatures, plants, animals and humans to the level of the universal and single fundamental principle of humanity and the universe.

### Bibliography:

1. "Bukharonoma" A. Khalilov No. 78, 27.07.2017
2. "Hazrat Bakhovuddin Naqshband" from the book "Dilda Yor" by Sadridin Salim Bukhari. Tashkent. 1993
3. "Life and spiritual legacy of Khwaja Bahauddin Naqshband" G.N. Navro'zova - Tashkent: "Science" publishing house of the Academy of Sciences of the Republic of Uzbekistan, 2021. - 244 p.
4. Rakhimov K. Tariqat khudjagan-nakshbandiya i sem pirov / per. s Uzbek. summer I.R. Gibadullina. - Kazan: ID "MedDoK", 2020. - 180 p.
5. SH. Bobojonov. ACADEMY OF SCIENCES OF THE REPUBLIC OF UZBEKISTAN STATE MUSEUM OF HISTORY OF UZBEKISTAN "MATERIAL AND SPIRITUAL

6. Navro'zova G.N. Abdulkhalik Gijduvani. - Samarkand: Imam Bukhari International Center, 2020. - P. 108.
7. Navro'zova G.N. Arjumand under the name Naqshband // NamDU scientific newsletter. – 2022. – No. 4. – B. 205–209.
8. Navro'zova G.N. Naqshbandiya is the path of perfection. Tashkent: Science, 2007. – P. 3
9. Navro'zova G.N. Life and spiritual legacy of Khwaja Bahauddin Naqshband. - Tashkent: Science, 2021. - 244 p.
10. Navro'zova G.N., Zoirov E.Kh. Seven Pirs of Bukharai Sharif. In Uzbek, Russian and English. - Tashkent: LESSON PRESS LLC publishing house, 2022. - P. 204.
11. Razzokov G., Rahimov K. Khojagon Naqshbandi sect and seven pirs. - Tashkent: Uzbekistan, 2020. - P. 168.
12. Rakhmatova H. *The role of Khoja Ahror Vali in the transformation of Naqshbandism into a global doctrine* // Sino. - 2008. - No. 31. - P. 114-118.
13. Sayfiddin S. Seven pirs (murshids of the world). - Tashkent: Uzbekistan,
14. 2019. -B. 4.
15. Sufism and Naqshbandiyyah (Sources and Wisdom) // Translator and publisher Sayfiddin Sayfullah. - Tashkent: Uzbekistan, 2019. - P. 192.
16. Osman T. History of Sufism. - Tashkent: Istiklal, 1999. - P. 180.
17. Fakhriddin Ali Safi. Rashahot (Obi drops of life). - Tashkent: Medical publishing house named after Abu Ali ibn Sina, 2003. - P. 537.
18. Khoja Muhammad Arif ar-Revvari. Orifnama / Translator Sadriddin Salim Bukhari, Israel Subhani. - Tashkent: Navroz, 1994. -16 p.
19. Sheikh Muhammad Sadiq Muhammad Yusuf. A vision of mysticism. - Tashkent: Movarounnahr, 2004. - P. 256.
20. Mirziyoyev, Shavkat Miromonovich. *"We will build a free and prosperous, democratic country of Uzbekistan together."* Speech at the joint meeting of the chambers of the Oliy Majlis dedicated to the inauguration ceremony of the President of the Republic of Uzbekistan /Sh.M. Mirziyoyev. - Tashkent: Uzbekistan, 2017. - 56 p.
21. Mirziyoyev, Shavkat Miromonovich. *"Critical analysis, strict discipline and personal responsibility - should be the daily rule of every leader's activity."* A report at an extended meeting of the Cabinet of Ministers dedicated to the main results of socio-economic development of our country in 2016 and the most important priorities of the economic program for 2017. January 14, 2017 /Sh.M. Mirziyoyev. - Tashkent: Uzbekistan, 2017. - 104 p.
22. Mirziyoyev, Shavkat Miromonovich. *"Providing the rule of law and human interests is the guarantee of the country's development and people's well-being."* Speech at the solemn ceremony dedicated to the 24th anniversary of the adoption of the Constitution of the Republic of Uzbekistan. December 7, 2016 / Sh.M. Mirziyoyev. - Tashkent: "Uzbekistan", 2017. - 48 p
23. Mirziyoyev, Shavkat Miromonovich. *"We will resolutely continue our path of national development and raise it to a new level."* / Sh. M. Mirziyoyev. - Tashkent: Uzbekistan, 2017. - 592 p.