



The Influence of the Principle of Negbinism on the Development of Students (On the Example of The Spiritual Heritage of Eastern Thinkers)

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ABSTRACT

In this article, a comparative analysis of the sources that create a special talent of a positive worldview among students, as well as creative ways of forming the concept of optimism in the student's thinking based on the scientific heritage of the scholars of the East is described.

Keywords:

Naqshbandi, personality, education, worldview, spiritual heritage, talent, intelligence, spirituality, society, mysticism.

Introduction. The positive worldviews of the members of the society are regularly enriched and developed. This motivates them to do good deeds. Not only good deeds but also talents are inherited from generations to ancestors. It is talented individuals who serve to develop a positive attitude of society members. For example, examples of fiction, the ability to create examples of fiction, art, scientific discoveries, develop the cultural and spiritual intellectual potential of society members and educate people in the spirit of goodness.

Through the legacy of thinkers, the ability of a person to perform good deeds is expanded and the motivation to learn unknown values is developed. As a result, students will have opportunities to achieve great success in their fields. It can be seen that a positive worldview determines the way of life of a person and makes it possible to achieve success in the process of education.

The main part. Ancestral heritage helps a person to master the type of activity he chooses. Students should rely on the centuries-old historical experience of the people in

acquiring knowledge related to the type of activity they are interested in. In order for the students to acquire a specific activity experience, it is considered appropriate for the professors to refer directly to the pedagogical education created by the thinkers.

For this purpose, the comprehensive analysis of pedagogical teachings created over many centuries and the identification of aspects that serve to form a positive worldview in students requires a special interest from professors and teachers in relation to historical and cultural heritage. The talent of our ancestors was manifested through their activities and pedagogical teachings that have reached us. They embodied their pedagogical teachings in their works created in the field of art, law, ethics. Didactic knowledge presented in these works is systematized taking into account the dynamics of personal cognitive activity. Talent is manifested in the process of a person performing a certain activity. When choosing a type of activity, a person's social experience, worldview and the needs of society serve as the leading motive. If a person is motivated to perform positive actions and good

deeds, he will try to choose a type of activity useful for society. Only then a person will have the opportunity to succeed in the field of activity chosen by him. Social, cultural and historical experiences play an important role in the development of personal intelligence. Ultimately, these experiences serve to form a positive worldview in a person.

Thought is the basis of a person's worldview. The more clear and healthy the worldview is, the better it will lead to doing good deeds. Worldview serves to ensure the realization of ideas. Because human thinking is manifested in the form of certain views, ideas, concepts. In them, the worldview of a person finds its expression. Worldview regulates the way a person views his inner experiences and emotions. The worldview of each person is unique and affects his behavior.

The teachings, which are the product of the worldview of the ancestors, have a positive effect on the consciousness of today's young generation, and serve to expand their worldview. A person's behavior within the framework of society's requirements is directly related to the specific cultural stereotypes in his worldview.

Any behavior of a person is a product of his worldview. Cultural-historical heritage not only ensures mental development of a person, but also serves to shape positive behavioral experience in him. Therefore, in the state policy of the Republic of Uzbekistan, priority is given to the formation of spirituality of young people based on the study of the teachings of our thinking ancestors. For example, PQ-3907 of the President of the Republic of Uzbekistan, Sh. M. Mirziyayev, adopted on August 14, 2018, "On the measures to raise the moral, moral and physical maturity of young people, to raise the quality of their education system to a new level", PQ-3721 dated May 12, 2018 "On organization of reading competitions among young people in order to widely study and promote the creative heritage of our great scholars, writers and thinkers", Resolutions PQ-4038 of November 28, 2018 "On approval of the concept of further development of national culture in the Republic of Uzbekistan", Cabinet of Ministers of the Republic of

Uzbekistan No. 896 of November 1, 2018 "On measures to organize and support the activities of the School of Hadith Science" In the decisions of the great thinkers, it was emphasized that it is necessary to properly assess the role of views and teachings in the development of the spirituality and culture of the young generation, and to use them effectively in the development of the worldview of students and youth.

Sufism is of great importance in understanding the importance of the legacy of great thinkers in enriching a person's outlook. Because the basis of this teaching is the idea of educating a person, showing him the way to achieve truth and enlightenment by explaining the rules of the Tariqat and Sharia. On the basis of explaining the rules of the Tariqat and Sharia to the young generation, he will be inclined to choose the path of truth and enlightenment, that is, to perform good deeds. The doctrine of Sufism is a social pedagogical doctrine of its own importance. That is why this teaching has served spiritual and intellectual development. Today, the idea of Sufism is of great importance in the formation of a positive worldview among young students.

Thanks to Sufism, a person attains enlightenment, self-purification, peace of mind, and nurtures his soul. Because the system of knowledge that serves to develop a person's outlook is expressed in it. Sufism serves to expand the spiritual potential of a person. Because the doctrine of Sufism and the Naqshbandid sect, which is a part of it, for many centuries have been presenting ideas that serve to purify the soul of the young generation, enrich their worldview, and help them acquire cultural stereotypes of behavior. During its development, the Naqshbandiy sect created a system of knowledge and pedagogical teachings related to expanding the cultural outlook of the young generation, raising their spirituality, and encouraging good deeds. On the basis of the Naqshbandiyya sect, the culture-related knowledge that serves the spiritual growth of our people and develops the individual's intellect came into existence. This knowledge served to develop the concept of forming a perfect person. Among our ancestors,

there were intellectual scholars who managed to advance the teachings of human spirituality. Among them are Ahmad Yassavi (1105-1166/67), Khoja Ahror Vali, Shaykhon Takhur, Abdukholiq G'ijduvani (1103-1179), Najmiddin Kubro (1145-1221), Bahauddin Naqshband (1318-1389), Alauddin Attar (Pedagogical teachings of such great thinkers as Khwaja Muhammad Porso (d. 1345–1420), Pahlavon Mahmud (14th century), Khwaja Ubaidullah Ahror (1404–1490), Makhdum-i Azam Kosani-Dahbidi (d. 1542) serves to form a positive outlook of the generation. It is known that the basis of Sufism is the science of words. The unique aspect of this science is to educate a person through good words and grace to lead him to perform good deeds. The thinkers deeply understood the importance of tafsir, hadith and jurisprudence in developing a positive worldview. The manifestations of Sufism are expressed in pedagogical teachings, literature and art examples. In turn, these works served to develop a person's worldview, to create positive behavior models in it, to encourage good and to arouse hatred for evil. All the thinkers who lived and created during the First and Second Renaissance and the creators who were their followers promoted virtue in their works and encouraged young people to it.

In the teachings of Sufism, life-giving, humanitarianism, negativity, encouragement to learn knowledge, self-restraint, contentment, honesty in business, treating women with respect and reverence, master-disciple relations, and ideas that lead people to perfection occupy a priority place. That is why, in the spiritual and cultural life and worldview of the Uzbek people, the doctrine of Sufism, the sect of Naqshbandiy, which is a part of it, has an important place with its rich pedagogical teachings. Pedagogists and mystics theoretically and practically substantiated the priority of pedagogical teachings in the Naqshbandi sect. In particular, mystics Ubaydulla Uvatov, N. Komilov, I. Hakkulov, Arif Usman, S. Ganieva, B. Nazarov, B. Bobojonov; pedagogic scientists R.G.Safarova, O.Musurmonova, K.Qilicheva, N.Ortikov, S.Nishonova, M.Salaeva and others have

analyzed the spiritual-pedagogical approaches of Naqshbandi sect from one point of view or another in their research work.

It is known that in the period of the first and second Renaissance (XI-XIV centuries), a number of sects were created on the basis of Sufism in the territory of present-day Central Asia, including such sects as Yassaviya, Kubraviya, and Khojagon. The main idea that unites these sects is the idea of educating a perfect person. Among the thinkers who put forward the idea of educating a perfect person are Ahmed Yassavi, Abu Bakr Ahmad ibn Ishaq al-Kalabadi (died 990 or 995), Abu-d-Dardo, Abu Zarr, Huzaiifa (died in the second half of the 7th century), Khoja Ahror Vali, Najmiddin Kubro, Abdukholiq Ghijduvani, Jalaluddin Rumi, Abdurahman Jami, Alisher Navoi, Muhammad Zahiriddin Babur can also be mentioned.

A person's achievement of intellectual and spiritual perfection takes place in specific stages. Supporters of the doctrine have shown that these forces consist of: shari'a, tariqat, enlightenment and truth. At each of these stages, a person's worldview is formed to a certain extent, and it rises to maturity. Being able to evaluate one's own capabilities, understanding the secrets of the world, and establishing social meaningful relationships with the surrounding people develops and improves as a result of a person's learning of certain knowledge. Such knowledge not only activates the individual, but also creates a convenient opportunity to apply the acquired knowledge to life. The activities of our thinking ancestors can be a clear example of this. In their teachings, our thinking ancestors recognized that the knowledge acquired by the spiritual and moral qualities of a person is considered his wealth.

Summary. The idea of spiritual purification of a person by forming a positive worldview and encouraging him to bring benefits to society is "Kitobat Ta'arruf" by Al Kalabadi (died 990), "Kitobal Luma" by Abunasr Sarroj (died 988), Abu Talib Makki (died 998) Qutal Qulub", "Risalatal Malomatiya" by Abdurrahman Sulami (died 1021), "Risala fit Tasawuf" by

Qushari (died 1072), "Kashfal Mahjub" by Al Hujviri (died 1076), "Manozil as Soirin" by Abdullah Ansari, It found its vivid expression in the works of Farididdin Attar (1119-1222) called "Tazkiratul avliya". That is why these works served as the main manual in the educational institutions of that period for a long time.

In the Naqshbandiy order, special attention is paid to the circumstances that develop a person's outlook. It is known that through the systematic development of a person's intellect and emotions, there is an opportunity to enrich his worldview. A person absorbs and analyzes knowledge with the help of his intelligence and draws clear conclusions based on them. Evidence serves to enrich a person's worldview and social experience. Thinkers have highly evaluated the possibility of worldview to ensure personal development. Bayazid Tayfur bin Iso Bistomi put forward the ideas of developing human worldview through knowledge in his works. Abulqasim Junayd al-Muhammad Qawori al-Baghdadi showed the importance of effective assimilation of knowledge and rational cognitive activity in the development of human outlook.

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