



## THE ROLE AND SIGNIFICANCE OF HAZRAT BAHAUDDIN NAQSHBAND'S IDEAS IN BUILDING THE THIRD RENAISSANCE IN NEW UZBEKISTAN

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### **Abstract:**

This article talks about humanitarianism and tolerance in the sects of Hazrat Bahauddin Naqshband, who is considered one of the greatest figures of Bukhara Sharif and is known all over the world for his idea "Dil ba yoru dast ba kor".

**Keywords:** Tolerance, humanity, mysticism, gnosis, sect, remembrance, poverty and poverty, patience, perseverance, tolerance.

### **Introduction**

The fact that our wise nation was among the most advanced and developed nations of the world during both Renaissance periods gives us all great strength. This places a great responsibility on our tolerant people and the younger generation in building the foundations of the Third Renaissance.

Great work is being done in our country to strengthen the intellectual and creative potential of young people, to increase their involvement in the reforms implemented in our country. Because one of the most important tasks of today is to educate well-rounded, goal-oriented and active young people who have modern knowledge and skills and who can take responsibility for the worthy future of the country.

It is known that the President of the Republic of Uzbekistan has put forward 5 important initiatives to establish work in the social, spiritual and educational spheres on the basis of a new system, to increase attention to young people, to widely involve the young generation in culture, art, physical education and sports, to form in them the ability to use information technologies correctly, young people issues of promotion of reading and ensuring the employment of women were taken into account at the level of state policy.

When building the foundations of the Third Renaissance in New Uzbekistan, special attention should be paid to the issues of the atmosphere of tolerance and upbringing in the spirit of gratitude in families, which are the basis of the ideas of tolerance in the Khojagon-Naqshbandiya doctrine.





The family, which is the source of power and support of the state, is considered a historical category, and its characteristics are characterized by material and spiritual processes. Its definitions are as follows: The family is a small cell of society and is considered an important part of the structure of society. It is a social-ethnic unity based on the natural-biological, legal and spiritual relations of people. The family has always been considered the main link in the education of young people. The family prepares the ground for young people to grow up to be moral, honest, hardworking and honest. After the Republic of Uzbekistan gained its independence, attention to the family rose to the level of state policy and became stronger. Today in our country, the issue of ensuring stability, peace, well-being, health, mutual respect and harmony of family members has risen to the level of state policy.

Man has been endowed with many impeccable beautiful qualities and qualities. The greatest of these blessings is gratitude. The blessing is not only material wealth, but the blessing of life, the harmonious functioning of the internal and external organs of the body, that is, the sight of the eye, the hearing of the ear, the taste of the tongue, and the beating of the heart, all of this is certainly a priceless blessing that prompts us to be grateful. Gratitude, peace, and calmness are also an acceptable way of life. Gratitude is also the foundation of sustainable development. Gratitude is an integral part of our national spirituality. Gratitude is a product of peace and stability. Gratitude education has been implemented in two directions. The first of these directions is understood as the recognition of the state policy by the citizens, and the social relations that express consent to marriage, while the second is understood as the attitude of worshipping people's religious faith and divine power with mind and heart. The movement of turning gratitude into a sign of human character and a virtue through education has been an urgent issue of all times. One of the most urgent social tasks is to raise contentment and gratitude for today's life among different strata of the population, especially among young people. Giving thanks in our national spirituality has also shown the level of education of a person. Doing good to people, sharing love is one of the components of the character of gratitude. Because gratitude is not subjugation, it is the desire to curb the inclinations. It is an expression of spiritual will, patience, consequence and lesson, potential, high culture. Gratitude is a person's thinking and philosophy of life, the power of self-sacrifice. Gratitude is a factor of faith, responsibility, and stability at the same time. Qualities such as restraint, comparative analysis, observation, inspection, conclusion are formed in the thinking of a person who lives with a feeling of gratitude.

Gradualism, step-by-step, simple aspiration, reasonable standards, and observance of balance play an important role in the formation and strengthening of the approach to





life satisfaction. After all, there is a saying in our people, "The ladder is slow". We should never forget that everything in this world happens gradually, in its own way. That is why it is appropriate to correctly explain that the achievements and reforms achieved in the 32 years of our independence are aimed at the interests of people, and most importantly, that they continue consistently and step by step .

Today, the modern forms of visiting Bahauddin's tomb have been formed. Pilgrims first visit Bahauddin's teacher Sayyid Amir Kulol, then his mother Bibi Orifa, and finally the grave of Hazrat Nakhshband. Among the people, Bahauddin emphasized that "first visit my mother, then visit me". This form of pilgrimage is considered a symbol of the child's respect and reverence for his Mother.

Young people circumambulate the shrine of Bahauddin on foot. For this purpose, they intend to leave at dawn and cover a distance of 12 miles from the city of Bukhara before the morning prayer. If they do their intentions, they believe in popular beliefs that performing this act is equal to half of the small Hajj . With good intentions, they sweep around Hazrat's mausoleum - the "blessed threshold". This type of action is popularly called "socks-broom" (taj.socks-broom).

The architectural complex in which Bahauddin's tomb is located has been formed over the centuries and has become a large pilgrimage site where the people believe. The process of transformation continues in the form of various customs, rituals and traditions held in the Naqshband mausoleum. Non-Islamic forms of religious practices can be seen. Studying the worship practices of local residents as well as pilgrims from around the world will help to analyze the social and spiritual aspects.

Education and upbringing of young people is the most urgent issue in new Uzbekistan. Education is a continuous process that serves to transmit intergenerational socio-historical and life experience, and under the influence of family, educational institutions, social, political and other organizations, mass media, etc., forms and improves a physically healthy, intellectually mature person. Spiritual education is a concept that represents a practical educational process aimed at forming qualities such as physical fitness, mental, moral, and spiritual maturity in a specific person, community, specific group, society, nation, which is considered a means of raising high spirituality. If any spiritual education is carried out in harmony with secular and religious values, in this process not only the knowledge of a person increases, but also the development of spiritual and moral qualities in him is accelerated. Of course, today, in the process of educating young people, it is appropriate to continuously educate them about secular and religious values, to make them realize that these values have an incomparable, harmonious role in the development of a person and society. Nowadays, one of the most urgent issues in the social, economic, political,





spiritual and cultural life of our country in terms of the Third Renaissance in New Uzbekistan is to educate young people in the spirit of secular and religious values, to mature as true heirs of our tomorrow. Secular and religious values are considered an integral part of the human psyche, and in a common way, they show a person's attitude to life, society, and members of society. Secular and religious values influence society and human activity in a unique way, sometimes as an ideal they encourage people to work effectively, sometimes as a moral criterion, moral requirement, and law, they determine people's behavior and lifestyle, aspirations and needs. It manages or directs their activities, i.e. performs a regulatory function. Secular values are a socio-spiritual phenomenon, which covers the nation's culture, history, language, religion, customs, traditions, material and spiritual wealth of society, and all aspects of economic, socio-political life. Worldly values include the ideas of a just society, a perfect person, peace and well-being expressed in the works of representatives of the Khojagon-Naqshbandiya sect.

The legacy of our ancestors testifies to the fact that in the past all fields and branches of science and culture were developed, their creations were multifaceted, religion, morals, the spiritual world of a person, the unity of the community, its fair management, and happiness were important in their activities along with science. Their heritage and cultural history proves that science and religious rules can be useful for the development of general spirituality.

Joining the ranks of states that gained independence and gained their own destiny was the beginning of a completely new era in our glorious but difficult history of many thousand years. However, this requires the solution of many problems that the world may or may not realize. His response, in turn, depends on the "level of historicity" of the state of birth, the potential of harmony with history. The new era is the Third Renaissance, a new opportunity that the relatively indifferent will never have until later.

It is known that in such times there is no ready-made socio-political project, and the experience of other nations does not help to create it. So, the people should look for answers to many questions and solutions to their problems from their thinking, and the political leadership, which has taken responsibility for the fate of the nation, should feel it deeply.

Usually, each specific historical environment and circumstances require separating the most relevant from the political elite and starting the practice from that. According to the scientists, "when a thinking being persistently penetrates into the layers of unlimited potential hidden in himself, he "notices" the necessary ability to move to





another mental environment under completely new conditions. Such a state of mind is a reflection of some inner psychic reality, a newly emerging "center".

Although the above opinion was written by one of the famous philosophers of the 20th century, the Frenchman P. T. Chardin, this universal situation clearly expressed the state of a special wave that occurred in the nation's thinking in the first moments of independence, which is extremely relevant for the Uzbek state and leadership, as well as for the nation. It is important to remember that the top political leadership felt more than others the need to pay special attention to the issue of strength and durability of the national foundations for the future of the Uzbek state.

It was a decisive and fateful aspect for the leadership of Uzbekistan regarding the effects of neoliberalism and globalization processes, which are increasingly gaining strength and conquering the consciousness of many people in the world, and in addition, in all neighboring countries with a similar historical fate. After all, only this nation and its top political leadership are personally responsible for the present and future of their country. However, due to the fact that the socio-political, scientific and spiritual development of mankind is colorful and different, the needs of each people, nation and state, despite common similarities, acquire an individual character for each of them.

It is here that an important issue arises. We are talking about the existence of the Uzbek country as a multi-ethnic society since ancient times, and in order for the state to become stable and sustainable, it is permissible to hypothesize that, along with the culture of civil solidarity in the native nation, it was right to give the necessary priority to internationalism. As Uzbekistan is one of the stable states, the modern multi-ethnic Uzbek state has gained prestige in front of the world community, and its foundation is undoubtedly the Uzbek worldview, Uzbek social consciousness and political thinking. However, according to the communist ideology, which until recently dominated consciousness and practice, it was considered sufficient to strengthen the material foundations of the state to ensure its stability and sustainability. Spiritual foundations for the state were set aside.

The experience of social development known from a historical point of view, the new processes taking place around us have dramatically changed the attitude of the scientific community to spiritual and spiritual factors. This problem, in fact, has never escaped the attention of thinkers anywhere. The 20th century German philosopher M. Heidegger, speaking about the psyche of man and nation, concluded that "a person, an individual, usually seeks deep thought and realizes the essence of all things and events in the course of his internal power surges", which also applies to the nation.





The general situation presented above is not only a reflection of the individual's mental state. Perhaps it is permissible to apply it to an entire nation, even to a civilization. After all, the spirit of a nation or civilization, the ability to perceive the world, is first of all manifested in the mind and thinking. Looking at the long-term perspective of the Uzbek state, which is just getting used to living in an independent, completely different environment and era, the top leadership said, "Nothing in great history goes without a trace. He was right when he said that it is manifested in the blood, historical memory and practical work of peoples.

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