

*Jabbarov Ikromdzhon Dzhumaniyazovich**NTM "Mamun University", senior lecturer of the department of
"General professional sciences"***NAJMIDDIN KUBRO THE PLACE OF MORAL IDEAS IN YOUTH EDUCATION AND ITS
SPECIFIC CHARACTERISTICS**

Abstract: In this article, the scientific-philosophical foundations of the Kubrovian doctrine, which is a major branch of Sufism, the orientation of the Kubrovian moral ideas to goodness, the acceptance of this sect as an ideology in the land of Khorezm in its time, the importance of the sect in human spiritual maturity. Issues such as the importance of verses, the place of Najmuddin Kubro's ideas in the nature of self-righteousness, patriotism, and the spiritual-spiritual and moral condition of Sufism were analyzed philosophically.

Keywords: sharia, tariqat, truth, heart, soul, mind, nafs

Introduction. After our country gained independence, the traditional culture of our people, our great ancestors Imam Ismail Bukhari, Abu Mansur Moturudi, Abdukhaliq G'ijdivani, Sheikh Najmiddin Kubro, Naqshbandi, Khoja Ahror Vali, Mahdumi A'zam, our great scholars, scientific and spiritual research of his heritage, philosophical ideas, and scientific approach to them has been radically improved. Among them, several unexplored works of Najmuddin Kubro, the founder of the "Kubroviya" doctrine, the author of numerous works, were translated from Arabic and Persian into Uzbek.

Today, in our country, a rational policy aimed at paying respect to our great ancestors and learning from them in all aspects is being carried out. In this regard, as our Resident Shavkat Mirziyoyev stated: "The purpose of our work in this field is to express our faith in Islam and our respect for our ancestors through science. It is a great duty for us to be worthy of our ancestors". For example, it is important to research the life and scientific work of scholars who have been recognized in the history of philosophical thought, such as Najmuddin Kubro, and to promote it to the general public.

Sufism is based on human activity and its perfection. In it, it is said that a person should be conscious and alert in every breath, pay attention to every step he takes, be busy with the work of the Motherland, and live in contact with the people.

Discussion. Najmuddin Kubro in his treatise "Odobus Sufiyya" ("Manners of the Sufis") describes the manners, behavior, behavior of the Sufis who chose the path of the Tariqat, from traveling, visiting and waiting for guests. his views on everyday life style are perfectly stated. In this work, Sheikh Kubro writes: "Whoever desires this path, i.e. tariqat, and wants to wear the kirqa of tariqat, let him wear it from the hand of the Rir". Let that person be a master of Shariah, Tariqat, and the knowledge of truth, and let him be a scholar in the method of religion, and a scholar in Tariqat. May he understand the manners of the Sharia through the secrets of the Tariqah and the truth. So that if the murid encounters any problem in matters of Sharia, he can solve it through his knowledge. In the same way, the murid can reveal the account of the event that he could not solve through his enlightenment. May the student be able to explain the secrets encountered in understanding the truth through his insight. It is clear from this that the seeker who chooses the path of tariqa should first of all have a master who is perfect for him.

It is known that the education of the heart, soul, mind and soul occupies a leading place in the teachings of Kubrovism, and today this sect plays an important role in protecting young people from the influence of mass culture. In Sufism, a deep understanding of the meanings of words such as soul,

spirit, mind and soul is of particular importance. It is very important to teach today's youth to understand the truth that is unique to each of them and to distinguish them from each other. Because today it is extremely necessary to understand the essence of these concepts in educating young people in the spirit of struggle against popular culture. These terms have the following definitions from a mystical point of view. Including:

1. Nafs and self education. Nafs is not only the desire to eat, drink and wear, but it is also ignorance, arrogance, worldliness, theft, greed, envy, avarice, selfishness, lust, anger, avarice, hypocrisy, tyranny, ruthlessness.

Nafs is a constantly evolving state. That is why self-cultivation is of particular importance in the fight against popular culture. It grows and develops due to human need for worldly pleasures. Nafs always prompts a person to do bad and sinful things. The more a person satisfies his desires, the stronger and stronger he becomes. If a person on the path to spiritual perfection is fed with things earned by honest work, his heart and soul will be inclined to goodness and will be eager to do good deeds. On the contrary, it is said that if a person eats unclean things, it will make him disgusting, rude, merciless, lecherous, lustful, tyrannical, and a servant of lust. At the foundation of prayer, good and righteous deeds, is a halal bite, that is, a balanced diet. That is why mystics paid serious attention to the integrity of the bite. Because where there is honesty, there is blessing.

Najmuddin Kubro compares nafs ammara (need to evil) to the snake "afo". This is such a snake that, no matter how much its body is scratched and lies under the sun for several years, it will return to its original state, i.e. resurrect. He says that the human soul is created in the same way.

2. Mind and mental education. Intelligence is the faculty of understanding and thinking, and it is the greatest gift bestowed upon man. A person must be mentally mature in order to fulfill the various obligations assigned to him, not to get carried away by foreign ideas. There are two types of human intelligence: innate and professional. Innate intelligence is given to its owner by God. And professional intelligence is formed as a result of mastering certain professional secrets during the educational process, and it has a special character. In Kubrowian doctrine, intelligence is described in the following two directions:

a) the manifestation of a set of knowledge based on the perception of the real picture of things and existence;

b) is a person's ability to perceive existing knowledge and reality.

RESULTS. It can be seen that the ideas expressed in Kubrovism are still of great moral and educational value today, and can serve as an important tool in forming youth's immunity against popular culture, which is the problem of the century. That's why it is demanded to allocate a large place to the ideological education of young people with the help of Sufism in the educational programs of higher educational institutions.

Najmuddin Kubra called people to the path of happiness - to have good morals for the sake of God, to develop good qualities, to have high spirituality, and to achieve perfection. After he attained the status of martyrdom and left this world, his murids continued the teachings created by the mystic and founded the Kubraviya school in Central Asia. What united the representatives of such a fraternity was not a mere formal organization, but the spirit of the organization and its sacred purpose.

Students from different places of Iran, Central Asia, Egypt, Caucasus, Syria, Iraq came to Sheikh Najmiddim Kubro, were educated, benefited from the education of the Sheikh, and reached high positions. The great sheikh founds the "Javonmardiyy" school in Khorezm. The term "javonmardi" means to sacrifice one's life for the nation.

According to historical sources, on the eve of the Mongol invasion, the shaykh had more than four hundred murids and disciples, and the shaykh sent them all back to their homeland. Each of them has a great position in the history of Sufism, and they are successors of Kubroviya sect. Kubrovism

spread to Eastern countries and helped spread the ideas of Islamic wisdom and human purity and divine enlightenment.

CONCLUSION. As we know from history, there were many mystical sects in Central Asia. Among them, Yassaviya, Qadiriya, Kubraviya, Khojagan Naqshbandiya sects are very popular among the people, and we can see their similarities and differences in their comparative analysis. The sect founded by Sheikh Najmuddin Kubro had an effective influence on all sects in our country, especially Naqshbandi.

Today, in New Uzbekistan, which is developing on all fronts, it is scientifically and philosophically effective to use the scientific and spiritual heritage of Najmuddin Kubro to inculcate the sense of the Motherland in the minds of young people. The great mystic, allama fought for human purity and divine enlightenment all his life, combined divinity with worldliness, taught courage and spiritual growth, his life was a lesson for everyone. That's why his heritage was valued and earned the honor and respect of generations.

REFERENCES:

1. Ўзбекистон Республикаси Президенти Ш.М.Мирзиёевга Имом Бухорий зиёратгоҳининг янги қўриниши тақдим этилгандаги нутқидан: <https://president.uz/uz/lists/view/4288> (15.04.2021).
2. Haqqulov I., Tasavvuf saboqlari, Buxoro, 2000.
3. Одобус сўфийя. (“Сўфийлар одоблари”). // Таржимон: А.Болтаев. (форс тилида) Бухоро – 2024. Б.2
4. Shayx Najmiddin Kubro. Tasavvufiy hayot. Toshkent. “Movarounnahr”, 2004.
5. Qakhorova, S. (2023). PHILOSOPHICAL AND THEORETICAL TEACHING OF AMIR KHUSRAV DEHLAVI. Farg'ona davlat universiteti, (5), 17-17.
6. Shodiev, J. J. (2020). INTERPRETATION AND DESCRIPTION OF UMAR KHAYYAM RUBAYA. Scientific Bulletin of Namangan State University, 2(9), 206-211.
7. Jurakulovich, S. J. (2022). AGAINST IGNORANCE-FIGHTING WITH ENLIGHTENMENT THE MAIN CRITERIA IN IMPROVING HUMAN VALUE. Web of Scientist: International Scientific Research Journal, 3(10), 1160-1164.
8. Jurakulovich, S. J. (2022). ATTITUDE TO HUMAN DIGNITY IN THE PERIOD OF AMIR TEMUR AND TEMURIDS DYNASTY. Web of Scientist: International Scientific Research Journal, 3(5), 43-47.
9. Shodiyev, J. (2021). JAMIYATDAGI MEHNAT MUNOSABATLARI SHAROITIDA MA'NAVIY SALOHİYAT. Журнал истории и общества, (2)
10. SHODIEV, J. (2021). SOCIO-POLITICAL LIFE AND THE DEVELOPMENT OF SCIENCE IN THE PERIOD OF UMAR KHAYAM. ЦЕНТР НАУЧНЫХ ПУБЛИКАЦИЙ (buxdu. uz), 1(1).
11. Shodiyev, J. (2021). O'ZBEKISTONDA IJTIMOYIY-SIYOSIY KOMMUNIKATSIYA RIVOJLANISHIDA RAQAMLI TPANSFORMATSIYA SIYOSATI. Academic research in educational sciences, 2(2), 409-416.
12. Evgeniy Bertel's. Najmiddin Kubro. Muloqot jurnali, 1995y ¾ son
13. Mahmud As'ad Jo'shon. Yunus Emro va tasavvuf. Toshkent. “Fan”, 2001. B.12-13.