

# Forming the spirituality of students and youth through pilgrimage tourism

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**Abstract.** This article describes the theoretical and practical aspects of the formation of the morale of hardworking people, including students, in the context of the establishment of New Uzbekistan. In particular, the article expresses the essence of the concept of spirituality from the point of view of philosophy, sociology, and pedagogy, and gives definitions and explanations for this phrase. In order to shed light on the methodological foundations of the problem, the relationships expressed by the scholars of the past, pedagogues, philosophers, and sociologists of the present period were analyzed and sense of responsibility and obligation, religious tolerance, functions of international harmony were described from a scientific and theoretical point of view. In order to express the practical direction of the issue, the article reflects the research work conducted on the formation of the spirituality of students-youth on the example of pilgrimage tourism. In particular, modern methods of forming the spirituality of students were researched through the "Seven spiritual saints" shrines in Bukhara.

## 1 Introduction

At the current stage of building a new Uzbekistan, it is urgent to educate spiritual, enlightened, active young people who can freely enter into modern socio-cultural relations, who have an independent scientific outlook, who recognize national and universal human values, who have clear knowledge about modern science and technology, its working technology. This is considered to be one of the pedagogical problems. For this reason, as the President of the Republic Sh. M. Mirziyoyev stated: "Youth is the main support of our nation. They are a decisive force in the effective implementation of our wide-ranging reforms. It is new generation who have received modern knowledge, advanced professions, innovative technologies, and mastered foreign languages and who take a leading place in further development of our country.

It is known that young people tend to think in a new way, boldly present new ideas and implement them, solve problems based on creative and non-standard approaches. That's why we give priority to creating all the conditions for the education of the representatives of the young generation to reveal their talent and potential in the fields of science,

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innovation, literature, art and sports, and for their active participation in the social and political life of our society" [1].

This priority is to raise the morale of the youth. After all, spirituality is a force that encompasses ideological, cultural, educational, moral and religious features of socio-historical development, cultural and educational life process. Therefore, it provides a person, including spiritual purification, spiritual upliftment, physical strength, and plays the role of an important factor for them to develop into a full-fledged person and enter life [2-15].

The leadership of the republic, which deeply felt and understood this, from the first day of the country's independence, set one of the priority tasks of the state to raise the morale of workers, including young people, and to increase the opportunity to receive information. As a result, on April 23, 1994, the President of the Republic passed the Decree "On the establishment of a public center of spirituality and enlightenment", and on August 29, 1997, the "Law On Education" was adopted.

In these directive-normative documents, it is noted that in order for the people to achieve their dreams, goals and objectives, to reach the level of happy people, it is necessary to develop them into spiritual individuals.

## 2 Methodology

The scientific, cultural and educational community of the country has carried out and is increasing the research work on improving the spirituality of the society and the youth of the republic. The methodological basis of the problem was analyzed from the point of view of the ideas and theoretical views of philosophers, pedagogues and sociologists. In particular, the philosophical foundations of the problem were developed by E. Yusupov, J. Tolanov, M. Imomnazarov, S. Shermuhamedov, A. Ergashev, T. Makhmudov, K. Nazarov, Z. G'afurov and the psychological foundations by scientists M. Davletshin, G. Shoumarov, E. G'oziyev, V. Karomova, G. Sunnatova, Sh. Barotov, Z. Nishonova, the pedagogical foundations are covered in the works of G. Ibragimova, S. Ochilov, Sh. Kurbanov, M. Kuronov, B. Mirzoolimov, T. Makhmutova.

In the treatises and educational manuals of these scientists, the spiritual formation of the workers - holders of various professions is based on the idea of national independence, national and universal values, spiritual heritage - the teachings of the past ancestors, and the recorded sources in the development of the spiritual perfection, spiritual perfection, and spiritual worldviews of people, including young people play a crucial role in development.

At this point, it should be recognized that spirituality is first of all an example of actions of ideas, views expressed in beliefs, customs, traditions aimed at ensuring the rise and development of every person, individual, and the whole society. For this reason, spirituality is a philosophical, social and pedagogical phenomenon that describes the faith of a person as a whole and strengthens his inner and outer powers. An activity that perfects the heart and thinking of the young generation, aimed at the realization of human dreams, goals, and good intentions.

Therefore, according to the first President of Uzbekistan I. A. Karimov, "Spirituality is an incomparable force that encourages a person to purify himself spiritually, to grow spiritually, a person's inner world, strong will, whole faith, awakens his conscience, and it is the criterion of all his views" [2].

It is known that, like any other idea, the ideology of New Uzbekistan did not appear by itself or by someone's will. In the process of socio-historical development, the nation's worldview, consciousness, thinking, self-awareness, understanding of who it was, its visions, aspirations, desires to renew its way of life and to create a new Uzbekistan, to create its socio-economic base and this kind of ideology formed in connection with plans.

Therefore, it was formed in the structure of national spirituality, national values, national cultural heritage.

The pedagogical community of the republic began to research the problem of the spirituality of students from the first days of independence. Educational scientist G. Makhmutova wrote about the socio-pedagogical features of the spiritual formation of students in the higher pedagogical education system [3]. Furthermore, O. Musurmonova's research work was devoted to the issue of formation of students' spiritual culture by means of spiritual values [4]. S. Nishonova shed light on perfect human education in the pedagogy of the Eastern Renaissance [5], U. Mahkamov researched issues of moral culture in students and analyzes moral meaning as the basis of formation of spiritual culture [6]. M. Inomova devoted his works to spiritual education of children based on national values in the family and to the role of national values in children's spiritual education [7]. Q. Kurbanboev highlighted theoretical and practical foundations of ways to develop spiritual and social activities of students, the role of youth organizations in our republic in developing spiritual and social activities of students [8]. Moreover, Sh.Olimov explained forming the moral-aesthetic ideal in students of academic lyceums and vocational colleges during the teaching of the subject "Fundamentals of Spirituality" [9]. F. Norboeva researched the issues of formation of national consciousness in students [10].

Spirituality, as defined in the above-mentioned scientific and pedagogical literature, is the basis of knowledge, intelligence, faith, morals, manners, the sum of positive qualities that directs a person to live with hard work, sense of homeland, sadness, joy, selflessness, nobility, and ensures social and cultural development.

It should be recognized here that the concept of spirituality as a philosophical category was interpreted by the philosopher-scientists of our republic. For example, Academician E. Yusupov explains spirituality in his treatise entitled "Spiritual Foundations of Human Perfection": "Spirituality is a combination of human morals and manners, knowledge, talent, ability, practical skills, conscience, faith, belief, worldview, ideological views and a joint system that is connected and has a positive effect on the development of society" [11]. In this, it is recognized that spirituality is a scientific and educational foundation that ensures human perfection and the development of society, as well as a strong force that saves from various disasters. Political scientist N.Jo'rayev, one of the authors of the treatise "Feeling of the Motherland", who interpreted the phrase "spirituality" in terms of sociological theory, described it as follows: "Spirituality is a set of the spiritual and intellectual world of a person. ...Spirituality is a concept embodying the inner life, spiritual experiences, mental abilities, and perception of a society, a nation, or an individual [12]. So, in this explanation, spirituality is a necessary force for both a person, a nation, and a society. A person, a nation, a society cannot live without spirituality, as it develops and improves in content, both the society and the person will progress and mature.

Philosopher and scientist A. Erkayev defines spirituality as follows: "Spirituality is the essence of a person as a socio-cultural being, that is, a person's kindness, justice, correctness, honesty, conscience, honor, patriotism, love and enjoyment of beauty, hatred of evil, will, perseverance and many other original human traits and qualities that have acquired organic unity and commonality" [13].

Based on the above points, it is worth noting that spirituality, being a factor of strength, development and perfection of society and man, will be the main weapon for the development of the country and for human perfection in the conditions of the establishment of New Uzbekistan. After all, "New Uzbekistan is a state that strictly adheres to universally recognized norms and principles of democracy, human rights and freedoms, and develops on the basis of the principles of friendly cooperation with the world community, the ultimate goal of which is to create a free, prosperous and prosperous life for our people" [1]. Therefore, the workers of this country, especially the youth, contribute to the social and

economic, cultural-educational, political development of the country with the help of their knowledge, intelligence, culture, manners, behavior, discipline, understanding, science, worldview.

Therefore, in order to improve the spirituality of the society by improving the spirituality of the youth and citizens of the country, the government has adopted the concept of continuous spiritual education, and its purpose is to develop qualities such as loyalty to the Motherland, human duty and responsibility, kindness, innovative thinking, religious tolerance, based on a new, systematic and technological approach to education.

This goal and the dialectic of its implementation require defining the functions of spiritual education, such as social-political, spiritual-cultural knowledge, patriotism, self-sacrifice, religious tolerance, conscious discipline, loyalty to national traditions, civil culture, and education of a perfect person. For example, it is directly related to the expansion of the ranks of young people who are spiritual, think independently, and are able to take responsibility for the fate and prospects of our country. For sure, this is a pedagogical phenomenon that originates from consciousness.

The conducted research shows that in order to form the spirituality of students, first of all, it was considered appropriate to clarify the functions of spirituality, and based on this, to design the formation of the spirituality of students. Taking this into account, it was considered necessary to classify the functions of spirituality (Fig. 1).



**Fig. 1.** Functions of spirituality.

The functions of spirituality expressed in the table provide practical help in educating young people, the young generation coming of age, as citizens worthy of the updated socio-legal system, a democratic humane society, and turning them into creators, initiators and creators of new ideas, rather than executors of the reforms being carried out in the country.

The function of **social and political activity** of spirituality helps to stabilize social and economic development, spiritual and political life and enlightenment in the country, to strengthen cooperation, friendship, solidarity between the peoples and nations of New Uzbekistan, to raise the social and political consciousness of the young generation, to ensure the implementation of succession for the future of the country. .

**Educational and cultural knowledge** function helps students to deeply master the essence of things and events in reality, to strive to be knowledgeable, literate, civilized, to master basic behavior, conscious discipline, to strive for a cultural and enlightened life, to master the culture of inter-ethnic communication.

In the conditions of building a new Uzbekistan, every young person should be a person who deeply understands his own identity, knows his ancestors, and should be worthy of his ancestors. From this point of view, the patriotic function of spirituality acquires an important socio-pedagogical value. After all, patriotism means love for the motherland, protecting its borders, material and spiritual wealth, instilling a sense of appreciation and reverence. The Motherland is a sacred place where a person and his ancestors lived, it is both the country and its customs, traditions, language, history, culture, to love them, pay respect to them, preserve, protect and increase them. Patriotism is a feeling of pride in the past, present, and future. This function of spirituality is a civic duty, responsibility.

**Loyalty to national traditions** function implies the existence of customs, traditions, values of each people, nation, knowledge of their essence, and conscious use of their opportunities. This order of traditions consists of moral and legal qualities such as greetings, culture of behavior, humanity, nobility, purity, generosity, happiness, goodwill, justice, thrift, business, faithfulness, honesty. Instilling these qualities in young people will ensure the spiritual growth of New Uzbekistan.

**The conscious disciplinary function** of spirituality is an individual-spiritual phenomenon that is manifested in the daily activities, behavior, and communication culture of a person, especially students. By knowing and following the rules and laws of society, it means that the behavior becomes positive. A person's discipline is formed in his attitude towards himself, his personality, his nature, his activities in society, his interactions with his colleagues, neighbors, his personal characteristics and it should be directed in a positive direction and means his spirituality.

**The function of the sense of responsibility and obligation.** Students and young people are able to demonstrate a sense of responsibility for any task assigned by the Motherland, the people, the team, and show responsibility for the moral and legal duty in the team. From this point of view, the obligation means getting used to fulfilling the filial, civic duty and duties of each person in front of the community and society in terms of social requirements, moral and legal norms, and rules. This function of spirituality is considered a human virtue, which means that a person should approach society, family, neighborhood, himself and his activities based on certain discipline. Responsibility and obligation are a force, a pedagogical paradigm that raise the value of a person, encourage him to improve his intelligence, knowledge, thoughts and feelings.

**The function of ownership of civic culture** appears as a solid foundation of civil society, as the maturity of legal democratic system, in the process of learning and mastering the laws of material and spiritual development in reality, with the help of his creative power and ability, honest work for the prosperity and development of a certain nation, people, individual, Motherland, his strength, knowledge, a high example of personal activity aimed at directing the experience to the material and spiritual development of the country, to ensure its future. After all, a person with a civilized culture has intelligence and knowledge, and with his experience, intellectual potential creates the features of initiative, creativity in the path of the development of the people, the nation, and the country and he becomes a

person who has a deep understanding of civic duty and responsibility. This is a bright indicator of human spirituality.

**Religious tolerance** (education of tolerance) is to live in harmony with people who believe in different religions and serve their pure intentions, noble thoughts, and social ideals with cooperation. It is known that at present, the country of Uzbekistan is a multi-ethnic country, where Zoroastrianism, Buddhism, Judaism, Christianity and Islam are practiced freely. Based on the ideas of goodness, humanity and justice, these religions encourage citizens to be pure, honest, compassionate, faith, modesty, unity, brotherhood, tolerance and promote such habits as peace, friendship and goodness. Religious tolerance, as an important factor of human spirituality, teaches the young generation to be rational towards people, nature, and society.

**Educating a perfect person function** is a socio-pedagogical concept whose function is to represent the outer and inner world, behavior, high spiritual and physical tolerance of a person, expressing his thought, thinking, faith, freedom of practical activity. This feature pushes a person to constant goodness and nobility with faith, strong will, enthusiasm, culture, knowledge, a perfect person performs activities aimed at improving friendship, healthy lifestyle, moral and legal situation in the community, family, neighborhood, society. A perfect person always cares not about himself, but about his family, neighborhood, community, territory, people, the Motherland, puts social interest above personal interest. As the first president of Uzbekistan stated "Every person should live not saying what did this country, this society give me, but saying what did I give to my country".

**International harmony** function - this function is one of the important ideas of the ideology of New Uzbekistan. After all, a multi-ethnic country is interested in the harmony of the nationalities living on its territory. Because if there is no unity and harmony between representatives of different nationalities and peoples living in the same country, peace and stability in the life of the society may be lost. It is known that the territory of our country is inhabited by representatives of many nationalities and peoples, living together and contributing to the development of the country. Currently, there are more than 120 national-cultural centers in our Republic, which work for the development of the country, friendship between peoples, inter-ethnic harmony, achieving new goals and achievements. Spirituality serves as an indispensable basis and an inexorable force in making them work under a single goal and a single flag.

The noted functions of spirituality provide practical support for students-young people to improve their attitude towards the Motherland, society, and contribute to the construction of New Uzbekistan.

At this point, it should be recognized that reforms of national significance are being implemented in the direction of approaching one's past, history, spiritual heritage with a new worldview, the teachings of ancestors, and the wide application of cultural and religious wealth to the education and upbringing of young people, the life and activities of the people. Great works in the field of religious teaching are no exception. Wide application of our spiritual-educational and religious-cultural heritage in socio-economic development, spiritual-cultural life, educational work is considered one of the most important tasks facing the theory of national pedagogy. In this sense, the study of the holy places, shrines, monuments in historical religious places in the territory of our country, their research from the point of view of raising the spirituality of the youth acquires urgent pedagogical importance and makes the problem urgent.

As it is mentioned above, it is necessary to study the scientific heritage of ancient shrines, monuments, historical monuments, steps and related thinkers who rose to the level of a saint in our country today, collect data, analyze and substantiate their scientific-theoretical, spiritual-educational significance and integrate them into a certain system.

Applying it to the process of raising the spirituality of young people is one of the urgent problems of today's pedagogic theory and history.

In order to study the above-mentioned places, to study their essence, importance we have to acknowledge that it is our duty to convey the instructive stories and our past history to the younger generation. It is known that the cultural-historical values, educational heritage created by the Uzbek people for thousands of years served as a source of spirituality for the Eastern civilization. It has been enriched in content and substance from generation to generation, and has become an indelible and sacred wealth of the present generation. Especially in the 9th-12th centuries, this spiritual heritage reached both religious and worldly improvement, ensured the rise of the socio-cultural lifestyle of mankind and has not lost its value until now.

Today, they serve to increase the spiritual and cultural level of our people as holy places of pilgrimage and steps.

In the 9th-12th centuries, science was formed and developed as spirituality and culture, secular and religious-mystical teaching. Exact sciences (mathematics, astronomy, chemistry, geodesy, mineralogy, medicine, pharmacology), socio-philosophical science (philosophy, history, logic, jurisprudence, spirituality, rhetoric) and educational-ethical science (literature, art, architecture), pedagogy, (pedagogy, educational-didactic) and religious (Islamic sciences, hadiths and mysticism) developed. Today, the places where the representatives and founders of both branches of science (secular and religious) lived have become places of pilgrimage. Including al-Kharazmi - the founder of Al-jabr, Ahmad al-Farg'oni, who contributed to the science of catastrophe, Abu Nasr Farabi - the representative of philosophy and logic, Abu Rayhan Beruni - the founder of geodesy, geography, land reclamation.

In the years of independence historical architectural monuments of universal importance related to Islamic culture - Kalon Mosque and Kalon Minaret, Ismail Somoni Mausoleum and Bahovaddin Nakshband pilgrimage complex in Bukhara, Ko'kaldosh Madrasah in Tashkent, Zangiota shrine, Imam al-Bukhari shrine in Samarkand, Burkhaniddin Marginani memorial complex in Margilan were renovated and turned into shrines.

It is worth noting that patriotism begins with studying one's country. Today, the leaders of the Republic, the scientific community are working tirelessly to build New Uzbekistan and live in it healthily. First of all, every citizen of the country should know the borders of his country, pay respect to it, and preserve his material and spiritual heritage, both a debt and an obligation.

Deeply aware of this, the leadership of the country legislated the further development of domestic and pilgrimage tourism. In particular, the Decree of the President of the Republic of Uzbekistan "On measures to further develop domestic and pilgrimage tourism in the Republic of Uzbekistan" dated February 9, 2021 No. PF-6165 and the Cabinet of Ministers of the Republic of Uzbekistan "On additional measures to develop domestic and pilgrimage tourism" of 2021 In Resolution No. 100 of February 24 about popularization and development of domestic and pilgrimage tourism in the country, communicating their results to the working people of the republic through the mass media, on the national holiday of Navruz, Independence Day and New Year, as well as Eid al-Fitr and Eid al-Adha during religious holidays.

The mentioned mausoleums, complexes and shrines are considered to be sources of spirituality and play an important role in educating the young generation as spiritually mature people and serve to form a sense of honesty, purity, truthfulness and justice in young people.

In this article, we try to highlight the sources of material and spiritual heritage (tombs, mosques, shrines) in the whole republic and their importance in the development of spirituality. For instance, "Yeti Pir" (Seven Saints) shrines in Bukhara and their features in

the formation of the spirituality of the young generation play a crucial role. After all, as the first President of the Republic I.A. Karimov said: "The land of ancient Bukhara is the cradle of scholars like Imam Bukhari, Ibn Sina and Abu Bakr Narshahi, great saints like Abdulkholiq Gijduvani and Amir Kulol, Orif Revgari, Ali Romitani and Babai Samosi are known and famous all over the world" [2].

It is natural that the great thinkers, saints, enlightened souls who passed away on this blessed land will help today's youth to become entrepreneurs, pure-hearted, creative-creators, poets and composers with all their faith, strong-willed, defenders of the country. After all, the spiritual heritage left by them is a legacy aimed at making today's generation a spiritual and cultured person, raising their paths to the peak of development, and developing their talented and creative potential. Taking into account this situation, Sadriddin Salim Bukhari, a poet, patron of enlightenment, translator, mystic, fiery preacher, beloved and intelligent son of Bukhara, studied and analyzed the teachings of these saints and mystics and gave them to the present generation, naming it "Naqshband or seven saints". He states that they made a great contribution to the development of the Naqshbandi "tariqat" (direction). Based on the ideas of Sadriddin Salim Bukhari about the work and teachings of great scholars, we will try to briefly describe the role and educational importance of "Yeti Pir" – Seven Saints - in the development of youth spirituality.

**Abdulkholiq G'ijduvani** (Khojai Jahon) (1103-1179) – Khojagon - a mystic scholar who contributed to the Naqshbandi order. He continued the teaching of his mentor Abu Yaqub Yusuf Hamadani, enriched it and contributed to the transformation of the Khojagan sect into the "Naqshbandiya" direction. During his life, he is the author of such works as "Risolai sahibiya", "Tariqat obi", "Maqamoti Khoja Yusuf Hamadoni", "Risolai Shaykhushshuyuh Hazrat Abu Yusuf Hamadoni", "Az guftori Khoja Abdulkholiq Gijduvani". In these works, he called to combine divinity and worldliness, that is, service to the people with prayer. In the teachings of Abdulkholiq Gijduvani ideas such as always work hard, earn your livelihood with your work, obey and worship God when you are free from work, and do not raise your head against your Creator show concepts of his teaching.

**Khoja Orif Revgari** (XII-XIII century). Born in Shafirkon region of Bukhara, known as Khoja Orif Mohi Tobon, he is the author of the work "Orifnoma". In his work, it is interpreted that purity, pure faith, humility, and poverty are human ornaments. It is also a scholar who praises vigilance, intelligence and piety in learning and entering the path of righteousness. According to Orif Revgari, morality, charity, dignity, neediness, respect to parents are the traits of a true Muslim. Wishing health and humility to brave and noble people is the human form of a real murid (disciple).

**Mahmud Anjir al-Faghnavi** (XII-XIII century) - Khojagon - one of the representatives of the Naqshbandi sect. Tariqat is self-cultivation, a person's heart should be free from greed, not indulge in arrogance and ambition, and be free from vices such as selfishness and arrogance. Only then will he obey the law of tariqa, they say - this is a perfect (member) of alonia (jahriya) zikr (the method of waking up from the sleep of heedlessness), his tongue is free from lies and gossip, his mouth is clean from impure and suspicious words, his ears are free from listening to indecent, vain words, his head is occupied with the remembrance of Allah. A lot of information about Khoja Mahmud Anjir Fag'navi is given in the works of Hazrat Makhdumi Azam Dehbidi entitled "The authority of Khoja Abdulkholiq Gijduvani".

**Khoja Ali Romitani** (XIII-XIV century) - known as Khojai Azizon, the member of Khojagon-Naqshbandiya sect he is considered one of the first representatives of Khojai Azizon sect and one of the founders of it. Khojai Ali Romitani is a follower of Khojai Azizon sect of Abdulkholiq Gijduvani, disciple of Anjir Faghnavi. His profession was weaving. According to the sources, Ali Romitani's authority was high and his achievements were great. Well - known Rumi noticed this and described Ali Romitani as follows: "If you want to become a pure, knowledgeable person (in mysticism, happiness, spirituality) instead



of haughtiness, become a servant of Khojai Nassoj (weaver), who is a leader of Bukharian enlightened society". Khoja Ali Romitani chose an ascetic way of life and expressed valuable thoughts about faith, prayer, conduct, morality, purity and honesty.

Fakhriddin Ali Safi Koshifiy in his work "Rashahot ayn alhayat" ("Drops of Life") described the words and deeds of Khoja Ali Romitani within the field of Tariqat science with sixteen rules. In these rules, they explained what Ali Romitani had said about faith, earning a living through honest work, firm duty, prayer, fake scientists, and ambitious people.

As Sufism scholar Sadriddin Salim Bukhari wrote in his book "Tabarruk Pilgrimages of Bukhara": "Risolai Azizan" and "Mahbub ul-Orifin" are works of Ali Romitani and in these works it is reported that thoughts were given about the body, the soul, their creation, their importance for man, the purpose of living, the blessings that remain from man in life.

**Hazrat Khoja Muhammad Boboyi Samosi** (1259-1354). Hazrat Boboyi Samosi is Khojai Azizon's and Khoja Ali Romitani's student. He was engaged in farming. The work "Maqamoti Sayyid Mir Kulol" talks about the karomats (supernatural abilities) of Boboyi Samosi. In his karomats Boboyi Samosi foresaw that Sayyid Mir Kulol would become a religious person in the future, about the restoration of the spiritual world of people, about the birth of Bahauddin Naqshband, about a quarrel and its peaceful resolution, about solving the issue with human wrestling, conflict-quarrel. He stated that solving the problem with intelligence, ingenuity, and wisdom is considered divine power and strength. It is natural that in Boboyi Samosi's teachings and ideas he expressed on the path of tariqat, which he created in his time, serve as a program to raise the spirituality of today's youth and establish the traditions of his mentor's discipleship.

**Sayyid Mir Kulol** (XIV century). This great saint was one of the students of Boboyi Samosi and was engaged in pottery. Mir Kulol is described as the fifteenth link in the Silsilai Sharif. The ideas of Sayyid Mir Kulol are described in "Maqamoti Mir Kulol", in which they are not to harm any property of nature, but to be pure and honest in the eyes of Allah, to live with the sorrow of others. Hazrat Amir Kulol orders that unless you make piety (diet) the motto of your life, Allah will not open the door to the right path for you. Sayyid Mir Kulol taught his children, loved ones and relatives to earn their sustenance with their own work. Earning an honest meal by working was considered a sign of human spirituality.

**Hazrat Bahauddin Naqshband** (1318-1389) is considered the founder of the Naqshbandiya sect, who was famous among the saints and perfectionists of his time. He became a disciple of Sayyid Mir Kulol with the suggestion of Boboyi Samosi. Bahauddin Naqshband's only motto was "Dil ba yoru dast ba kor" ("May Allah be in your heart and your hand be in your work"). Throughout his life, he followed the knowledge of the sect and made it the main idea of their teachings not to harm people (slaves).

Recognizing Bahauddin Naqshband Abdulkholiq Gijduvani as his secret teacher, he enriched the Naqshbandi sect by adding three rashhas (ethical requirements) - "Vuqufi zamoni", "Vuqufi adadiy", "Vuqufi qalbi" to the lessons of Naqshbandi sect. There is information about the teachings of Bahauddin Naqshband in works such as "Maqamoti Shahi Naqshband", "Tuhfatul Ansab". Bahauddin himself created works called "Hayatnama" and "Dalel ul-ashiqin". These works served to perfect human spirituality and their educational value has not been lost today.

In conclusion, it can be said that the lives of the saints, scholars and elders who contributed to the formation and development of the "Khojagon", "Azizon", "Naqshbandiya" sects living in the Bukhara region in the 12th-14th centuries are an example, their words are wisdom, and their ideas are spiritual. Therefore, today the entire Eastern world is studied by advanced representatives of Western countries. Because their spiritual, moral, and legal views can serve as an important resource for today's youth to

choose the right way of life and achieve spiritual maturity. It is our human and professional duty to teach this doctrine and example to young people.

### 3 Results

In the process of research, the ideas of mystics of Bukhara religious culture of XI-XIV centuries, whose ways of life and creativity were described above, can be explained as follows (see Table 1).

**Table 1.** Spiritual ideas of Bukhara mystics who lived and worked in the 12th-14th centuries.

№	Period (time lived)	A mystic	The content of the idea of spirituality	The name of the work
1	XII century	Abdulkholiq Gijduvani	<ul style="list-style-type: none"> <li>- to be spiritually clean;</li> <li>- to be free from defects;</li> <li>- not to be a slave to the ego;</li> <li>- to walk cleanly and be obedient;</li> <li>- doing a lot of good deeds.</li> </ul>	"Risolai sahoibiya", "Will", "Az guftori Khoja Abdulkholiq Gijduvani", "Maqamoti Khoja Yusuf Hamadoni"
2	XII century	Orif ar-Revvari	<ul style="list-style-type: none"> <li>- to be a winner of one's passion;</li> <li>- avoid impurity;</li> <li>- to become familiar with Allah;</li> <li>- to be free from sins;</li> <li>- to be neat and clean.</li> </ul>	"Khojai Ahli Din", "Orifi Rabbani"
3	XII-XIII centuries	Khoja Mahmud Anjir al-Faghnavi	<ul style="list-style-type: none"> <li>- good communication with people;</li> <li>- to always be on the path of goodness;</li> <li>- not committing sins, being pure in heart;</li> <li>- science, craft, art and learning;</li> <li>- being tasteful, resourceful, and able to control oneself in a team.</li> </ul>	"Tuhfat az-zairin"
4	XIII-XIV centuries	Khoja Ali Romitani	<ul style="list-style-type: none"> <li>- avoid impure, wrong actions;</li> <li>- understanding of mistakes, defects, shortcomings by heart;</li> <li>- work with God in your heart;</li> <li>- to be in human communication with people;</li> <li>- looking at people with gratitude</li> </ul>	"Risolai azizon"
5	XIII-XIV centuries	Khoja Muhammad Boboi Samosi	<ul style="list-style-type: none"> <li>- the teacher's concern for the student;</li> <li>- have morals;</li> <li>- labor education;</li> <li>- caring for widows and the poor.</li> </ul>	"Maqamoti Mir Kulol" (a work describing the supernatural abilities of Samosi)
6	XIV century	Sayyid Mir Kulol	<ul style="list-style-type: none"> <li>- following Sharia laws;</li> <li>- love for work;</li> <li>- affection, divine love.</li> </ul>	"Authority of Mir Kulol"
7	XIV century (1318-1389)	Khoja Bahauddin Naqshband	<ul style="list-style-type: none"> <li>- to be free from sin, shortcomings;</li> <li>- not to betray the teacher's education, manners, salt;</li> <li>- vuqufi zamani, solik always summarizes his time;</li> <li>- vuqufi adadiy, following the number at the time of zikr;</li> <li>- a wise heart should keep God in mind, and a wise heart should be aware of God.</li> </ul>	"Life", "Dalil ul-ashiqin"

In the Table 1 above, we got acquainted with the summary of the qualities of a pure person, examples of spirituality, morals and manners of mystics who lived and created in different historical periods. During the years of independence, we lived in our country, especially in Bukhara, studied the lives of people who were revered as saints, great pirs, illuminated their contribution to the culture of Islam, conducted research, and studied the

works of Islamic scholars, philosophers, and pedagogues as much as we could. In particular, among Bukhara's scholars who rose to the level of saints in the 12th-14th centuries, such as Abdukholiq Gijduvani, Khoja Orif Revgari, Hazrat Khoja Mahmud Fag'navi, Khoja Ali Romitani, Khoja Muhammad Boboyi Samosi, Sayyid Mir Kulol, Hazrat Muhammad Bahauddin Naqshband who were named "Bukhara shrines", Bukhara's saints Hojatbaror Imam Hafs Kabir and Abu Bakri Ishaq Kolobadi and so on.

We have launched research work on the topic "The role of Bukhara shrines in the spiritual development of students and youth" and organized experimental work. Bukhara State University, Bukhara Engineering Institute, Bukhara Medical Institute and Bukhara State Pedagogical Institute were selected as research objects for experimental work. 446 students from the objects designated as experimental work were involved in the research as respondents, 216 for the experimental group and 230 students for the control group. They were interviewed and answered questionnaires. The purpose of the conducted interview and questionnaire questions was to be aware of the level of knowledge of respondents about the scholars, saints, academics who lived in Bukhara in the 12th-14th centuries, developed the science of Sufism, founded the Naqshbandiya (Khojagon-Azizon) order, rose to the rank of mashoikh-auliya, furthermore, to determine how much information they have about the life and work of the persons who have become holy shrines today, and what qualities the concepts of spirituality were made in their teachings. After all, the ideas raised (explained) in the teachings and sects of great personalities-scholars, thinkers, mystics, including the idea of spirituality, are not only a phrase related to the era, human emotions, but the ideology of the era, a set of interrelated and interconnected qualities of a person. Spirituality is a life experience or an improved system of values formed as a result of people's and society's relations, people's communication; a social-fundamental phenomenon that occurs after realizing the result of a person's life experience, need, interest, ability, work. culture,

Thus, the clear understanding of spirituality in the works and teachings and its content is a personal-individual feature related to the intuition, mood, ability, knowledge, imagination, determination of one's personal position (motivation, ability, will) of a person. Therefore, these should not be overlooked in interviews with students and questionnaires. Taking this into account, we asked several questions to students and young people in higher education institution. Including:

1. What do you know about the shrines and shrines of Bukhara, the saints and their teachings?
2. What do the concepts of "Spirituality", "Spiritual knowledge", "Spiritual quality" mean to you?
3. Can the above-mentioned scholars in Bukhara shrines be called spiritual people? Please justify your opinion.
4. In your opinion, can the written works of the noted scholars educate the spirituality of students? Please comment your opinion.
5. Which subjects can u get information about the above-mentioned scholars of Bukhara? Please clarify your point.
6. Is the information provided to you by the professors about these scholars and saints sufficient to understand their teachings on spirituality? Give your opinion.
7. By studying the spiritual teachings of Bukhara shrines, what kind of things should be done at the university to further improve your spirituality?
8. What do you think should be paid more attention to in order to increase your spiritual potential in the form of "Bukhara Seven Saints" ? ("Yeti pir")

Initially, 362 out of 446 respondents replied to the questions (81.16%) saying that the shrines in Bukhara are called "Seven Pirs" and they visited the shrines Abdukholiq Gijduvani, Orif Revgari, Anjir Fagnavi, Ali Rometani, Boboyi Samosi, Sayyid Mir Kulol,

Bahauddin Naqshband. They stated that they are followers and founders of the sect "Naqshbandiya" (Khojagon-Azizon), but they are not fully aware of the content of the sect. 70 (15.69%) respondents - students know the shrines of "Yeti pir" in Bukhara and read some of their written works. 14 (3.13%) respondents named some of Bukhara shrines (Abdulkholiq Ghijduvani, Orif Revgai, Ali Rometani, Bahauddin Naqshband) and indicated that they are successors of the "Naqshbandiya" order.

To the second question in the questionnaire, 322 persons (72,19%), respondent-student indicated that the concept of "Spirituality" is a combination of several qualities as intelligence, manners, love for one's people, the Motherland, being a talented and capable person. "Spiritual knowledge" means having a wealth of knowledge, being enlightened, cultured, and spiritual growth and purification, while "Spiritual virtue" means that the internal and external world of a person is pure, faith, belief, and will are strong, and society, the state who indicated that they should contribute to its development.

230 (51,6%) of students responded with definitions and comments of philosophers and pedagogues such as E.Yusupov, T.Makhmudov, M.Abdulloev, E.Umarov, M.Qurbanov, O.Musurmonova. To the second question, 35 (7,8%) students responded correctly to the concepts of "Spirituality", "Spiritual knowledge", "Spiritual virtue".

Respondents noted to the third question of the questionnaire that they are spiritual and cultured people, therefore they have risen to the level of mystics in the eyes of the people. Some of them even thought about the works they wrote, the principles of the "Naqshbandiya" order.

The fourth question expressed the general opinion of the respondents-students, only those who are satisfied with the answer that their teachings can serve to educate spirituality, patriotism, humility, manners, diligence, and humanity.

To the fifth question in the questionnaire the respondent-students stated that they got needed information during the course of such subjects like, "History of Uzbekistan", "Literature", "Religion", and during high school subjects like "Literature", "History of Uzbekistan", "History of Religion" generally gave the idea of spirituality.

The sixth question: "Do you think that the information given to you by professors and teachers about these scholars and saints and their spiritual teachings is enough to form your spirituality?" To this question 159 (35,6%) respondents said that the information provided by professors and teachers is sufficient, 256 (57,3%) respondents said it was not sufficient, 31 (6,9%) of them stated that they do not even need religious knowledge as their direction of study is different and their future professions are not related with this.

The seventh question in the questionnaire is "What kind of work should be done at the university to further improve your spirituality by studying the spiritual teachings of Bukhara shrines?" 211 (47,3) respondent-students answered that it is necessary to organize informational activities about pilgrimage sites during extracurricular hours, as well as to organize trips to "Yeti Pir", 173 (38,8%) respondents said that it is necessary to publish literature about pilgrimage sites and study them in independent education, and 62 (13,9%) respondents suggested to organize graduation qualification papers, term papers, independent-creative works, seminar and practical training on "Bukhara Saints" ("Yeti pir").

To the last question - "What do you think should be paid more attention to in order to increase your spiritual potential in the form of the Bukhara Shrines?" respondents answered as following: "Bukhara shrines are on my way of life". 365 (81,8%) respondents expressed their opinion about the organization of special courses "Spiritual outlook", "Bukhara shrines" or "Personal spirituality and pilgrimage tourism". 81 (18,1%) respondents noted that it is necessary to go to places of pilgrimage and collect information about them.

Based on the analysis of student-respondents' answers, the following conclusions can be made:

a) organizing the integrative activity of departments in "History of Pedagogy", "Religious Studies", "History of Modern Uzbekistan" and introducing the word spirituality in defining the topics of coursework, independent creative work, and graduation qualification work within the courses, to establish the illumination of Bukhara shrines;

b) to organize pilgrimage tours during vacations during "New year Holidays", "Winter Holidays" and "Religious Holidays";

c) "Saints of Bukhara" holy places and their activities should be presented to the community by publishing "Literary and Pedagogical Essays", educational manuals, recommendations, instructions, and launching student studies;

g) to implement the training of organized special courses on the basis of modern innovative technologies.

Researching the problems related to "Pilgrimage tourism" of Islamic culture, we need firstly to arouse attention, interest and desire among students and young people, teach our historical-religious heritage, religious-national values of our ancestors. Secondly, we need to inform that these teachings are the basis of our national spirituality and Thirdly, we have to make learners aware of this heritage. Finally, we must determine the influence of our national spirituality in raising young people to be perfect people.

Taking into account this pedagogical paradigm, a number of topics that provide information about Islamic culture and great saints are included in the content of educational subjects in higher educational institutions and the ideas started to be used in problem-based teaching education, differential education, authorial education technology, team teaching, teaching through critical thinking, integrated teaching technologies. It is necessary to use methods of education such as independent scientific research, ability to defend one's opinion, collective discussion, brainstorming, heuristic, cluster. In order to ensure effective results, it is necessary to carefully design lessons, clarify (identify) the learning goal, create a learning process to predetermine the achievement of the result, apply it, and be based on the achievement.

## 4 Summary

In short, the biographies of saints such as Khoja Abdukhaliq Ghijduvani, Khoja Orif Revhari, Khoja Mahmud Anjir Fagnavi, Khoja Ali Romitani, Khoja Muhammad Boboyi Samosi, Sayyid Mir Kulol, Hazrat Bahauddin Naqshband, who were among the "Seven Saints of Bukhara" are examples of spiritual people and their teachings of wisdom and spirituality guide every follower to the right path. Therefore, the entire Muslim world, intelligent people are learning the traditions of these scholars and applying them to their activities. The spiritual teachings and moral views of these great scholars are the source of faith, belief, knowledge and wisdom. Therefore, it is both a debt and a duty for every scholar to study their traditions more thoroughly, to inculcate them in the hearts and minds of the young generation. After all, their teachings are the source of spiritual maturity of young people, and it is natural that they teach them patience, contentment, faith and self-discipline.

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