

THE IMPORTANCE OF THE NAQSHBANDIYA-MUJADDIDIYA DOCTRINE IN SHAPING THE SPIRITUALITY OF YOUTH IN THE CONTEXT OF GLOBALIZATION

Mirzaeva Feruzakhon

Doctor of Philosophy (PhD) in Historical Sciences, Senior Lecturer, Department of
Philosophy, Fergana State University

Sidikjonova Dilnozakhon

a first-year student at the Faculty of History, Fergana State University

Abstract

This article examines the issues of shaping the spirituality of youth in the context of globalization and analyzes the spiritual and educational significance of the Naqshbandiya-Mujaddidiya doctrine in this process. The study explores the historical foundations of the Mujaddidiya branch of the Naqshbandiya order, its educational traditions, and its moral-philosophical principles. Based on historical and scholarly sources, the article highlights the importance of such concepts as knowledge and enlightenment, moral purification, self-discipline, social responsibility, tolerance, and teacher-disciple traditions in the spiritual upbringing of modern youth. The paper also discusses the role of Sufi teachings in protecting young people from spiritual threats, and the negative consequences of mass culture in the era of globalization.

Keywords

globalization, youth spirituality, Mujaddidiya, Naqshbandiya, Sufism, moral education, enlightenment, spiritual values, tolerance, perfect human being.

Globalization has become one of the defining processes of the modern world. Rapid developments in information technologies, mass communication, migration, and cultural exchange have significantly transformed the worldview and lifestyle of young people. Along with its positive outcomes, globalization has also intensified ideological

conflicts, spiritual crises, and the spread of alien cultural values among youth. In particular, the increasing influence of mass culture, individualism, consumerism, and virtual dependency negatively affects the moral consciousness and spiritual stability of young generations.

Under such circumstances, preserving national identity and strengthening spiritual values have become important social and pedagogical tasks. In this regard, the rich spiritual heritage of Eastern thinkers and Sufi scholars represents an important educational resource.

Among the spiritual schools that contributed greatly to the moral development of society, the Naqshbandiya order occupies a unique place. The Mujaddidiya branch of this order, founded and developed by Ahmad Sirhindi in the 17th century, emphasized the harmony of religious knowledge, morality, and social activity. The doctrine promoted spiritual purification while encouraging active participation in society and productive labor.

The Naqshbandiya order emerged as one of the most influential Sufi movements in Central Asia and the broader Islamic world. It is distinguished by its emphasis on inner spirituality combined with social responsibility. Unlike some mystical movements that promoted isolation from society, Naqshbandiya encouraged believers to remain socially active while maintaining spiritual consciousness. The Mujaddidiya branch was established by the famous Islamic scholar and Sufi thinker Ahmad Sirhindi (1564–1624), who became known as “Mujaddid Alf-i Sani” (“Renewer of the Second Millennium”). Sirhindi sought to restore orthodox Islamic principles and strengthen the connection between Sharia and Tariqa. His philosophical and spiritual views are mainly reflected in his renowned work *Maktubat*, which contains letters addressing theological, ethical, and social issues.

One of the key principles of the Mujaddidiya doctrine is the purification of the human soul through knowledge, self-control, and sincere devotion to God. According to this doctrine, moral perfection can only be achieved through the harmony of intellectual development and ethical behavior. Therefore, education was regarded not merely as the acquisition of knowledge but as a process of forming a morally mature and socially responsible individual.

The Naqshbandiya-Mujaddidiya doctrine paid special attention to the upbringing of youth. Sufi teachers considered young people the moral foundation of society and believed that their spiritual education determined the future stability of the nation. The educational activities of Mujaddidiya sheikhs were carried out mainly in madrasas and khanqahs. These institutions functioned not only as centers of religious learning but also as schools of ethics and morality. Students were taught Islamic sciences together with logic, rhetoric, literature, grammar, and ethical conduct.

During the 18th and 19th centuries, the madrasas of Bukhara and Samarkand developed a three-stage educational system consisting of lower, intermediate, and advanced levels. Such a system ensured the gradual intellectual and spiritual development of students. An important feature of this educational system was the unity of theory and practice. Students were expected not only to master knowledge but also to embody moral virtues such as honesty, humility, patience, discipline, and respect for elders. This pedagogical principle remains highly relevant in modern educational philosophy.

One of the central ideas in Sufi philosophy is the concept of the “perfect human being” (*al-insan al-kamil*). In the Mujaddidiya doctrine, a perfect person is characterized not only by intellectual capacity but also by moral purity and social usefulness. In the modern world, knowledge alone is insufficient for achieving social harmony and personal fulfillment. Young people must also possess ethical qualities such as

responsibility, tolerance, patriotism, and self-discipline. The Mujaddidiya understanding of human perfection provides an important spiritual model for contemporary youth education. The doctrine emphasizes the purification of the soul from arrogance, greed, selfishness, and moral corruption. Such teachings are especially significant today, when many young people face spiritual emptiness, depression, and identity crises caused by excessive materialism and virtual lifestyles.

Globalization has accelerated the spread of information through the internet and social media. While these technologies provide access to knowledge and intercultural communication, they also expose youth to destructive ideologies, violence, moral relativism, and unhealthy lifestyles. Certain aspects of modern mass culture encourage excessive individualism, consumerism, and indifference toward social and moral responsibilities. As a result, some young people become detached from national traditions and spiritual values.

In this context, the Naqshbandiya-Mujaddidiya doctrine offers an alternative worldview based on moral consciousness and spiritual discipline. The famous Naqshbandi principle “Dil ba yoru, dast ba kor” (“Heart with God, hands at work”) teaches individuals to combine spiritual awareness with active social participation. This principle encourages youth to be hardworking, responsible, and morally stable members of society. Moreover, the doctrine promotes moderation, tolerance, and peaceful coexistence. Such ideas are particularly important in preventing ideological radicalization among young people.

The teacher-disciple relationship occupies a central place in the Naqshbandiya-Mujaddidiya educational tradition. In Sufi pedagogy, the teacher is regarded not only as a transmitter of knowledge but also as a moral mentor responsible for the spiritual development of students. Today, the role of educators in shaping the worldview and character of youth remains extremely important. Modern pedagogical systems

increasingly recognize that education should include moral and psychological guidance in addition to academic instruction. The traditional teacher-disciple model of the Mujaddidiya order may therefore serve as an effective framework for strengthening ethical education in contemporary society. Through personal example, sincerity, and spiritual guidance, teachers can positively influence the moral consciousness of young people.

Another significant aspect of the Mujaddidiya doctrine is its emphasis on tolerance, compassion, and humanism. Sufi teachings encourage respect for others, peaceful dialogue, and social harmony. In the multicultural and ideologically complex environment of globalization, such values are essential for maintaining social stability. The doctrine teaches that spiritual maturity manifests itself in kindness, justice, and service to humanity. Therefore, the ethical principles of Sufism may contribute significantly to the development of civic responsibility and intercultural understanding among youth.

In conclusion, the Naqshbandiya-Mujaddidiya doctrine represents an important spiritual, educational, and philosophical heritage in shaping the spirituality of youth in the era of globalization. Its principles of enlightenment, moral purification, social responsibility, tolerance, and respect for teachers remain highly relevant today. The doctrine's emphasis on the harmony of knowledge and morality offers valuable guidance for modern educational systems. Furthermore, its humanistic and ethical teachings can help protect youth from moral decline, and the negative effects of mass culture. Therefore, studying the rich spiritual heritage of the Naqshbandiya-Mujaddidiya tradition and integrating its educational principles into contemporary youth policy and pedagogy possess significant scientific and practical importance.

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