HSR (LONDON),
HOUGHTON STREET REVIEW JOURNAL
ISSN: 2058-5519|Impact factor-15.9
http://houghtonstreetreview.com/index.php/hsr

INTEGRATION OF SCIENCE AND RELIGION IN THE FORMATION OF PROFESSIONAL COMPETENCE AMONG TECHNOLOGY EDUCATION STUDENTS

Khalmukhamedova Makhbuba Aslanovna
Senior Lecturer at the Department of Fine Arts and Design
Chirchiq State Pedagogical University
e-mail: maxbuba.xalmuxamedova71@gmail.com

Abstract This article examines methods and approaches to developing professional competence among students through religious and Sufi teachings, particularly the teachings of the Naqshbandi Order. The Naqshbandi Order differs from other Sufi brotherhoods in that its principal motto is "The heart with Allah, the hands at work." The acquisition of vocational skills and the honest earning of a livelihood through one's own labor constitute the fundamental principles that should be conveyed to students. In our view, the principles of the Naqshbandi teaching play a significant role in enhancing the professional competence of technology education students and serve as a powerful motivator for work, vocational training, and professional development.

Keywords: religion, Sufism, Naqshbandi Order, dhikr, tariqa, vocational education, craftsmanship, spiritual world of an individual, religious consciousness.

Introduction

One of the priority objectives of contemporary pedagogical education at all levels is the development and implementation of innovative teacher-training technologies aimed at preparing educators to work effectively in rapidly changing conditions characterized by the diversity of educational programs, textbooks, and educational institutions.

The preparation of future Technology teachers differs in several respects from the training of teachers in other disciplines. One of the primary requirements for competence development is fostering students' ability to perform professional activities effectively. To achieve this goal, students must possess creative potential as well as a readiness to respond to novelty and innovation.

Ensuring high-quality education remains a central objective of the entire educational system. Consequently, various educational technologies and pedagogical methods have recently gained increasing attention. Among the factors that encourage individuals to improve themselves, perform good deeds, and fulfill their responsibilities conscientiously is religion (from the Latin religio—piety, devotion, holiness).

As noted by researchers, science and religion can be viewed as complementary rather than contradictory domains. Together, they contribute to a more comprehensive understanding of the world. Natural sciences reveal the laws governing the physical universe and facilitate technological progress, thereby improving material well-being. However, science also requires ethical guidance derived from religious and spiritual values to ensure the responsible application of scientific knowledge for the benefit of humanity. In this regard, Albert Einstein famously stated: "Science without religion is lame, religion without science is blind" [1].

The values of spiritual culture—including moral, aesthetic, and religious values—embody and reflect both the social nature and the creative activity of human beings. The history, customs, ethical norms, culture, and worldview of a nation significantly influence the consciousness of its people.

HSR (LONDON),
HOUGHTON STREET REVIEW JOURNAL
ISSN: 2058-5519|Impact factor-15.9
http://houghtonstreetreview.com/index.php/hsr

The Uzbek people possess a rich cultural heritage that has contributed not only to national development but also to global scientific and cultural progress. Numerous outstanding scholars and thinkers emerged from this region and made invaluable contributions to world civilization. The fact that these scholars lived and conducted their scientific activities within the Islamic cultural sphere demonstrates that Islam has historically encouraged spiritual development, scientific inquiry, and intellectual advancement.

Furthermore, among Muslim societies, the historic city of Bukhara is often regarded as a "second Mecca" due to its role in nurturing prominent theologians and spiritual leaders, including the eminent hadith scholar Imam al-Bukhari, as well as influential figures of the Sufi tradition such as Abdulkhaliq Gijduvani and Bahauddin Naqshband.

The formation of professional competence requires a special approach to organizing the educational process within higher education institutions. This process is considered an essential means of achieving quality education. At the same time, students must demonstrate diligence, creativity, and a strong work ethic. Since future Technology teachers are responsible for teaching students practical manufacturing skills and design principles, it is advisable, alongside traditional teaching methods, to incorporate the study of religious and spiritual works that have been preserved throughout history.

Research Methodology

Bahauddin Naqshband, a prominent Sufi teacher, is regarded as the founder of the influential Naqshbandi Order. When discussing Sufism, many people imagine ascetics living in poverty and isolation. However, the Naqshbandi tradition differs significantly from such perceptions, as its central principle is embodied in the motto: "The heart with Allah, the hands at work."

Bahauddin Naqshband rejected the practices of loud dhikr, prolonged seclusion (khalwa), wandering dervish lifestyles, and public gatherings accompanied by music and singing (sama). According to his teachings, the path toward God should be pursued through silent remembrance (dhikr), both individually and collectively.

He maintained that spiritual grace is granted directly by God rather than transmitted by a spiritual master. Bahauddin Naqshband advocated voluntary poverty and rejected excessive material accumulation. He attached particular importance to the spiritual connection (rabita) between the disciple and the teacher [2].

While studying Sufi wisdom, Bahauddin did not adopt the lifestyle of wandering dervishes who relied on alms. Instead, he remained actively engaged in social and economic life. He was known as a skilled weaver of luxurious silk fabrics and an accomplished metal engraver, which earned him the title "Naqshband," meaning "engraver" or "ornament maker." Following his example, many of his followers abandoned wandering lifestyles and earned their livelihoods through craftsmanship and productive labor.

Analysis and Results

The acquisition of vocational skills and the honest earning of income through personal labor constitute key principles that should be communicated to students. In our view, the teachings of the Naqshbandi Order significantly contribute to the development of professional competence among technology education students and serve as an effective source of motivation for vocational learning and professional growth.

The following aspects deserve particular attention:

1. Development of Labor Skills

Labor skills constitute one of the fundamental requirements of professional competence among future Technology teachers. Students should possess a clear understanding of work and its role in human life. The issue of labor occupies a central place within Naqshbandi teachings.

HSR (LONDON),
HOUGHTON STREET REVIEW JOURNAL
ISSN: 2058-5519|Impact factor-15.9
http://houghtonstreetreview.com/index.php/hsr

In his work Risala-i Walidiyya, Khoja Ahrar Vali articulated the principle: “Outwardly with people, inwardly with God.” This principle reflects the Naqshbandi understanding that faith represents an internal spiritual reality, while human external activity belongs to worldly life.

Consequently, followers of the Naqshbandi tradition prioritized the cultivation of labor skills and productive engagement in society. To enhance the professional competence of future Technology teachers, it is therefore advisable to encourage students to:

-demonstrate diligence and industriousness;
-master a craft or vocational skill;
-acquire a professional specialization.

The development of these qualities among students can contribute substantially to the purposeful enhancement of their professional competence.

2. Encouraging Diligence and Productive Work

Naqshbandi teachings consistently emphasize the importance of learning various crafts and engaging in productive labor. Income earned through honest work is regarded as morally legitimate, while dependence on the labor of others without personal contribution is discouraged.

In this respect, the Naqshbandi tradition promotes the principle of honest labor. It recognizes no occupation as inherently superior or inferior; rather, the value of work lies in its usefulness both to the individual and to society. Accordingly, diligence and productive engagement are viewed as essential manifestations of ethical labor and professional responsibility.

Conclusion and Recommendations

As Bahauddin Naqshband stated:

"The task of a teacher is to teach. In order to teach, he must take into account all the attachments and predispositions of his students. He should speak the language of the people of Bukhara to the people of Bukhara, and the language of the people of Baghdad to the people of Baghdad" [3].

World history provides no example of a society that has existed entirely without religious consciousness and religious experience. This observation suggests the universal nature of humanity’s religious relationship with the world. Religion addresses the spiritual needs of individuals, directing their attention toward higher moral values, while science demonstrates the achievements of human intellect and cognition.

Therefore, in educating well-rounded individuals and competent professionals, it is advisable to complement traditional educational methods with the study of spiritual values and the accumulated wisdom of previous generations. Such an approach can serve as an additional stimulus for enhancing creativity, work ethic, professional competence, and humanistic qualities among students.

References

1. Einstein, A. Albert Einstein on Religion. Moscow: Alpina Non-Fiction, 2011, p. 17.
2. Ali-zade, A. A. Islamic Encyclopedic Dictionary. 2007, p. 275.
3. Davron, K. (Ed.). Thus Spoke Bahauddin Naqshband. Khurshid Davron Library, September 15, 2015. Available at: https://greylib.align.ru/812/tak-govoril-baxauddin-nakshband-01-2.html.