

# THE IMPORTANCE OF SUFISM VALUES IN THE DEVELOPMENT OF NATIONAL PEDAGOGY

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## **Abstract:**

The philosophical study of moral and spiritual heritage, along with its integration into the youth's mindset, remains crucial today. Global threats, such as nuclear weapons, extremism, terrorism, and destructive ideologies, endanger national values. In the face of rapid economic reforms, the decline of empathy, kindness, and respect, alongside a rise in greed and deceit, highlights the urgency of focusing on youth education. Promoting national traditions and emphasizing humanitarian values, as seen in Islam, is essential. Sufism, a key Islamic science, has played a vital role in elevating spiritual values, fostering love, compassion, and spiritual resilience throughout history.

**Keywords:** National pedagogy, mystical values, spiritual education, perfect person, moral education.

## **Introduction**

Today, the philosophical study of the moral and spiritual heritage and values passed down from our ancestors, as well as their integration into the minds of the youth, remains one of the pressing issues. Most cultural events in our country aim to address this goal. In the 21st century, global threats endanger the national spirit and values that nations have accumulated over centuries, posing a great risk to the future of today's countries. The prevention of nuclear weapon threats, combating extremist views, dogmatism, terrorism, drug addiction, and destructive and subversive ideologies has become one of the most urgent problems. In our country, the rapid pace of economic reforms and the difficulties of preparing the population for these changes, along with objective and subjective reasons, have led to a noticeable decline in mutual respect, humanity, kindness,

empathy, and compassion. Moreover, there has been a rise in the frequency of greed, deceit, and fraud.

## LITERATURE REVIEW

This situation makes it crucial to focus on the education of the younger generation. All of this underscores the need to intensify the promotion of national traditions among young people. Looking back in history, we see that Islam pays special attention to human and humanitarian issues, promoting good deeds and condemning negative traits.

In the early periods of Islam, the Prophet Muhammad (PBUH) himself set an example in piety and self-control, and there was no need for additional books to promote Islam. However, since then, there has been a great demand for books written by specialists or translated, which promote Islam and its principles. This is especially important in the current context of exposing various groups operating under the guise of Islam, with false ideologies.

One such Islamic science is Sufism. The process of the formation of Sufism, its historical role, and the objective study of Sufi sources have shown its significant contribution to the elevation of spiritual values. Sufism, which has harmonized religious and worldly perspectives over the centuries, has contributed to the development of qualities such as love, compassion, and spiritual steadfastness. It has encouraged not the renouncement of worldly pleasures, but rather an active engagement with social life, promoting ideas such as loving humanity, loving the homeland, and appreciating work. As the First President of the Republic of Uzbekistan, Islam Karimov, emphasized regarding the teachings of Bahauddin Naqshband, "Our ancestors, deeply devoted to the great saint Bahauddin Naqshband, referred to him as Bahauddin Balogardon, which holds deep meaning. His saying, "Let your heart be with Allah and your hand be in work, expresses the noble essence of our religion, as if it were spoken today".

A deep look at Sufism reveals that its philosophy, religion, sharia, and ethics are interconnected. The core ideas of Sufism are the spiritual and moral purification of the human being, and the idea that the soul, receiving strength from divine love, ascends to higher spiritual states. Sufism reflects views on the world, the relationship between the individual and the cosmos, time, space, and the eternal. Hence, Sufism is seen as a science that holds the unity of belief and knowledge. It has been proven throughout history that knowledge, as represented by Sufism,

remains an unyielding idea. Initially, Sufism emerged as asceticism, and its focus was on worship as the path to spiritual ascension. However, in the Middle Ages (11th–13th centuries), Sufism developed a robust theory, including practical spiritual-psychological exercises and self-discipline. The key concepts of sharia, tariqa (path), ma'rifa (knowledge), and haqiqa (truth) emerged, and these formed the four main stages of Sufi practice. The ultimate aim was not to express obedience out of fear, but to reach spiritual perfection through love for Allah and the pursuit of union with Him. This idea of love, once integrated into literature, elevated Sufism to new heights.

## **METHODOLOGY & EMPIRICAL ANALYSIS**

It is difficult to find anyone indifferent to literature. This has not only raised the prestige of specific individuals but also enhanced its influence among ordinary people. Those who held fast to worship and understood the foundations of sharia became influential members of society. In the region of Turkistan, where knowledge, ethics, and morality have always been essential, Sufism flourished. It gave rise to prominent Sufis like Ahmad Yassavi, Abdukhaliq Ghijduvani, Najmiddin Kubro, and Bahauddin Naqshband. Moreover, figures like Mavlono Lutfi, Hazrat Jami, and Alisher Navoi also contributed to Sufi literature with their works, adding to its richness. Sufi sheikhs appeared as spiritual guides, continuing the work and principles of the Prophet Muhammad. Fariduddin Attar, in his "Tazkirat al-Awliya," defines the words of the sheikhs as being more valuable than any other words after the Qur'an and Hadith. Tariqa sheikhs did not speak without reason. In the book *The Etiquettes of the Path* by Hoji Abdulgafur Abdurazzoq Bukhari, based on the Naqshbandiya teachings, various sinful behaviors, such as hypocrisy, slander, and greed, are described as major vices. The ethical guidelines of Sufi orders have been expanded over the centuries. However, misunderstandings in some cases stem from geographical location and the search for national traditions within Islam. Some groups, under the guise of Sufism, promote principles that deviate from orthodox Islamic beliefs. These false groups include Hululiya, Huliya, Avliyoia, among others, as discussed in *History of Sufism* by Usmon Turar Najmiddin Umar Nasafiy.

## RESULTS

Sufism is a process in the spiritual and moral development of a person. It involves enduring hardships and physical suffering in the pursuit of truth and divine love. The Sufi disciple's goal is to transcend worldly desires and unite with the Divine, which is achieved through a disciplined, patient approach to trials. In Sufism, the ultimate purpose is to reach Allah, and overcoming hardship makes the eventual reward more meaningful. Sufism teaches the importance of not yielding to one's base desires, encouraging individuals to maintain moral and ethical behavior.

One distinctive aspect of Sufism is its influence on our national upbringing. Through the lens of Islam, Sufism has deeply rooted itself in our society and contributed to the national educational system. It promotes virtues such as humility, love, and dedication to work, which are crucial elements in moral and spiritual upbringing. In our traditional schools, moral education, based on the teachings of figures like Ahmad Yassavi, Alisher Navoi, and others, has been a vital part of the curriculum. Their teachings have shaped the ethical views of students, providing a foundation for moral conduct. A part of our heritage, the element of discipline required in our schools, emerged. "Sufism, by focusing on the heart and soul of a person, standing against ignorance and selfishness, and promoting moral purity, was essentially close to the realm of knowledge and the creative spirit" - under the influence of Islam, the educational method unique to the East developed in our ancient schools. Beyond acquiring knowledge, instilling discipline became a shared responsibility of both the family and the teachers. In this regard, H.H. Niyoziy's thoughts on the school hold great truth:

The unique approach to shaping a complete individual, raising youth to be spiritual and wise, evolved and developed over centuries. Sufism in literature, especially poetry, is essential to understanding our classic literature. From the 8th to the early 20th century, Sufi ideas were central to the works of great poets, including Navoi and Mashrab. These poets' verses, imbued with Sufi wisdom, continue to play a vital role in shaping the moral compass of youth, emphasizing the importance of love, patience, and devotion.

Alongside this, in educational institutions, students were taught from the works of Shaykh Sa'di Shirazi's *"Karimo"*, *"Gulistan"*, *"Bostan"*, Sufi Ollohyor's *"Murod al-orifin"*, and Imam Ghazali's *"Minhaj al-Obidin"*, where their teachings on ethics, morality, and Sufi knowledge were elevated. For context, it can be said that primary schools were often held in households or near mosques. The teaching

process in madrasas, during the reign of Ulugh Beg (U.J.), was divided into three sections: The first section was called the "andi-past" (lower section). The second section was called "avsat" (middle section). The third section, known as "a'lo-oliy" (higher section), had a curriculum that progressed from simple to complex. In the lower section, easier textbooks like *"Mabadi'ul-Qira'at"* and *tajwid* (pronunciation rules) were taught. The middle section involved subjects like *Qofiya*, *Muxtasar*, and *Sharhi Mullo*. The higher section covered more advanced religious and legal texts such as *Muxtasar* continuation, *Hidaya*, *Hadith*, and jurisprudence. Books and treatises were memorized, and some were taught for fluency in reading.

Sufi literature has not left the school curriculum to this day. The works of Ahmad Yassavi, Alisher Navoi, Zahiriddin Muhammad Babur, and others are still taught. Their ethical views play a pivotal role in shaping the moral character of young people. In the textbooks, Ahmad Yassavi's wisdom often includes lines like:

In classical literature, the concept of love is profound, and Sufis viewed attaining closeness to Allah as their primary goal. They understood that without conquering the ego, one could not reach the Divine, and they taught others the same. On this basis, contemporary moral education also addresses the taming of the ego, its moderation, and includes it in teaching programs.

In Sufism, the activities, labor, and struggles of a seeker (someone on the path of God's union) are viewed as acts of love. This theme of love is central to classical literature, and though the image of the lover is often present in ghazals, poets also teach ethics, morality, and spirituality through metaphor, simile, contrast, and other literary devices. Therefore, classical literature cannot be imagined without Sufism. In middle school literature textbooks for Uzbek students, information about Sufism and its terms is provided. This material helps students better understand classical poetry. The artistic interpretation of Sufism is embedded in the students' minds, preparing them to understand its philosophical interpretation in the future. They will grasp the true meanings of the ghazals they read, preventing any misinterpretation in the opposite or contrary sense. The symbolic words used in these ghazals are understood in their original meanings.

It is well known that in our classical literature, poetry is predominantly written in the *aruz* meter, filled with beautiful metaphors and symbolic meanings. Because of this, what might appear to be another meaning at first glance can, when viewed through the eyes of a true lover (a lover of Allah), carry a completely



different interpretation. For example, in the poetry of Boborahim Mashrab, there are lines like:

This is by no means atheistic. On the contrary, it represents the peak of devotion and self-sacrifice. Only when the entity who performed the glance is understood does the verse convey its intended meaning. It is important to note that the ability to explain our beautiful classical ghazals effectively depends on the pedagogical skill of the teachers. If the ghazals, whether written in the lover's, sage's, just one's, or drunkard's style, are explained in their essence, the delicate beauty of our literature will be passed down from generation to generation. Only then can students of any era fully understand the works of Navoi, Mashrab, and Yassavi, who lived centuries ago

## CONCLUSIONS

The spiritual heritage left by our ancestors today serves as a beacon of enlightenment. Our ancestors, who valued knowledge, are respected worldwide. Throughout history, different cultures existed, but Islam stands out as a radiant light among them. Our forebears demonstrated that Islam was not just a belief but a grand spiritual force. They also proved that knowledge is a powerful tool in any era, emphasizing the inseparable connection between good conduct, ethics, and knowledge. They have advanced a distinctive style of upbringing—Sufi ethics rooted in national morality, which has been strengthened through literature and the fine arts. This approach has ensured the lasting influence of our national educational system.

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