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## THE ROLE OF SUFISM IN THE FORMATION OF HUMAN EDUCATION

### *Annotation:*

*This article reveals the importance of the science of Sufism in the formation of the spiritual and moral education of today's young generation and the comparative analysis of the concepts of "Sufism" and "Sufi" in the process of its practical application. At the same time, comments on Sufism and Sufi concepts are presented and discussed in terms of the importance of Sufism science today and its formation based on its orders in the Islamic world.*

### *Keywords:*

*Sufism, theology, spirituality, morality, philosophy, teaching, self-cultivation, education, meditation, contemplation, compassion, empathy, creativity, enlightenment, heart, soul, spirit, divine love.*

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Due to our independence, great importance is attached to the study of Sufism orders, translation of related works, reconstruction and repair of mausoleums of great saints. A person must follow the path of truth to become a perfect person in life. A person who seeks the truth is glorified as a person who directs his own happiness in life. In this process, a person realizes the need to fight between good and evil. At the same time, the effectiveness of the work carried out in our society today also shows that the attention to Islamic philosophy is increasing.

Sufism is a teaching in Islam that leads a person to spiritual and moral perfection. Scholars have expressed different opinions and assumptions about the essence and meaning of the word Sufism. Among them, Ibn Khaldun's opinion is recognized as close to the truth. He said in his "Muqaddimah" that Sufism must be derived from the word "suf" – "wool", "animal skin". As a reason for this, he expressed the opinion that the ascetics who left the world in ancient times used to wear clothes made of wool or fur, and by this they showed a different way of life from the people who walk around in lavish clothes [1].

On the one hand, Sufism is a very colorful, diverse, interesting and sometimes mysterious, conflicting, complex and complex dogmatic-philosophical complex of views. On the other hand, there is strong faith and love for Allah (divine love) and strong feelings of devotion, will and love for His Messenger Muhammad (pbuh). On the third hand, it is a doctrine consisting of a set of specific morals and manners, procedures, conditions and rituals. According to the definition of the well-known Sufism scientist Najmiddin Komilov, “Sufism is a religious belief, wisdom (philosophy), an emotional and intellectual teaching in the depth of artistic creativity, and it is a declaration of divine love”.

The reason why Sufism is seen as a doctrine outside of Islam is that the early Sufis sought to go beyond the prayerful aspects of the Shari’ah and reach a truth that was completely superior to this in their writings and actions. Sufism was initially practiced as a private way of life due to various social and political pressures that led people to prefer the Sufi life. The most important feature of Sufism is that it is a discipline based on life and experience rather than theoretical knowledge. At the heart of Sufism is worshiping Allah as you see Him.

A comprehensive review of philosophical, religious and psychological literature was conducted to understand the role of Sufism in education. The methods involved in this research included analysis of ancient and modern texts, psychological research on spiritual development, and case studies of individuals known for sufistical incarnations.

The role of Sufism in educating the “Perfect” person is a complex and subjective topic. The concept of a “Perfect” person can vary greatly depending on cultural, philosophical and personal viewpoints. Similarly, Sufism is a multifaceted and often esoteric approach to spirituality, involving the search for direct experience of the divine or ultimate truth through intuitive insight, meditation, and contemplation [2].

In some belief systems and philosophies, Sufism plays an important role in personal development and spiritual growth. Some potential ways in which Sufism can contribute to human education are:

**1. Internal change.** Sufism often focuses on inner transformation and personal enlightenment. It encourages individuals to discover their inner self, against their shortcomings, and for self-improvement. It can contribute to the development of qualities such as compassion, humility and self-awareness.

2. **Moral values.** Sufistic traditions often emphasize moral values as essential components of spiritual growth. These values can guide a person's actions, interactions, and decisions, contributing to their development as a well-rounded and morally grounded person.

3. **Open-mindedness.** Mysterious practices often encourage open-mindedness and a willingness to explore different perspectives. This can lead to a more tolerant and understanding individual who accepts different ideas and cultures.

4. **Connection with nature.** Many Sufi traditions emphasize the interconnectedness of all life and nature. It can foster a deep respect for the environment and a sense of responsibility to preserve the planet, contributing to the overall well-being of both the individual and society.

5. **Modesty and detachment.** Sufism often involves practices that help people free themselves from material and ego-based desires. This can lead to greater humility, contentment, and less focus on material possessions, contributing to a more balanced and fulfilling life.

6. **Compassion and empathy.** Sufism often encourages people to develop compassion and empathy for others. Developing these qualities can contribute to raising a person who is caring, considerate and ready to help those in need.

7. **Caution and presence.** Sufistic practices often involve mindfulness and being present in the moment. It can lead to improved mental well-being, reduced stress, and increased ability to appreciate the beauty of everyday life.

8. **Seeking a higher purpose.** Sufism often encourages people to seek a higher purpose or meaning in life beyond superficial achievements. This can lead to a more meaningful and fulfilling life trajectory aimed at contributing to the greater good [3].

It is important to note that while Sufism may offer valuable insights and practices, it may not suit everyone's faith or educational goals. Furthermore, the concept of the "Perfect" person is subjective and may be influenced by different cultural, religious and philosophical views.

The teaching of Sufism ensured the interrelation between theological and spiritual knowledge and worldly science. As a result, Sufism has become a doctrine that defines the way of thinking and moral standards of the peoples of the East, and the spiritual world.

In that period, especially, the Naqshbandi order, founded by Bahauddin Naqshband, reached a high stage of its development. This order developed in Movarounnahr and Khorasan. The Naqshbandi



order was strengthened thanks to the activities and efforts of Khoja Ahror Vali and Mahdumi Azam. Through the teaching of Naqshbandiyya, the idea of forming a perfect person has been improved.

With the help of these ideas, the opportunity to educate the young generation as a spiritually, culturally mature, physically fit person has expanded. In schools and madrasahs, students are deeply inculcated with the ideas of Naqshbandi.

In the science of Naqshbandi, the education of the heart, soul, mind and soul occupies a leading place, and therefore this order plays an important role in protecting young people from the onslaught of popular culture today. In Sufism, a deep understanding of the meanings of words such as soul, spirit, mind and soul is of particular importance. It is necessary to understand the truth that is unique to each of them and to teach students to distinguish them from each other. From the point of view of Sufism, it has the following description. Because today it is extremely necessary to understand the essence of these concepts in educating students in the spirit of struggle against mass culture. Including:

**1. Heart and Soul Education: Soul, Heart, Heart - Concept of Theology and Sufism.** It is not for nothing that the word “heart” is referred to 133 times in the Holy Qur’an. According to Hadith scholars and thinkers such as Tustari, Balkhi, Nuri, Termizi, and Ghazali, the soul is a divine secret within a person, and because of this, it is even higher than the angels. With the help of the soul, a person understands the true essence of every thing and event. The heart is a mirror that reflects human behavior. The need for a person to soften his heart and master spiritual values is emphasized in Sufism.

In the teachings of Sufism, the soul is the reality reflected in human thinking. Perceiving events, gaining knowledge, striving for enlightenment, calling are also characteristics of the soul [4].

**2. Spirit education.** Not people, even experts, know very little about the soul. There is an approach to the soul as a material phenomenon consisting of blood or ethereal air.

In general, the soul is considered a divine mystery. By means of the Spirit, divine power is manifested. It is the greatest blessing, and all life is connected with the soul. Abu Ali ibn Sina said: “Allah created the left cavity of the two cavities of the heart as a place for the soul and the place of its birth. Allah created the soul as a storehouse for sensual powers, which (powers) are distributed to various parts of the body through the medium of the soul. Spiritual powers, firstly, belong to the soul, and secondly, they spread to the organs of the body through the medium of the soul. Allah created the soul from the liquid and vapor parts of the elements (substances). It comes into being with divine grace”.

**3. Self-cultivation.** In the teaching of Sufism, self-cultivation occupies a leading place. Self-cultivation means a person's identity. Self-cultivation is not only the desire to eat, drink and dress. It is ignorance, ignorance, arrogance, worldliness, theft, greed, bribery, envy, avarice, careerism, lust, anger, avarice, hypocrisy, tyranny, lust for mercy.

Self-cultivation is a constantly evolving state. That is why self-discipline is of particular importance in the fight against popular culture. It grows and develops due to human need for worldly pleasures. Self-cultivation always prompts a person to do bad and sinful things. The more a person satisfies his ego, the stronger and more it expands. In the teaching of Sufism, the idea that if a person eats halal things, his heart and soul will be pure, he will strive for goodness, and he will be inclined to do good deeds. On the contrary, it is said that if a person eats forbidden things, it will make him disgusting, rude, merciless, lustful, tyrannical and a servant of lust [5].

In conclusion, the ideas expressed in the teachings of Sufism are still of great educational value today and can serve as an important tool in forming youth's immunity against popular culture. That is why it is demanded to allocate a large place to the ideological upbringing of young people with the help of Sufism in the educational programs of educational institutions. A perfect person is an intelligent person in the literal sense of the word, who never accepts ideas that are alien to him. Such people, in addition to following national and universal moral standards, encouraged young people to be spiritually mature.

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