



## SUFI VALUES AND THEIR ROLE IN NATIONAL SPIRITUALITY

Ulug‘ov Jasur Nasirdinovich

Teacher, Independent Researcher

University of Economics and Pedagogy, Samarkand Campus

### Abstract

The article provides a comprehensive scholarly analysis of the ethical and spiritual values inherent in Sufism and examines their role in shaping the moral development and cultural maturation of the nation. It explores the profound influence of Sufi teachings on the spiritual elevation of society and their contribution to both individual inner growth and social harmony. The study also conceptually distinguishes the educational objectives of Sufism from its spiritual-mystical aims, highlighting their unique characteristics. Furthermore, the practical significance of Sufi values in personal moral refinement is illustrated through an in-depth examination of the works of So‘fi Olloyor, whose writings serve as a key example of the transformative power of Sufi thought.

**Keywords:** Sufism, value, spiritual perfection, Islamic enlightenment, Sufi pedagogy, informal education, faith, creed, spiritual value.

### Introduction

Achieving spiritual maturity constitutes a fundamental basis of human development. However, one of the key contemporary challenges lies in reconciling its historical essence with modern requirements and adapting it to the principles of time and space. In the intellectual and cultural evolution of Central Asia, the philosophy of Sufism has maintained a firm and enduring position, making it impossible to disregard or exclude it from the broader context of national spiritual progress. On the contrary, the scholarly reinterpretation and conceptual clarification of Sufi doctrines—many of which have attained the



status of cultural and moral values—serve as an important factor in advancing the moral-spiritual development of the nation.

Considering that spirituality reflects the fundamental needs and demands of social life, it becomes evident that Sufism has historically emerged as both a response to, and a product of, human and societal aspirations. Although diverse interpretations exist regarding the historical emergence of Sufism, scholars unanimously agree that its primary source of intellectual and moral nourishment is the religion of Islam, with only minor exceptions found in academic discourse. The introduction of Sufi thought into our region and the positive reception it received from the local population indicate that ideas consistent with Sufism had long existed within the cultural worldview of the area. The establishment of Sufi orders suited to the socio-cultural environment of Transoxiana and their gradual integration into everyday social relations contributed, from an axiological perspective, to the formation of spiritual values that guide individuals toward moral and intellectual perfection.

It is well known that with the spread of Islam into our region, Islamic enlightenment also took root alongside religious practices. Along with tafsir, hadith studies, fiqh, and kalam, the field of Sufi knowledge became widely disseminated. The dominance of Sunni-Hanafi doctrine in Central Asia played a decisive role in shaping Sufi-oriented worldviews and modes of life. The continuity observed between the period of early asceticism and the subsequent formation of Sufi schools led to the interpretation of Islamic piety as the essential substance of Sufism. This development made it necessary to formulate a clear scholarly definition of Sufism.

The diversity of definitions found in historical sources is largely the result of differing intellectual orientations within Sufism—whether ascetic, gnostic, mystical, or antinomian in character. For example, in Abdulqahhor Shoshiy’s *Book of the Saints*, Sufism is described as “a system of principles and regulations aimed at guiding a person toward spiritual, physical, and ethical perfection.” Similarly, Abdulqodir Abdurahim, in his commentary-based work *Tasavvuf va nafs tarbiyasi*, which elaborates on Shaykh Zulfiyor Ahmad Naqshbandi’s *Tasavvuf wa-s-suluk*, provides over twenty distinct definitions. While these



**WORLD BULLETIN  
PUBLISHING**  
Online Publishing Hub

# World Bulletin of Education and Learning (WBEL)

ISSN (E): 3072-175X

Volume 01, Issue 03, December 2025



This article/work is licensed under CC by 4.0 Attribution

<https://worldbulletin.org/index.php/1>

descriptions vary in form and emphasis, they all converge on a single core mission—the cultivation of the perfect human being (*al-insān al-kāmil*). Numerous definitions highlight spiritual morality as the fundamental characteristic of Sufism. Husayn Vaiz Kashifi, for instance, presents seven definitions in *Futuvvatnama-yi Sultani*, the first of which underscores virtuous character: “First of all, Sufism is purification—emptying the heart of all but God and adorning it with noble morals.”

Later scholarly works continued to emphasize that definitions of Sufism never depart from themes of moral elevation and personal perfection. Although Najmiddin Komilov approaches Sufi terminology from an etymological perspective in his book *Tasavvuf*, he consistently affirms the epistemological and ethical significance of Sufism in human spiritual development. In his preface to Hamidjon Homidiy’s *Tasavvuf allomalari*, Komilov writes: “For centuries, Sufism has served as a source of spiritual enrichment for our people. The purification of the soul and spiritual ascent through divine love constitute its central ideas.” Likewise, in *Tasavvuf haqida tasavvur*, Shaykh Muhammad Sodiq Muhammad Yusuf discusses the linguistic and terminological nuances of Sufism, offering several definitions. He notes, for example, that “Sufism is the body of beliefs adhered to by Sufis and the code of manners they observe both within their communities and in solitude” (although his purpose was not to provide a complete taxonomy of definitions).

It must be acknowledged that Sufism experienced a certain decline after the fifteenth century. Many works written in the Sufi tradition express deep concern for the diminishing intellectual and spiritual vigor of the community. The dynamism and intensity of earlier periods appear weakened. Nevertheless, the seventeenth-century thinker So‘fi Olloyor significantly revitalized Sufi doctrine through his influential treatise *Murod al-‘arifin*. Working within the Naqshbandiyya-Mujaddidiyya tradition, he perceived himself as responsible for the moral condition of society. For individuals seeking spiritual and ethical refinement, his work offered profound intellectual nourishment. He regarded the recognition of the Creator as the foundational principle of societal reform. For, as he argued, those who come to know their Creator through the illumination of the

|  |  |
|--|--|
|  <b>WORLD BULLETIN<br/>PUBLISHING</b><br><small>Online Publishing Hub</small> | <h1 style="text-align: center;">World Bulletin of Education<br/>and Learning (WBEL)</h1> |
| <b>ISSN (E): 3072-175X</b>   | <b>Volume 01, Issue 03, December 2025</b>  |
|   | This article/work is licensed under CC by 4.0 Attribution                                |
| <a href="https://worldbulletin.org/index.php/1">https://worldbulletin.org/index.php/1</a>  |  |

heart belong to the people of true knowledge; and God grants every individual the capacity and guidance necessary to perceive Him.

It is a misconception to view Sufism as a doctrine intended exclusively for a spiritual elite. In reality, its teachings address a wide spectrum of social and moral problems—ranging from grave offenses such as theft, murder, and adultery to more subtle yet equally harmful behaviors such as verbal insult or dishonesty. It is therefore necessary to distinguish between the educational and the spiritual objectives of Sufi doctrine. Imam al-Ghazālī classified Sufism among the esoteric sciences, and indeed, advanced spiritual states such as *mujāhada*, *murāqaba*, *mushāhada*, *maqām*, and *ḥāl* are often considered accessible only to seasoned practitioners. Because these experiences cannot be fully explained through empirical reasoning or formal logic, Sufism has sometimes appeared to the public as a form of knowledge beyond common understanding.

Nevertheless, Sufi scholars who clearly grasped the importance of Sufism for the moral elevation of society made continuous efforts to present its principles in a manner comprehensible to the general population. Yet, due to its predominantly nonrational and intuitive nature, Sufism came to be regarded as a form of informal education. This is also why it was not taught systematically or on a mass scale in the same way as disciplines like *fiqh* or *hadith*. The transition from an esoteric science to a more public-oriented form of instruction inevitably produced debates and disagreements. Although Sufism is widely recognized as a science of moral and spiritual perfection, conveying its subtleties to common people proved difficult, prompting Sufi masters to employ their pedagogical capabilities more actively.

The educational aims of Sufi teaching can, therefore, be divided into two major categories. The first concerns the training of disciples intended to become fully developed Sufis. The second involves cultivating moral and spiritual order within society at large. In the pedagogy of Sufism, although each master relies on his own methodological approach shaped by his respective order, all Sufi traditions emphasize the notion that attaining proximity to God is the essence of true perfection. The cultivation of a disciple thus entails not merely intellectual development but equally the strengthening of moral, spiritual, and physical



**WORLD BULLETIN  
PUBLISHING**  
Online Publishing Hub

# World Bulletin of Education and Learning (WBEL)

ISSN (E): 3072-175X

Volume 01, Issue 03, December 2025



This article/work is licensed under CC by 4.0 Attribution

<https://worldbulletin.org/index.php/1>

capabilities. For this reason, Sufi education integrates knowledge acquisition with character training: the concept of being “educated” is valued less than the concept of being “morally trained.”

Sufism also plays a significant role in regulating the moral and spiritual fabric of society. Its deep integration with local cultural and ethical traditions in Central Asia is clearly observable. Sufi teachings reinforced communal values such as honesty, patience, humility, and modesty. The Naqshbandi maxim, “Be with the people, but remain inwardly distinct,” enriched social life by encouraging active participation in society while maintaining spiritual integrity. Sufism values the inner purity of every individual and his or her closeness to the Divine, thereby placing strong emphasis on personal responsibility.

Furthermore, Sufism does not conflict with pre-Islamic ethical categories such as respect for nature or traditional elder authority; on the contrary, it harmonized and enriched these values through the dimension of faith. Respect for parents, hospitality, neighborhood solidarity, and patriotism all occupy an important place in Sufi ethics. In practical social life, Sufi influence contributed to the spread of religious-educational activities, moral training, self-discipline, and the struggle against base desires, ultimately leaving a positive imprint on socio-economic development. It helped reinforce traditional hierarchies in family and community life—between parents and children, siblings, spouses, employers and employees—while also contributing to the ethical regulation of market relations. Moreover, Sufi principles played a role in enhancing justice within the sphere of state administration.

The historical and cultural role of Sufism demonstrates that spiritual education within this tradition has been carried out not only through religious instruction but also through broader cultural and educational practices. In an age where material values dominate, spirituality remains the only force capable of rescuing individuals from inner emptiness. Therefore, understanding national moral values increasingly requires a comprehensive understanding of Sufism. Its role in cultivating psychological stability, inner peace, and a purposeful lifestyle is growing stronger. Under the conditions of global challenges, Sufi values may be proposed as a preventive mechanism for improving the social environment.

|  |  |
|--|--|
|  <b>WORLD BULLETIN<br/>PUBLISHING</b><br><small>Online Publishing Hub</small> | <h1>World Bulletin of Education<br/>and Learning (WBEL)</h1> |
| <b>ISSN (E): 3072-175X</b>   | <b>Volume 01, Issue 03, December 2025</b>                    |
|   | This article/work is licensed under CC by 4.0 Attribution    |
| <a href="https://worldbulletin.org/index.php/1">https://worldbulletin.org/index.php/1</a>  |  |

As in all sources belonging to different Sufi orders, the works of So‘fi Olloyor also begin their interpretation of moral values with the recognition of the Divine. Moreover, while the thinker emphasizes ethical and spiritual principles, he also pays significant attention to the universal and unique aspects of Islamic, Sufi, and national traditions. Nonetheless, the idea that “light originates from Islam” remains central to all his views. A quantitative and qualitative analysis of recurrent spiritual concepts in his works—such as patience, repentance, the lower self, enlightenment, and divine love—shows that esoteric experiences never overshadowed the welfare of the people. So‘fi Olloyor consistently felt responsible for guiding society toward a lifestyle grounded in Sharia norms.

Most commentaries written on his works focus precisely on this dimension, which sometimes appears to diminish the depth of his spiritual teachings. For this reason, in Ravohihur Rayhon, a commentary on Sabot ul-ojizin, Rashid Zohid emphasizes that limiting commentary to explaining a specific text narrows it to that source alone and prevents the wider dissemination of the insights gained. Hence, he argues for paying serious attention to form along with content. Overall, these works—unique in form, rich in substance, and accessible to the general public—have evolved into both moral and educational programs.

In his monograph *The Theology of So‘fi Olloyor*, Shuhrat Sirojiddinov identifies four major causes of the moral decline of the 17th century:

first, the crisis following the Timurid era; second, the involvement of Sufi leaders in political affairs; third, the deification of spiritual leaders and the spread of pseudo-miraculous claims; and fourth, the persistence of superstitious practices among newly settled Uzbek communities. In combating such destructive tendencies, So‘fi Olloyor was compelled to work in two directions: addressing the common people and influencing the intellectual class. Given that traditional Eastern pedagogy assigns intellectuals a social status that limits public oversight over them, the more urgent aspect of his mission was the second. However, in matters involving spirituality and belief—not merely formal education—the power of the people’s will must always be remembered.

Historically, So‘fi Olloyor first appears as a political figure. His desire to save society from moral decay did not emerge after he left office; it existed from the

|  |  |
|--|--|
|  <b>WORLD BULLETIN<br/>PUBLISHING</b><br><small>Online Publishing Hub</small> | <h1 style="text-align: center;">World Bulletin of Education<br/>and Learning (WBEL)</h1> |
| <b>ISSN (E): 3072-175X</b>   | <b>Volume 01, Issue 03, December 2025</b>  |
|   | This article/work is licensed under CC by 4.0 Attribution                                |
| <a href="https://worldbulletin.org/index.php/1">https://worldbulletin.org/index.php/1</a>  |  |

beginning, but could not be realized within the political elite of the time. Ordinary people were suspicious of anyone holding a political position. Besides moral qualities such as honesty and sincerity, social trust was influenced by economic status as well: a poor shaykh was considered more trustworthy than a wealthy one. Thus, So‘fi Olloyor abandoned his position and chose to propagate his religious–Sufi ideas through literary and educational methods. His legacy is an enormous intellectual treasure whose study requires not only knowledge of Arabic and Persian, but also solid grounding in disciplines such as theology (‘aqida), jurisprudence (fiqh), Qur’anic exegesis (tafsir), hadith studies, and history.

### Conclusions

Considering the demands of the present day, it is clear that revisiting our understanding of spirituality through a historical lens and restoring its social significance has become an urgent necessity. For this reason, the revival of spiritual values is increasingly regarded as a pathway to moral perfection and an effective means of resisting foreign ideological influences. Spiritual strength plays a crucial role in ensuring that our people—especially the younger generation—grow up as emotionally resilient individuals devoted to the interests of their homeland and nation, and capable of standing firm against destructive ideas.

Accurately identifying the factors that shaped these values, as well as determining their spiritual, social, and political role throughout our history, requires serious scholarly investigation, particularly in demonstrating their relevance for the upbringing of today’s generation. A person’s belonging to a particular nation—whether in the material or spiritual sense—is largely determined by their values. National values not only serve as a bridge connecting universal and personal ideals but also act as an indicator of a nation’s cultural maturity. They are, in essence, a guarantee of national existence.

In turn, national values themselves consist of several interconnected components, among which Sufi values represent the “golden link” ensuring the continuity and vitality of our national identity.

|   |  |
|---|--|
|  <b>WORLD BULLETIN<br/>PUBLISHING</b><br>Online Publishing Hub | <h1>World Bulletin of Education<br/>and Learning (WBEL)</h1> |
| <b>ISSN (E): 3072-175X</b>  | <b>Volume 01, Issue 03, December 2025</b>                    |
|    | This article/work is licensed under CC by 4.0 Attribution    |
| <a href="https://worldbulletin.org/index.php/1">https://worldbulletin.org/index.php/1</a>   |  |

## REFERENCES

1. Abdula Qahhor Shoshiy. Avliyolar kitobi. G'ofur G'ulom nomidagi NMIU, Toshkent. 2018.
2. Falsafa. Qomusiy lo'g'at. "Sharq", Toshkent. 2004.
3. Hamidjon Homidiy. Tasavvuf allomalari. "O'zbekiston", Toshkent. 2016.
4. Husayn Voiz Koshifiy. Futuvvatnomai sultoniyy. "O'zbekiston", Toshkent. 2019.
5. Is'hoqova Z. So'fi Olloyor. "O'zbekiston", Toshkent. 2018.
6. Komilov N. Tasavvuf. "MOVAROUNNAHR", "O'ZBEKISTON". Toshkent. 2009.
7. Rahimov K. Movarounnahr tasavvuf tarixi: ta'limotning shakllanishi va tizimlashtirilishi (VIII-XI asrlar). "Akademnashr", Toshkent. 2020.
8. Shayx Muhammad Sodiq Muhammad Yusuf. Tasavvuf haqida tasavvur. "HILOL-NASHR", Toshkent. 2019.
9. Sirojiddinov Sh. So'fi Olloyor ilohiyoti. Imom al-Buxoriy jamg'armasi nashriyoti, Toshkent. 2001.
10. Ganiyev E. Stages of development and impact on social life of an informed society in Uzbekistan //Western European Journal of Historical Events and Social Science. – 2024. – T. 2. – №. 11. – С. 17-20.
11. Саматов Х. У. Махдуми Аъзам Касани-теоретик и продолжатель тариката Накшбандия //Востоковедение: история и современность. – 2018. – С. 273-277.
12. Usmonov F. Problems of modern computer ethics //American Journal of Research in Humanities and Social Sciences. – 2022. – Т. 6. – С. 26-32.