



THE IMPORTANCE OF SUFI TEACHINGS IN ENHANCING THE SPIRITUALITY AND ENLIGHTENMENT OF SOCIETY

Irnazarova Sevinch Juman kizi

2nd-year student of the “National Idea, Fundamentals of Spirituality
and Legal Education” program at Nizami National Pedagogical
University of Uzbekistan

<https://doi.org/10.5281/zenodo.20069069>

ARTICLE INFO

Received: 01st May 2026

Accepted: 04th May 2026

Online: 06th May 2026

KEYWORDS

Sufism, spirituality, enlightenment, morality, psyche, perfection, humanism, tolerance, upbringing, value, heritage, society

ABSTRACT

This article philosophically analyzes the role of Sufi teachings in elevating society's spirituality and enlightenment. The significance of Sufism in the upbringing of youth, social stability, and the improvement of the spiritual environment is revealed through the ideas of moral purification, spiritual perfection, humanism, and tolerance. The educational possibilities of the Sufi heritage in the development of modern society are also highlighted, the theoretical and practical significance of strengthening religious tolerance, personal responsibility, inner freedom, and spiritual immunity is highlighted, and generalized conclusions based on historical sources and the views of thinkers are presented..

Sufi ideas and the issue of spiritual and moral perfection occupy an important place in the history of Eastern philosophical thought and Islamic spirituality. Sufism, first of all, is a doctrine that emerged as a system of spiritual education aimed at purifying a person's inner world, bringing the heart to perfection, and drawing closer to Allah. It gives priority not so much to external worship and rituals as to a person's inner state, intention, and moral qualities. Therefore, Sufi ideas are regarded as an important factor ensuring spiritual and moral perfection. “In Sufism, spiritual perfection is closely connected with the idea of ‘disciplining the nafs.’ The nafs is interpreted as an inner force that leads a person toward desires and selfishness. From the perspective of Sufis, true perfection is achieved not by denying the nafs, but by gradually purifying it and raising it to a higher moral level” [1:44]. This process includes spiritual stages ranging from “nafs al-ammara” to “nafs al-mutmainna.” Each stage is determined by a person's moral responsibility, self-knowledge, and willpower.

In Sufi teaching, moral perfection is explained through the concept of love (ishq). Here, love is not merely an emotional state, but embodies such noble moral qualities as striving toward divine truth, looking at existence with compassion, and renouncing selfish interests. In the works of thinkers such as Jalal al-Din Rumi, Ahmad Yasawi, and Alisher Navoi, love is described as a force that leads a person toward spiritual maturity. In their view, through love, a person gives up their ego and becomes an open-hearted, tolerant, and spiritually perfected individual capable of feeling the pain of others. “Another important aspect of spiritual perfection is the practices of ‘dhikr’ and ‘muraqaba.’ Through dhikr, a person frees the heart

from heedlessness and directs thoughts and feelings toward a divine purpose. Muraqaba, in turn, is a process of inner contemplation and self-analysis that helps the individual consciously control moral behavior” [2:218]. These practices strengthen such qualities as patience, humility, honesty, and responsibility in a person.

“Sufi ideas constitute an integral teaching aimed at ensuring spiritual and moral perfection. They call a person to inner purity, high moral standards, and social responsibility. In today’s conditions of globalization and spiritual crisis, Sufism’s ideas of patience, love, tolerance, and self-awareness serve as an important spiritual foundation for modern society as well” [3:14]. The role of Sufism in enlightenment and moral education is manifested as an important factor in spiritually and morally developing a person, purifying their inner world, and forming moral virtues. Sufism is not only a system of religious practices, but also a philosophical and educational direction aimed at developing personal spirituality. By educating the nafs, heart, and soul, it defines the path toward moral and intellectual perfection. For this reason, Sufi ideas are regarded as an inseparable part of enlightenment and moral education.

In Sufism, enlightenment is interpreted as the process through which a person knows themselves, understands the meaning of life, and comprehends truth. According to Sufis, true enlightenment is not limited to acquiring external knowledge; rather, it is connected with increasing the light of the heart, inner purity, and spiritual awakening. In this regard, Sufi enlightenment calls a person to recognize the desires of the nafs, regulate them, and bring them into harmony with high moral standards. In the works of Jalal al-Din Rumi and Khoja Ahmad Yasawi, the idea that enlightenment is formed through spiritual reflection, self-awareness, and moral discipline is consistently emphasized.

“The role of Sufism in moral education is particularly significant. Sufi thinkers direct the individual toward protection from the lower instincts of the nafs and toward the formation of such qualities as patience, honesty, tolerance, and compassion. Through the process of disciplining the nafs, a person consciously controls their actions, gives up personal interests, and pays attention to the needs of others” [4:326]. In this way, Sufi education not only enriches the inner world of the individual but also serves to strengthen moral values in society, such as justice, trust, and solidarity. In addition, Sufism emphasizes the reinforcement of enlightenment and moral education through practice. It develops a person’s inner reflection, frees the heart from heedlessness, and strengthens moral discipline. In this way, a person becomes aware of themselves and learns to follow moral norms in life decisions.

The role of Sufism in enlightenment and moral education is also socially significant. Through their educational activities, Sufi thinkers call individuals to be useful to society, to help others, and to develop love and solidarity. This contributes to increasing the spiritual and moral potential of society. “Sufism is considered one of the main means of leading a person toward inner purity, spiritual awakening, and noble moral qualities in enlightenment and moral education. It not only develops personal spirituality but also contributes to strengthening the moral environment in society” [5:99]. Therefore, Sufi teaching has not lost its importance even today as an effective means of spiritual education and personal perfection.

The practical significance of Sufi heritage in modern society is today a relevant issue not only from a religious perspective but also from social, spiritual, and cultural points of view.

“The modern world is experiencing a complex social environment shaped by globalization, technological progress, and rapid flows of information. Under these conditions, people face such problems as spiritual emptiness, the weakening of moral values, and stress” [6:113]. In this regard, Sufi heritage gains importance as a practical means of stabilizing a person’s inner world, strengthening moral standards, and ensuring social harmony in society.

Sufi heritage plays an important role in ensuring a person’s spiritual well-being. In Sufi teaching, qualities such as spiritual peace, patience, balance, and inner awakening have vital significance. In modern conditions, these ideas serve as a means of protecting a person from stress, psychological pressure, and moral contradictions. These values are also highly important in modern society, because they strengthen trust, solidarity, and social stability among people. Thus, Sufi heritage contributes not only to the development of personal morality but also to increasing the spiritual potential of society.

Sufi heritage also has practical significance in the cultural and educational sphere. The creativity and philosophy of Sufis have made a great contribution to the formation and development of national culture. Today, the study, research, and promotion of this heritage serve as an important means in the spiritual education of the younger generation. Through this, young people gain the opportunity to understand their national and religious values and to develop a critical and conscious attitude toward global cultural influences. Sufi heritage also serves to promote social integration and tolerance among people. Sufis emphasize that all human beings possess equal spiritual potential and value, and they promote harmony and solidarity regardless of differences in nationality, religion, or social status. In modern pluralistic societies, these principles are of great importance in ensuring religious tolerance, social justice, and peace.

Sufi heritage serves as an important practical means of ensuring spiritual peace, moral perfection, social harmony, and cultural stability in modern society. Its ideas call a person to self-awareness, increased social responsibility, and the strengthening of spiritual values. In this regard, Sufi heritage is not only a historical and cultural treasure, but also an important factor in the stable and spiritually healthy development of modern society.

Moral stability and spiritual growth are regarded as key factors in the development of modern society. “Moral stability is a process associated with the strict adherence of the individual and society to moral values, norms, and principles, as well as with making decisions and carrying out actions on the basis of justice, honesty, and responsibility” [7:173]. Spiritual growth, in turn, means achieving a higher spiritual state at both the personal and societal levels by enriching a person’s inner world, purifying the heart, and developing social and moral qualities. There is a close connection between moral stability and spiritual growth. When a person is morally stable, their decisions are just and based on social responsibility. This, in turn, serves to strengthen trust, solidarity, and social harmony in society. At the same time, spiritual growth enriches a person’s inner world and leads them to spiritual peace and tranquility, which supports moral stability.

In today’s global and spiritually complex conditions, moral stability and spiritual growth are an important strategic resource for society. They encourage people to go beyond personal interests and benefit society, as well as to apply the principles of love, tolerance, and justice in life. Thus, moral stability and spiritual growth not only improve the quality of personal life,

but also serve to strengthen the socio-cultural and spiritual potential of society. As complementary processes, moral stability and spiritual growth form the foundation for the stable, healthy, and spiritually advanced development of the individual and society. Therefore, these principles should occupy a priority place in modern spiritual education and social strategies.

References:

1. Komilov, Najmiddin. Sufism. Tashkent: "Movarounnahr", 2009, p. 44.
2. Kattayev, K. Sufi Scholars. Tashkent: Gafur Gulyam Publishing and Printing Creative House, 2017, p. 218.
3. Iskhakova, Z. Najmiddin Kubra. Tashkent: "Abu matbuot-konsalt", 2011, p. 14.
4. Abu Hamid al-Ghazali. The Revival of the Religious Sciences. Tashkent: "Gafur Gulyam", 2014, p. 326.
5. Navruzova, G.N. Naqshbandiyya: The Path of Awareness. International Scientific Journal "Interpretation and Researches", Vol. I, Issue 11, Uzbekistan, 2023, pp. 99–105.
6. Abduganiyev, A. Cultural Globalization and Issues of National Identity. Tashkent: "Ma'naviyat", 2021, p. 113.
7. Trubnikov, N. "The Particular." In: Philosophical Encyclopedia. Moscow, 1967, Vol. 4, p. 173.