



## THE ROLE OF SUFISM IN THE EDUCATION OF YOUTH

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### Abstract

This article explains that the social and moral education of young people, the formation of their social activity and tolerance is defined as one of the important tasks of youth policy.

**Keywords:** society, confession, political activity, political culture, values, tolerance, heritage, consciousness, personality, thinking.

### Introduction

Sufism is not a creation of a system of ideas, but a practical order. As the ancient sage said, Sufism was alchemy (alchemy), and when a person understands it, it leads to the Absolute Truth, the Supreme Truth. Sufism was a personal experience, an experience of self-discovery, carried out in order to achieve a certain experience. Man is destined for this experience. A person touches, feels. His search ends in seeing the truth with the eyes of the heart and soul. Sufism is a person's experience of this truth in the depths of his heart, his spiritual "observation", says Alisher Navoi. Who is right is not where. The truth is here, the purified, purified soul, the breathing, pulsating, conscious eternal being in the heart - the whole practice of the true person: aware, aware of his thoughts, words, deeds.

Sufis did not believe in reasoning, logical thinking: they believe in their eyes. They say that true religious belief was vision, spiritual control. "He who had learn other things was a wise man, a judge," said one of the famous Sufis. It is easy to be a scientist, but wisdom and judgment require courage and courage. Why does it require self-awareness, courage, and courage in this world? There is a reason for this. If you look into your heart, into your soul, you will see a living, common center, where there is no individuality, no "I". This situation creates fear. In the words of the Sufis, "you lose your identity, when you find your true self, you disappear. In this the true Eternal Being within is a witness. This witness cannot be confined within the framework of "I". This is pure existence," they say.

Sufism first was sprouted in the form of an ascetic movement. According to the Sufis (the word "Sufi" is derived from the Arabic word "suf", from which the word Sufi





comes, that is, a Sufi means a person who wears clothes made of woolen cloth), and obedience in the hope of heaven was also a form of tama.

Sufism (mysticism) can be said to be the doctrine of perfect man and human perfection. In order to become a perfect person, one must first overcome the needs and desires of the body and the soul. Loving the world and wealth makes a person a slave to lust. It is clear that a person who is a slave to his ego will turn to pleasure and selfishness. When such people get into a relationship with others, it is inevitable that there will always be conflict, or if not, they will be generous to others. Indulgence in lust was the biggest obstacle to the formation of tolerance in people and leads to the quagmire of happiness. A person following the path of Sufi should not give in to lust. The only right way to get rid of such calamities and evils were to overcome the need of the soul. For this, it is necessary to renounce the love of the world and focus on the love of God. The teaching of Sufism was a philosophical teaching that lead people to the right path and serves to form the principle of tolerance in them. Sufism was seen it as a way to realize one's identity. So, in Sufism, lust, greed, and selfishness are condemned in every way. The sheikhs (leaders, flag bearers) of the famous sect (leech) defined the concept of Sufism briefly and succinctly, as it is connected with the ego. The reason is that the moral qualities of a person, especially the principle of tolerance and tolerance, have not been formed in people, and the reason for this is that they have given up on their egos.

According to Sufism, the main goal of a person is love and purity. Love for the world, for existence, is interpreted as God's love. Such love requires only a high level of purity of heart and freedom from the needs of the soul.

In Sufism in general, seven types of tolerance formation by defeating the ego and control over them have been developed. The historical importance of the ideas of tolerance in the doctrine of Khojagon-Naqshbandiya was that it served as an ideological source and program in the moral views of all mystics of the Khojagon sect, and also influenced to a certain extent the views of thinkers such as Jami, Navoi, Binai, Babur in fiction, and this concept has a universal significance in their works were praised as one of the signs of spiritual maturity. For example, Navoi writes that selfishness is a source of great spiritual decline and moral ruin for a person: "Selfishness that falls into the chain of the soul stops only at its destination. No one wants to feel sorry for themselves and they don't want to torture their ego. But if he sees a disgrace in another's dear breed, he does not know that he has a problem. When a loved one realizes that someone's honor has been seriously affected, he is not affected even by a slight loss. For everyone, he is dearer than himself, his word is better than that of others. A selfish person does not spare the good things in the world, but





he does not see these good things among others. Emphasizing that a person given to lust and a selfish person are the same, he writes: "A person suffering from lust has no other occupation than eating, and a selfish person is good for nothing but selling words". One of them enjoys unclean food, and the other always rests in self-praise. Therefore, a person who is caught in the trap of lust thinks only about his own well-being. Others do not care at all about the hardships and misfortunes that have befallen them. Drowning in the quagmire of arrogance, he prefers himself to everyone else. He wants everything to be in his favor. The saddest thing is that he does not care about the filth in his selfish pursuit. This is the great spiritual, moral and educational importance of Khojagon-Naqshbandiya's teachings and ideas about self-restraint and tolerance. In this regard, it can be said that the teaching of Khojagon-Naqshbandiya not only influenced the development of advanced moral views in the Middle Ages, but also has a strong ideological and educational significance in the issue of raising a tolerant person who is far from selfishness, one of our most urgent tasks on the spiritual front.

Abdukholiq Fijduvani was a great sage who received the truth through experience and personal experience. That is why they considered selfishness, envy, jealousy, anger, and arrogance to be vices for a person and considered these vices to be the result of ignorance.

In general, the teaching of Sufism serves as a spiritual treasure for a person to have the honorable name of human. It feeds only on goodness, moral rules and laws that implement good deeds. The importance and importance of moral rules and laws for a person to become a real person, for his spiritual and spiritual growth, to approach the divine world, and to embody the attributes of the Truth, have been comprehensively and comprehensively described by the great figures of Sufism in their works.

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