



## PROBLEMS OF RESEARCH, ANALYSIS AND INTERPRETATION OF SUFI OLLOYOR'S WORKS IN THE PEDAGOGICAL SYSTEM

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### ABSTRACT

*The article studies the place of Sufi Olloyor's works in the modern pedagogical system, analyzes and interprets them in the educational process based on modern approaches. Only one-sided study of Sufi Olloyor's works and lack of deep understanding of the content leads to problems related to pedagogical interpretation. The article highlights the problems in the possibilities of connecting the moral ideas in the works through modern approaches, and develops proposals for their effective application in the educational process.*

### INTRODUCTION

Artificial intelligence, the process of modern globalization, and the increasing demand for information and communication systems are causing social problems among the younger generation. In such situations, improving the moral education of young people is rooted in pedagogical activity. Today's education system serves not only to impart knowledge, but also to form the inner world of a person and determine his position. In this regard, the pedagogical system relies on the advice and advice

of classical literature, as well as wisdom based on values. It is the works of Sufi

Olloyor that are an example of classical literature based on moral values. As our President Shavkat Mirziyoyev noted: - "Spirituality should be ahead of other areas, become a new force, a new movement.<sup>1</sup>" The spiritual enlightenment evenings

organized by our President and the example of the profound thoughts underlying such wise sayings as "When scholars are enthusiastic, the nation will certainly achieve reform" serve as a program and practice for the future of young people.

### MAIN PART

Problems in research, analysis, interpretation.

Sufi Olloyor's works "Maslak ul-muttaqin", "Sabot-ul ojizin", "Mahzan ul mute'in", "Murod-ul orifin" contain ethical, didactic, mystical views that are part of the spiritual heritage of the East. The problems of researching the author's works in the pedagogical system are that until

<sup>1</sup> An expanded meeting of the Republican Council for Spirituality and Enlightenment, chaired by President Shavkat Mirziyoyev. December 22, 2023

today the works have been viewed from a mystical perspective and research has been conducted by historians and mystic researchers. In the processes of the modern education system, the pedagogical processing of national and spiritual heritage and its harmonization based on innovative approaches are an urgent problem. Therefore, the study and modernization of Sufi Olloyor's works through the pedagogical system raises several scientific problems. So far, very few sources have been developed in the field of pedagogy on the works of the creator. This creates a problem in the methodological study of the works. In the pedagogical system, works are considered fragmentary. That is, the pedagogical system has not been comprehensively studied. Several more examples of the shortcomings of scientific learning can be given. For example:

Lack of methodological approaches - this is clearly due to shortcomings in the analysis based on modern pedagogical methods. Since the works are studied through religious and mystical approaches and in a literary environment, little attention is paid to pedagogical aspects.

Lack of empirical research - the author's works are almost rarely used in practical processes, the lack of practical impact leads to the very weak experimental experiments.

One of the American pragmatist philosophers, John Dewey, in his work "Experience and Education", explains that education should be rebuilt on the basis of experience, reflection and life activity, that is, it turns the student from a passive receiver into an active learning subject. That is, he emphasizes that education should not be separated from life, it should be connected with real life problems. It offers a balanced, systematic experiential education.<sup>2</sup>

Terminological complexity - difficulties in scientific analysis, the lack of adaptation of mystical words to the pedagogical system increase the need for pedagogical language. Terminology - the doctrine of terms and the meaning of a set of terms. Sometimes, instead of the word term, the words term, are used. But this is not correct. Term represents a narrower understanding of the word term.<sup>3</sup> The terminological complexity in the works of Sufi Olloyor is associated with the mystical essence. Because the words in the works are distinguished by their multi-layeredness. This creates problems in the formation of the pedagogical methodology process. Therefore, it is appropriate to integrate them through hermeneutic and axiological approaches in solving such problems.

Context problem - the ideas given in the works can be explained by the fact that the period in which the works were created and the influence of the social environment are not adapted to the requirements of today.

French philosopher, hermeneutic Paul Ricoeur in his work "Interpretation theory" prefers to analyze the problems of the context presented in the works through the meaning of words<sup>4</sup>. That is, the texts presented in the works are not a closed meaning, but a dynamic system that opens in the process of communication with the reader. This system is useful in revealing the essence of mystical works.

The contradictions between traditional and modern approaches - these contradictions are caused by the slowness of transformational processes in modern pedagogy.

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<sup>2</sup>John Dewey. "Expience and education" COLLIER MACMILLAN PUBLISHERS LONDON-1976.

<sup>3</sup> S.Sh. Pardayev. "WORD AND TERMINOLOGY". Vestnik magistracy. 2022. No. 4-1 (127). ISSN 2223-4047, pp. 41-42.

<sup>4</sup> Paul Ricoeur "Interpriation theory". Texas Christian university press Fort Worth-1976

Brazilian educator and philosopher Paulo Freire, the founder of critical pedagogy, criticizes the traditional education system in his work "Pedagogy of the Oppressed". In his opinion, traditional education is "education in the banking system". That is, the teacher loads knowledge ready-made, and the student receives

it passively. In his opinion, such a systemic approach educates the individual not as free, but as obedient<sup>5</sup>.

#### SUGGESTIONS AND CONCLUSIONS

Since the works of Sufi Olloyor (as the main source "Sabotul ojizin", Maslakul muttaqin") have a mystical and moral content, as mentioned above, highlighting their pedagogical aspects causes a number of problems. For example, due to the lack of pedagogical research, the works are more studied in a literary and religious context, and the need for terminological analysis is distinguished by the multiplicity of meanings of words in the works and the high semantics in them. In order to solve such processes, it is necessary to develop a number of solutions from a scientific and pedagogical point of view.

Since a simple approach to pedagogically highlighting the works of Sufi Olloyor is not enough, it is advisable to model it based on 4 component stages.

Schematic model of the transformation of Sufi Olloyor's works based on 4 component stages  
scheme 1

Components	Theoretical basis	Main task	Practical mechanism	Result
Hermeneutic component	Hermeneutics theory	Deep text analysis	Analyzing symbols and terms, contextual reading	Multifaceted
Axiological component	Value theory	Identifying moral and spiritual ideas in the work	An axiological approach to polysemous words based on values	A system of values is formed
Pedagogical component	Modern pedagogy	Adapting ideas to the education system	Lesson plans, reflective assignments	A didactic system is being developed
Transformative component	The theory of transformative education	Ensuring personal development	Self-analysis in problematic situations	Personal and spiritual development

<sup>5</sup> PAULO FREIRE. "Pedagogy of the Opressed". Translated by Myra Bergman Ramos With an Introduction by Donaldo Macedo. NEW YORK-2005.

Based on the component stages, we can interpret the works of the Sufi saint Olloyor through pedagogical and experimental experience in improving the spiritual and moral education of students in the education system. For example:

“Agar qilding muyassar ilm ishidin,

Oyog‘ing bosma egri ko‘r kishidin<sup>6</sup>”.

(“If you have succeeded in the pursuit of knowledge,  
Do not follow the crooked path of a blind-minded person.”)

Hermeneutic component. Since knowledge has been acquired, it must now be implemented. The author says that being content with dry knowledge without acting on what one knows is like returning to ignorance. He compares such a situation to a blind person taking the wrong step. Through the path of knowledge, a person begins to guide himself and act on knowledge. He defines walking on a wrong path with his eyes open and on the right path as misguidance. That is, “The fall of a scholar is the fall of the world.”

Axiological component. By analyzing the terminological words such as “guidance” and “misguidance” in the interpretation of the verse and basing them on values, we form a system of values axiologically and morally.

Guidance - (Arabic: هداية – the right path, leading) – means the true faith shown by Allah, the right and beneficial path, and the beginning of the right path.

Gumroh - (Persian: gone astray, lost) – a word used in relation to those who have strayed from the right path, gone astray, remained heedless, or have taken the wrong path in spiritual and moral terms<sup>7</sup>.

The word guidance based on moral values is the right path. It is considered useful for the benefit of man. As an axiological expression of the word gumroh, it is possible to refer to people who are currently trapped in the torment of foreign ideas that are not based on various national values or are excluded.

Pedagogical component. Explanations based on values and the meanings of the words given in the verse can be more widely covered through the didactic system of modern pedagogy. In this, the teacher acts as a facilitator, taking a modern approach to the tradition of teacher-student.

Transformative component. It can be used as a transformative theory in drawing the necessary conclusions in personal development and life problems. This component is useful for correcting self-management situations in individuals.

## CONCLUSION

The problems of research, analysis and interpretation in the works of Sufi Olloyor can be applied in the education system for students through a modern pedagogical approach and based on a 4-stage component. In seminars and practical classes, modern methods adapted to the didactic system (case-study, reflective, Socratic, work in small groups, discussion, debate, etc.) are developed.

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<sup>7</sup> Vikilug‘at.uz

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