

# PRINCIPLES OF PERFECT HUMAN IN NAKSHBANDIYA TARIQA AND LEVEL OF THEIR PROPAGANDA IN INTERNET

<sup>1</sup>B. Azhimov, <sup>2</sup>K. Borbassova, <sup>2</sup>T. Amankul, <sup>2</sup>N.Mukan

## ABSTRACT

The concept of the perfect man in Sufism is a profound and multi-faceted idea that harmoniously combines spiritual, ethical and philosophical aspects. The perfect man, or "insan-i kamil", is perceived as the ideal that every seeker of truth strives for. He is not just a master of self-knowledge, but also a bridge between the material and spiritual worlds, personifying divine quality, love and compassion. This article explains the meaning of the expression "perfect man", analyzes the concept of the "perfect man" through the prism of the teachings of the Naqshbandi tariqa. Since its inception, this tariqa has inspired its followers on the path of spiritual growth using a variety of practices and principles. One of the key aspects that distinguishes the Naqshbandi tariqa from others is its ability to find harmony between spirituality and everyday life. This quality contributed to its spread from Central Asia and India, where followers actively participated in the social and political life of their countries. In our study, we intend to present the methodology of the Naqshbandi tariqa for achieving spiritual maturity, emphasize its importance among believers and assess the level of propaganda activities of the tariqa in the online space of Kazakhstan.

**Key words:** Islam, Ihsan, Naqshbandiya, Tariqa, Eleven Principles, Ustaz, Perfect Human, Sufism.

<sup>1</sup>Egyptian University of Islamic Culture  
Nur-Mubarak,  
Almaty, Kazakhstan

<sup>2</sup>Al-Farabi Kazakh National University,  
Almaty, Kazakhstan

*Author-correspondent:*  
Borbassova K.  
bm.karlygash@gmail.com

*Reference to this article:*  
Azhimov B.I.,  
Borbassova K.M.,  
Amankul T., Nurzat M.  
Principles of perfect human in nakshbandiya tariqa and level of their propaganda in Internet // Adam Alemi. – 2025. – No.1 (103). – P. 139-148.

## Нақшбандия тариқатындағы кемел адам қағидалары және олардың Интернеттегі насихатталу деңгейі

**Аңдатпа.** Сопылықтағы кемел адам ұғымы рухани, этикалық және философиялық аспектілерді үйлесім тапқан терең де сан қырлы идея. Кемел адам немесе «инсан-и камил» - әрбір ақиқат іздеуші адам ұмтылатын мұрат ретінде қабылданады. Ол жай ғана өзін-өзі танудың шебері емес, илаһи қасиет, сүйіспеншілік пен жанашырлықты бейнелейтін материалдық және рухани дүниелер арасындағы көпір. Бұл мақалада «кемел адам» сөзінің мағынасы жан-жақты түсіндіріліп, «кемел адам» ұғымы нақшбанди тариқат ілімінің призмасы арқылы талданады. Бұл тариқат пайда болғаннан бері әртүрлі әдіс-тәсілдер мен қағидаларды қолдана отырып, өзінің ізбасарларын рухани дамуға шабыттандырды. Нақшбандия тариқасының басқалардан ерекшеленетін басты аспектілерінің бірі – оның руханилық пен күнделікті өмірдің үйлестіре білуінде. Оның бұл қасиеті тариқаттың Орталық Азия мен Үндістаннан таралуына ықпал етті, аталған аймақтарда оның ізбасарлары өз елдерінің қоғамдық және саяси өміріне белсенді қатысқан. Біз өз зерттеуімізде рухани кемелдікке жету жолындағы нақшбанди тариқасының әдіснамасын ұсынып, оның діндарлар арасындағы маңыздылығына тоқталып, Қазақстанның интернет кеңістігіндегі нақшбандия тариқатының өздерінің кемелдікке жету тәсілдерін қандай деңгейде насихаттап жатқанын бағалауды көздеп отырмыз.

**Түйін сөздер:** Ислам, иксан, нақшбандия, тариқа, он бір негіз, ұстаз, кемел адам, сопылық.

## Принципы совершенного человека в Накшбандийском тарикате и уровень их пропаганды в Интернете

**Аннотация.** Концепция совершенного человека в суфизме представляет собой глубокую и многогранную идею, в которой гармонично сочетаются духовные, этические и философские аспекты. Совершенный человек, или «инсан-и камил», воспринимается как идеал, которому стремится каждый искатель истины. Он не просто мастер самопознания, но и мост между материальным и духовным мирами, олицетворяющий божественное качество, любовь и сострадание. В данной статье разъясняется значение выражение «идеальный человек», анализируется концепция «идеального человека» через призму учений накшбандийского тариката. С момента своего возникновения данный тарикат вдохновлял своих последователей на путь духовного роста, используя разнообразные практики и принципы. Одним из ключевых аспектов, выделяющих накшбандийский тарикат среди других, является его способность находить гармонию между духовностью и повседневной жизнью. Это качество способствовало его распространению из Центральной Азии и Индии, где последователи активно участвовали в общественной и политической жизни своих стран. В нашем исследовании намерены представить методику накшбандийского тариката для достижения духовной зрелости, подчеркнуть ее значение в среде верующих и оценить уровень пропагандистской деятельности тариката в онлайн-пространстве Казахстана.

**Ключевые слова:** Ислам, ихсан, Накшбандия, тарикат, одиннадцать принципов, устаз, совершенный человек, суфизм.

### Introduction

Islamic science draws heavily on the Quran and Sunnah in many of its fields. The Tafseer, Hadith, Fiqh, History, Seerah, Comparative Religions, and Ilm-e-Kalam are a few of the significant fields of knowledge. Another Islamic discipline that plays a significant role in our social lives is sufism, or tasawuf. Sufism (Arabic: الصوفية, romanized: al-Ṣūfiyya; Arabic: التصوف, romanized: al-Taṣawwuf) stands as a harmonious Islamic discipline, embodying a profound spiritual journey. At its core lies the purification of heart and mind, an introspective quest to unveil one's true nature and the essence of the surrounding world. It esteems direct communion with the divine above rituals, seeking an intimate union with the Creator. Self-awareness, a vital pillar of the Sufi path, emerges as an essential tool for overcoming the ego and relinquishing material desires. Through its sacred practices, Sufism guides seekers toward the discernment of the authentic self, liberating them from the illusions cast by the external realm, thereby providing pathways to divine existence. These transformative experiences not only enrich one's life but also inspire a deep commitment to the community, fostering a spirit of service and compassion towards others. Ultimately, Sufism weaves a tapestry of connection, inviting all to embark on a

journey of profound spiritual awakening and shared humanity [1].

Throughout history, Sufis have frequently been associated with "orders" called tariqa (plural of ṭuruq), which are groups of people gathered around a grand master wali who will trace their lineage of teachings back to the Islamic prophet Muhammad. The Ba 'Alawiyya, Badawiyya, Bektashi, Burhaniyya, Chishti, Khalwati, Kubrawiyya, Madariyya, Mevlevi, Muridiyya, Naqshbandi, Nimatullahi, Qadiriyya, Qalandariyya, Rahmaniyya, Rifa'i, Safavid, Senussi, Shadhili, Suhrawardiyya, Tijaniyyah, Uwaisi, and Zahabiya orders are notable examples of tariqa [2].

Named after Baha al-Din Naqshband, the Naqshbandi order (Arabic: الطريقة النقشبندية, romanized: al-Ṭarīqat al-Naqshbandiyya) is a Sufi order of Sunni Islam. Through Ja'far al-Sadiq, they can trace their silsila (chain) back to the Prophet Muhammad via Abu Bakr, the first caliph (hijra 632–634). Major Naqshbandi academics like Sirhindi and Dahlawi have stressed how the Naqshbandi Sufi Order adheres to the sharia, setting it apart from other Sunni schools [3].

The "convergence of the two oceans" and the "Sufi Order of Jafar al Sadiq" are other names for the order. Yusuf Hamadani and Abdul Khaliq Ghijduwani, who organized the practices and stressed the importance of the entirely silent invocation in the 12th century, are credited with numerous

insights gained by the Naqshbandi order. The name of the order comes from its later association in the 14th century with Bahaud-din Naqshband Bukhari. Then a name for a branch or sub-order was added. The path was known as "Naqshbandiyya-Ahrariyya" from 'Ubeydullah Ahrar to Imam Rabbani; "Naqshbandiyya-Mujaddadiyya" from Imam Rabbani to Shamsuddin Mazhar; "Naqshbandiyya-Mazhariyya" from Shamsuddin Mazhar to Khalid al-Baghdadi; "Naqshbandiyya-Khalidiyya" from Mawlana Khalid onward; "Naqshbandiyya-Mustafvi" (Khalidi); and so forth [4].

One interpretation of the Naqshbandi Order's name is "engraver" (of the heart). The road is also known as "the way of the golden chain" and "the sublime Sufi path." Along the major commercial routes, the orders also founded guilds for crafts and trade, and they provide hospice care for traders and tourists (like the well-known Silk Road). According to Rahman, the majority of Muslims belonged to a Sufi order between the 13th and the 18th centuries. The Naqshbandiya order, which was established in Central Asia in the thirteenth century in an effort to protect Islam from the Mongol invasions, is one of the most significant Sufi groups. Subsequently, it reached the Indian subcontinent [5].

Ever since its establishment, the Naqshbandi tariqa has been a significant part of Kazakhstan's spiritual landscape, serving as a driving force behind the conversion of the country's nomadic people to Islam. The tariqa's teachings have not changed over time, attesting to its efficiency as a spiritual discipline for soul purification. After all, the religion would simply be ritualistic and lacking in sanctity without Sufism and spirituality. promotion of the principles of the Naqshbandi tariqa to achieve the level of the "perfect human" remains a relevant topic [6]. This article examines these ideas theoretically, studies the extent of their propaganda in Kazakhstan, researches the best ways of their agitation and presents the SWOT analysis.

### **Methodology**

The article was written through a meticulous application of research methodologies,

encompassing historical, scientific, and systematic approaches. Data was diligently gathered and analyzed within the framework of qualitative and descriptive research techniques. The study researches a wealth of previously published and contemporaneous materials, such as scholarly books, research articles, periodicals, and theses, ensuring the integrity and authenticity of its findings. By weaving together these diverse strands of knowledge, the research not only honors the past but also illuminates pathways for future inquiry. The content analysis served as an empirical research method to give our research work with a practical feature.

### **Main part**

It is difficult to overstate the significance of learning about the Naqshbandi tariqa practices for spiritual development because this path provides effective means of altering one's consciousness. The Naqshbandi tariqa, which is founded on the teachings of the illustrious master Bahauddin Naqshband, places a strong emphasis on developing one's inner self-awareness and relationship with God by meditation and dhikr. Understanding these techniques can lead to a deeper comprehension of an individual's inner nature and place in the world. The Naqshbandi tariqa's activities help cultivate traits like love, tolerance, and compassion for others. These traits are particularly crucial in today's world, which is frequently characterized by hostility and division.

These are the attributes of the "perfect human," conceptions of which the Naqshbandi tariqa actively advances. Given the state of spiritual decline in the current world, promoting the perfects and behaviors of the "perfect human" ought to take precedence. Our research aims to examine the fundamental ideas of spiritual growth as they relate to the Naqshbandi tariqa and evaluate their level of popularization in the cyberspace of Kazakhstan.

In Islamic theology, Muhammad, the prophet of Islam, is known as al-Insān al-Kāmil. Literally, the word means "the complete person" or "the person who has reached perfection" [7]. Islamic culture emphasizes the concept of the prototype human being—

pure consciousness, one's true identity—as opposed to the material human, who is constrained by materialism and the senses. Sunni Sufis are the ones who first utilized and continue to use the term.

The concept was articulated by Mansur al-Hallaj and Al-Biruni in their writings. Ahmad Yasawi's works, whose impact propagated Sufism throughout Central Asia, clearly illustrate this idea [8]. The esteemed and prominent Islamic scholar Ibn Arabi also employed the notion. As stated in Ibn Arabi's *Fusus Al-Hikam*, the Quran and hadith are the source of this idea. Ibn Arabi initially wrote about al-Insan al-kamil, or the perfect being, in detail in one of his most well-known writings, *Fusus al-Hikam* [9].

Ibn al-Arabi used in-depth analysis and meditation on the topic of the Perfect human and one's desire in achieving this objective, taking a notion that was already widely accepted within Sufi culture. Al-Arabi uses the metaphor of the mirror to first address the topic of oneness before going on to explain his idea of the perfect being. Al-Arabi likens the relationship between God and his creations to an object that is reflected in an endless number of mirrors in this metaphor [10].

Since God is the object and humans are the mirrors, God's essence can be seen in every existing human being. This has two meanings: first, that humans are nothing more than reflections of God, and second, that there is no way to separate or distinguish between humanity and God [11]. An individual starts along the path of ultimate oneness when they realize that there is no division between God and humans. A person who chooses to walk in this unity seeks the actual thing and answers God's desire to be known [12].

The Naqshbandi Sufi Order emphasizes the transformative journey of the soul through disciplined practices and adherence to spiritual principles. Among these principles is the importance of *Dhikr*, or the remembrance of Allah, which serves as a constant reminder of His presence and a means to purify the heart. This practice fosters a deepening connection with the Divine, allowing practitioners to transcend the ordinary and experience moments of profound clarity

and enlightenment [13]. Another key tenet is *Suhbat*, the companionship with those on the same spiritual path. This fosters an environment where mutual support and learning flourish. Through interaction and shared experiences, seekers are encouraged to shed their ego and embrace humility, recognizing their own limitations while drawing strength from the collective wisdom of the group. Furthermore, *Tawba*, or repentance, acts as a vital mechanism for personal growth. It promotes self-reflection, encouraging individuals to acknowledge their faults and seek forgiveness. This act of turning back to Allah not only cleanses the heart but also reinvigorates the desire to pursue righteousness, ultimately leading to a state of divine proximity [14]. Through these principles, the Naqshbandi Sufi Order cultivates a path of sincerity, devotion, and moral integrity, guiding individuals toward a life imbued with spiritual richness and a profound understanding of their purpose in the divine plan.

Divine self-manifestation is prompted by the Perfect human's developed self-consciousness and self-realization. Because of this, the Perfect human—referred to by al-Arabi as the *Isthmus*—has both divine and earthy origins. The perfect human, the *Isthmus* between heaven and Earth, satisfies God's need to be known, allowing others to experience God's presence via him. Muhammad's original spirit and all of its perfection, divine wisdom, is also attained through self-manifestation. According to Al-Arabi, the perfect human is one who represents the divine to the cosmos and brings the divine spirit to it [15].

The Naqshbandi *tariqa* promotes its own 11 principles, which include spiritual practice, as a means of achieving the state of a perfect person. They were originally eight principles developed by Central Asian Sufi scholar Abdul Khaliq Gajadwani (died 1179), with the remaining three of the eleven added subsequently by Baha-ud-Din Naqshband Bukhari (1318-1389), the founder of the Naqshbandi Order [16].

1. Remembrance (*Yad kard*): Always verbally and mentally reciting the *dhikr*.

2. Restraint (*Baz gasht*): According to this approach, you must subconsciously

push aside all thoughts — whether good or negative — that surface during *dhikr*.

3. Watchfulness (*Nigah dasht*): Only divine manifestations can exist in the heart; recollections of the past, fantasies about the present, or the regular earthy existence of tomorrow have no place there.

4. Recollection (*Yad dasht*): Concentration on the Divine presence in a state of *dhawq*, foretaste, intuitive anticipation, or perceptiveness without external aids.

5. Awareness while breathing (*Hosh dar dam*) refers to controlling one's respiration to avoid forgetting about the Divine. Breathing is the foundation of development on the way to attaining the Divine.

6. Journeying in one's homeland (*Safar dar watan*) refers to a person's trip from the physical world to the Divine, his spiritual and actual homeland. According to tasawwuf, all activities that lead a person from the physical world to the Creator constitute this kind of spiritual journey

7. Watching one's step" (*Nazar bar qadam*): The ultimate kind of humility is for someone to focus their attention just on their toes in order to protect themselves from worldly temptations.

8. Solitude in a crowd (*Khalwat Dar Anjuhuman*). It means a condition of social isolation, yet to remain mentally alone with the Lord even when engaging in genuine conversation with others

9. Temporal pause (*Wuquf"l zahumani*): Keeping track of how one spends their time. If time is spent correctly, express gratitude; if it is spent incorrectly, seek pardon.

10. Numerical pause (*Wuquf"l adadi*): Checking that the heart"dhikr has been repeated the required number of times, taking into account one's wandering thoughts.

11. Heart Pause (*Wuquf"l qalbi*): Imagining one's heart with the name of God engraved to underline its sole focus on God.

Thus, the central aspect of Naqshbandiya

spirituality was silent dhikr as opposed to loud dhikr that was accompanied by music and so attracted large crowds to other Sufi brotherhoods. Confidential discussions between the mentor and the learner were crucial, as was their strong bond, which was maintained by focusing thoughts on one other's pictures [17].

Naqshbandi Sufis established eleven principles to achieve this goal. These concepts are crucial for spiritual development, cleansing the heart of sin and guiding behaviors towards righteousness. Behind each term, behind each word, there is a vast philosophy. To master these ideas, teachers were required. He imparted these methods to his learner. Under his supervision, human perfected himself. The Naqshbandi Sufi Order seeks Allah's nearness and honor [18]. This factor creates a significant barrier to the widespread promotion of the 11 principles of the Naqshbandi tariqa, as it is impossible to effectively convey their true meaning and demonstrate them in real life without a knowledgeable guide. Official websites and social media pages related to the Naqshbandi tariqa tend to only superficially address these principles, neglecting the essential elements of their practical implementation. This highlights the difficulty of accessing such knowledge for the average person.

To explore the presence of Naqshbandi tariqa propaganda in the Kazakhstani online space, we conducted an extensive search for information. Our evaluation of different promotional channels was based on criteria such as subscriber count, information volume, publication frequency, and the languages used—Kazakh, hashtag - #нақшбандия. Through our investigation, we uncovered a variety of propaganda channels operating across multiple platforms and social networks, which presents new opportunities for understanding and sharing these important teachings.

**Table 1** - pages of Naqshbandi Tariqa in social networks (in Kazakh)

Youtube	Instagram	Tik-tok	Facebook
<i>hazrat_qurbanali_akhmad_ishan ikhsan.rukhani_zhanghiru</i>	Sufi.kz	-	-

All propaganda channels affiliated with the Naqshbandi tariqa demonstrate a complex replication of information across different platforms. On YouTube, the tariqa's advocates share comprehensive recordings of their lectures, whereas on social media, they focus on brief video clips and images featuring the insightful statements of their ustaz. Interestingly, while the tariqa has managed to amass a significant following on YouTube, their social media presence is limited to fewer than 500 subscribers. In contrast, other Islamic groups sometimes exceed 100,000 followers on social platforms, making this situation particularly noteworthy.

The channel "hazrat\_qurbanali\_akhmad\_ishan" has been operating on YouTube and currently boasts 26.9 thousand subscribers. This subscriber count reflects a positive upward trend, new content is uploaded weekly, featuring recordings from various gatherings as well as studio sessions. Viewer engagement is evident through comments, likes, and dislikes. On Instagram we revealed a page "qurbanaliishan" is registered; however, no posts are available. Followers of this tariqat have mentioned a private Telegram group for sharing information among themselves. Youtube channel "lkhsan.rukhani\_zhanghiru" also does not give a detailed information about tariqats self-perfection methods. The channel only invites guests to join their closed group. Thus, the primary medium utilized to share teachings within this Sufi community is the YouTube channel, serving as a vital platform for communication and dissemination.

Equally intriguing is the absence of accounts on trending platforms like TikTok and Facebook. Our content review revealed that YouTube primarily features lectures on the tariqa's teachings, while Instagram and TikTok posts provide merely superficial insights. Materials are published in Kazakh and Russian, highlighting the Naqshbandi tariqa's foothold in Kazakhstan and the increasing interest in its practices. Among the available resources, there is only a single video lecture that addresses the 11 principles of the Naqshbandi tariqa, while the idea of the "perfect person" has unfortunately not received adequate attention. The limited interaction on social media highlights

the necessity to reevaluate promotional strategies and tailor content for a broader audience. The rarity of comprehensive discussions on critical concepts, such as the "perfect person," indicates a need to revamp outreach strategies. Centering efforts on creating relevant and understandable content will help individuals grasp and implement the tariqa's principles effectively.

Throughout our content analysis, we discovered a notable absence of material addressing the idea of the "perfect human." None of the published resources from the aforementioned channels provide guidance on how to attain the status of the "perfect human." This absence can be attributed to two possibilities: first, the methods for achieving spiritual perfection might only be shared within a select circle, and second, the teachings offered by the tariqa generally outline the spiritual journey for their followers. However, the most significant factor is undoubtedly the esoteric nature of Sufi brotherhoods. Historically, these orders served as early models for modern exclusive societies, where individuals must undergo an initiation process to gain membership. The doctrines and practices of the tariqa were shrouded in secrecy, with knowledge exclusively shared among its practitioners. During our investigative studies, we discovered multiple private Telegram groups where entry is granted only post-initiation [19].

The approaches of the Naqshbandi tariqa have stood the test of time and continue to be relevant in shaping the "perfect human." Promoting these methods is a vital aspect of the spiritual dimensions of society, yet it necessitates a professional handling; otherwise, it could lead to an "adverse effect." Given the potential impact of these practices, we will provide a SWOT (strength, weakness, opportunities, threats) analysis that focuses on the promotional activities surrounding the principles of spiritual practices within the Naqshbandi tariqa.

### **Strength**

- *The Naqshbandi tariqa, with its deep historical presence in Kazakhstan, stands as a well-established entity needing no further introduction.*

- *The availability of ustazs who are well-equipped to share the teachings and philosophies of the tariqa with a diverse audience.*

- *The notion of the "perfect person" and the concept of ihsan are actively endorsed by the SAMK, aiding its accessibility to the public.*

### **Weakness**

- *The passive promotion of the Tariqa ustaz online, particularly on social media platforms, limits the potential for wider reach.*

- *Misrepresentations of spiritual self-growth within Sufism: many visualize a Sufi merely as a "hermit"*

### **Opportunities**

- *The enhancement of individuals' spiritual growth, which will facilitate the establishment of a community grounded in strong ethical values.*

- *The evolution of religion's role: shifting from mere ritual practices to profound spiritual enlightenment.*

### **Threats**

- *Misinterpretation and misuse of the tariqa's spiritual tenets may lead to adverse outcomes.*

- *The necessity for a guide, as navigating and applying spiritual development methods becomes challenging in their absence.*

The Naqshbandi tariqa, with its profound spiritual methodologies, offers a unique framework for cultivating the "perfect human." In terms of strengths, its emphasis on secretive and direct transmission of knowledge fosters a deep sense of community among its followers. This intimate bond can enhance the collective experience of spiritual practices, creating a fertile ground for personal and communal growth. Additionally, the tariqa's integration of meditation and remembrance (dhikr) aligns with contemporary interests in mental well-being and mindfulness, making its teachings increasingly relevant. Conversely, a notable weakness lies in its exclusivity; the esoteric nature of the Naqshbandi teachings can make them inaccessible to those outside the circle. This may limit broader engagement and understanding, potentially alienating individuals who might benefit from its practices. Moreover, misrepresentation in promotional activities can lead to misunderstanding of its

core principles, risking dilution of its teachings. Regarding opportunities, there is a growing demand for spiritual guidance in modern society. The Naqshbandi tariqa can leverage platforms such as social media and workshops to reach wider audiences, fostering awareness and interest in its methodologies. However, threats remain, particularly the potential for commercial exploitation of spiritual practices. Misguided promotional strategies could trivialize the authentic experiences of its practitioners, leading to disillusionment and harm. Thus, careful and professional handling of promotional activities is essential to sustain the integrity of the Naqshbandi inheritance.

The SWOT analysis we performed reveals the potential opportunities and challenges linked to the dissemination of Naqshbandi tariqa practices focused on personal spiritual growth. However, it is important to recognize that the risks could potentially outweigh the advantages if not handled appropriately. The significant concern is that many people equate "Sufi" with "hermit," viewing it as a label for those who distance themselves from the society and embrace loneliness. In contrast, the Naqshbandi tariqa promotes the idea of integrating spirituality with everyday life, urging its followers to engage actively with their communities [20, p. 37]. In contrast, the ascetic practices favored by other Sufi orders can sometimes lead to an interpretation that values solitude over community engagement. While these practices are rooted in sincere spiritual quest, they risk perpetuating the notion that Sufism is inherently introverted. The Naqshbandi perspective challenges this, illustrating how deep spiritual insight can provide a foundation for meaningful societal contributions [21].

Given this context, it is crucial to advocate for a nuanced explanation of "spiritual perfection" and the paths to attain it, particularly highlighting the notion of the "middle path." To facilitate this, it is suggested to advance the principles of the "Ihsan" program, launched by the SAMK a few years ago. The program's motto states: "Ihsan is the foundation of spiritual education. Building a virtuous society through the nurturing of moral values is our primary objective." Consequently, the proactive promotion of Sufi teachings by the DUMK could counterbalance

the more passive outreach of the Naqshbandi tariqa.

### **Conclusion**

The Naqshbandi order, among the most influential Sufi traditions, emphasizes the cultivation of the “perfect human” through a series of spiritual practices and ethical principles. Integral to the Naqshbandi path are the eleven key tenets, which serve as a framework for personal development. These tenets highlight the importance of often overlooked spiritual practices, such as dhikr and cultivation of good character. By embodying virtues like humility, compassion, and patience, practitioners can align themselves with the essence of the perfect human. Ultimately, the Naqshbandi approach invites adherents to not only seek personal enlightenment but to become beacons of love and service in the world, reflecting the divine qualities they aspire to embody. Through dedication to the order’s teachings, individuals embark on a transformative journey that culminates in the realization of their fullest potential as the perfect human.

In the course of our research, we found that the Naqshbandi tariqa leaders disseminated insights regarding spiritual self-improvement and the idea of the “perfect human” primarily through low-engagement posts on social media. It was noted that the persistent belief that Sufis are merely “outcast” can significantly hinder the effective sharing of this knowledge. Therefore, making a concerted effort to promote the teachings of the Naqshbandi tariqa is vital as a first step in challenging these misconceptions. This approach will ultimately support the creation of a more favorable environment for spiritual development within the community.

To effectively promote the teachings of the Naqshbandi tariqa, it is essential to leverage digital platforms that allow for meaningful engagement without overwhelming the audience. Low-engagement posts, such as inspirational quotes, short reflections, and concise teachings, can serve as gateways for deeper understanding. This gradual approach helps demystify Sufi practices and counters stereotypes, allowing for an organic interest in spiritual self-improvement to flourish within

the community. Moreover, collaborating with influencers and thought leaders who resonate with the values of the Naqshbandi tariqa can amplify these messages. By engaging individuals who have a following and command respect, the tariqa can reach a broader audience. This partnership will not only help normalize the conversation around Sufism but also create safe spaces for individuals to explore spirituality without judgment.

The implementation of the Ihsan program, initiated by the SAMK, stands as a unique platform for the spiritual education and nurturing of sacred values within society. This endeavor promises not only to enrich the personal growth of individuals but also to foster the emergence of a morally pristine and harmonious community. Furthermore, it is prudent to explore innovative avenues for visualizing the teachings of Sufism through diverse content formats, including videos, podcasts, and infographics. Such an approach will illuminate complex ideas, rendering them accessible and comprehensible to a broader audience - an imperative in our swiftly evolving information landscape. Embracing modern technologies can prove to be a potent instrument for articulating the profound wisdom entrenched in the Naqshbandi Tariqa heritage, bridging the ancient and the contemporary.

### **References**

- 1 Algar H. Sufism principles and Practice. - Islam Pubns Intl, 1999. – 56 p.
- 2 Aljunied K. Chapter 5. Restoring Sufism in the Modern Age // Hamka and Islam: Cosmopolitan Reform in the Malay World. Ithaca. - NY: Cornell University Press, 2018. - P.85-102.
- 3 Algar H. The Naqshbandi Order: A Preliminary Survey of Its History and Significance // Studia Islamica. - 1976. - №44. - Pp. 123-152.
- 4 Ravshanov A. Role of bahauddin naqshband in the development of sufism and sects of Central Asia // International Multidisciplinary Journal for Research & Development. - 2023. - №10(12). – Pp. 211-214.
- 5 Lenz-Raymann K. Features of Central Asian Folk Islam // Securitization of Islam: A Vicious Circle. - 2014. - Pp. 45–68).
- 6 Yemelianova G. M. Islam, islamic authority and leadership in Central Asia // Islamic Leadership and the State in Eurasia. - Anthem Press,



2022. - Pp. 55–70.

7 Abdillah M. H., & Khudori Soleh A. The concept of insan kamil al-jili and its relevance to social society tasawuf science perspective: Indonesia // Mukaddimah: Jurnal Studi Islam. – 2023. - №8(2). – Pp. 210-232.

8 Brodersen A. The Cambridge Companion to Sufism. Cambridge Companions to Religion // Die Welt des Islams. - № 57. - 2017. – Pp. 245-248.

9 Hill J. Sufism Between Past and Modernity // Handbook of Contemporary Islam and Muslim Lives. - Springer, Cham. 2021. - Pp 1–26.

10 Harmakaputra H. A. Becoming a perfect human: Ibn Arabi's thoughts and its spiritual legacy // ULUMUNA, 2017. - №17(2). – Pp. 347-358.

11 Martin Lings, Abu Bakr Siraj ad-Din. The Book of Certainty: The Sufi Doctrine of Faith, Vision and Gnosis (Islamic Texts Society). – 1996. – 90 p.

12 Waaijman K. Spirituality: Forms, Foundations, Methods. - Peeters Pub & Booksellers, 2023. – 976 p.

13 Sufism in the Modern World. – 2024. – 180 p. <https://doi.org/10.3390/books978-3-7258-1360-5>

14 Tareen S. The Conduct of the Sufi Path: Naqshbandi Meditation in Early Modern India

// Tasavvuf Araştırmaları Enstitüsü Dergisi. – 2024. - №2(2). – Pp. 251-262.

15 Naufal Siregar, A., Bustam, B. M. R. The concept of insan kamil and its relevance to the spiritual beliefs of generation z: insights from ibn arabi //Hunafa: Jurnal Studia Islamikaya –2024. - №121(1). – Pp. 25-40.

16 Nivedita C. Rimbach, Mojib Z. Ghaznawi. Naqshbandi Tariqa and Principles. - Independently published. 2023. – 186 p.

17 Knysh A. Sufism: A New History of Islamic Mysticism. - Princeton University Press. – 2017. – 408 p.

18 Junaidin J. Spiritual Approach and Development of the Insan Kamil Character // Fusshilat: Jurnal Studi Pendidikan Dan Keislaman. – 2024. - №1(1). – Pp. 38-46.

19 Temirbayev T., Temirbayeva A. Digital landscape of contemporary sufi groups in Kazakhstan // Al-Farabi. – 2023. - №82(2). – Pp. 17–27.

20 Umam H., Suryadi I. Sufism as a Therapy in the Modern Life // International Journal of Nusantara Islam. – 2019. - №7(1). – Pp. 34–39.

21 Piraino F. Between real and virtual communities: Sufism in Western societies and the Naqshbandi Haqqani case // Social Compass. – 2016. - №63(1). – Pp. 93-108.

#### INFORMATION ABOUT AUTHORS

*Bezkhan Azhimov*

PhD student, Nur-Mubarak Egyptian University of Islamic Culture, Almaty, Kazakhstan, ORCID ID: 0009-0004-8898-6966

*Karlygash Borbassova*

Professor, Doctor of Philosophical Sciences, Al-Farabi Kazakh National University, Almaty, Kazakhstan, ORCID ID: 0000-0002-6013-6810

*Temur Amankul*

Senior Lecturer, PhD, Al-Farabi Kazakh National University, Almaty, Kazakhstan, ORCID ID: 0000-0001-8734-5519

*Nurzat Mukan*

Senior Lecturer, PhD, Al-Farabi Kazakh National University, Almaty, Kazakhstan, ORCID ID: 0000-0001-5133-9942

*Бекжан Ибраимович Ажимов*

PhD докторант, Нұр-Мұбарак Египет ислам мәдениеті университеті, Алматы, Қазақстан, ORCID ID: 0009-0004-8898-6966

*Қарлығаш Молдағалиева Борбасова*

профессор, философия ғылымдарының докторы, әл-Фараби атындағы Қазақ ұлттық университеті, Алматы, Қазақстан, ORCID ID: 0000-0002-6013-6810

*Темур Аманкул*

аға оқытушы, PhD, әл-Фараби атындағы Қазақ ұлттық университеті, Алматы, Қазақстан, ORCID ID: 0000-0001-8734-5519

*Нұрзат Мұқан*

аға оқытушы, PhD, әл-Фараби атындағы Қазақ ұлттық университеті, Алматы, Қазақстан, ORCID ID: 0000-0001-5133-9942

*Бекжан Ибраимович Ажимов*

PhD докторант, Египетский университет исламской культуры «Нур-Мубарак», Алматы, Казахстан, ORCID ID: 0009-0004-8898-6966

*Қарлығаш Молдағалиева Борбасова*

профессор, доктор философских наук, Казахский национальный университет имени аль-Фараби, Алматы, Казахстан, ORCID ID: 0000-0002-6013-6810

*Темур Аманкул*

старший преподаватель, PhD, Казахский национальный университет имени аль-Фараби, Алматы, Казахстан, ORCID ID: 0000-0001-8734-5519

*Нурзат Мукан*

старший преподаватель, PhD, Казахский национальный университет имени аль-Фараби, Алматы, Казахстан, ORCID ID: 0000-0001-5133-9942

