

INTERPRETATION OF THE CATEGORY OF THE PERFECT PERSON IN THE TEACHINGS OF OUR GREAT ANCESTORS

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ABSTRACT

This article mainly cites the fact that information about our great ancestors has been studied by scientists, orientalists, philosophers, literary critics, educators, sociologists, and even psychologists. Historical sources, manuscripts, and primary sources about the perfect man have been analyzed. The source is the very antiquity of Sufism, which is the basis of the teachings of Sufism, and its history to this day.

Keywords: Perfect man, Sufism, Adam, interpretations, progressive, Russian.

INTRODUCTION

Since great attention is paid in our country to the spiritual heritage and teachings left by our great ancestors, the rational use of the ideas created by them and their application in the formation of a perfect generation can yield high results. In this field, information about our great ancestors is studied by scientists, orientalists, philosophers, literary critics, educators, sociologists, and even psychologists, and historical sources, manuscripts, and primary sources related to the perfect person are analyzed. According to the sources, the basis of the teachings of Sufism - Sufism - is very ancient, and it is stated that it appeared during the time of the sons of Adam, peace be upon him [1].

The socio-psychological foundations of the emergence of the science of Sufism and the answers to the question of what is Sufism? are also diverse. The English orientalist R. Nicholson, studying written sources dating back to the 11th century, identified seventy-eight interpretations of Sufism [2].

At the same time, if we look at atheistic views, they believe that Sufism is essentially a reactionary doctrine. It distracts people from socially useful work, from the life of society in general. It extinguishes active activity. It is said that it seeks to distort the essence and goals of man. The Sufi movement in the former Soviet Union ceased to exist in the 1920s. At present, Sufism plays a certain role as an ideological force in some Eastern countries. Progressive forces are constantly fighting against them. [3]

In his book "Russian Sufis: The Image of a New Humanity and the Future," written by Kim Shilin, Marx, V. Solovyov, F. Dostoevsky, Verdansky, Pushkin are placed on the same level as great prophets such as Moses, Jesus, and Muhammad. These conclusions are also the result of a materialistic approach to the issue. [4]

The following conclusions drawn in the book "Synergetics: Essence, Laws and Manifestation in Practice" [5] are also one-sided and extremely materialistic: "...the teachings of Ghazali, a scholar of the science of Sufism, reflected the psychoanalysis of Z. Freud, who made an important contribution to the philosophy and psychology of the new era" [6].

It is clear that a purely materialistic approach to the study of the psychological views of the thinkers of the Islamic East leads to a number of conclusions that are wrong for science, even dangerous.

The famous Pakistani poet and philosopher Muhammad Iqbal writes about this: "Even Ibn Khaldun felt the need for an effective scientific method to study the indicated levels (levels of consciousness - H.A.). Modern psychology has only recently realized the need for such a method, but so far it has not been able to make any further progress in discovering the characteristic features of the mystical levels of consciousness" [7]. Every saint is educated by the spirit of a prophet [8].

Every scholar is educated by the spirit of a saint. Every righteous servant is educated by the spirit of a scholar or a saint from his ancestor. Ghawsil A'zam (may Allah be pleased with him) was unparalleled in his time in knowledge, prophecy, and prophecy. His miracles were manifest, his prayers were answered, and throughout his life he educated people in the path of goodness, turned them away from evil, and taught them to live with honesty and virtue. Hazrat Gilani, describing the Sufis, writes, "The only reason they are called 'people of Sufism' is that they illuminated their inner worlds with the light of monotheism and enlightenment." [9]

Those who have embarked on this path, "the people of enlightenment should be of a gentle nature and refined taste..." "Following the Sunnah is one of their main duties" [9]. Also, repentance itself is divided into two: outward and inward repentance. Outward repentance is the act of turning away from all sins and evil deeds in word and deed (the body) and directing oneself to obedience; rebellion is abandoned and obedience is adopted. Inner repentance is the purification of the heart, which is different from outward repentance and is the achievement of complete success in the struggle with the self" [9].

But it does not rebel. It has no home, it sleeps wherever it suits. It does not leave an inheritance to its offspring. It lurks at night for its master. No matter how much its master drives it away, it will not leave. Do not make the self a friend without teaching it. If it is taught, understands, and is calm, then make it a friend and never separate from it wherever you meet it. If the self is calm, it is gentle, learned, and content with the provisions (M.S. of Allah's provision)... If the nature of the self changes, you become an ascetic, generous, and interested in the hereafter [10]. So, Sufism emerged during the time of the Prophet Muhammad (peace be upon him). When the religion of Islam emerged, the teaching of Sufism emerged on the basis of Sufism. M.A. Joshan describes the emergence of the doctrine of Sufism as follows: "... Sufism is a science, and it existed among the companions of our Prophet (peace be upon him). Our Prophet was the sultan of Sufis. Throughout his life, he was the most beautiful example of the Sufi way of life with his humility, devotion to prayer, and his reactions to events" [11].

Professor Najmuddin Kamilov describes the emergence of this doctrine as follows: "Sufism is a doctrine of gradual development and emerged in the Islamic world in the middle of the 8th century" [12].

The doctrine of Sufism puts forward the idea that if a person consumes halal things, his heart and soul will be pure, striving for goodness, and inclined to good deeds. On the contrary, if a person consumes haram things, it is believed that it will shape him into a disgusting, rude, merciless, lustful, tyrant, and a slave to his own desires. "The self cannot be killed. If it is

killed, the person himself will die. Because the self, the breath, is one word. But the self can be educated, it can be restrained, and it can be controlled.

Also noteworthy are the scientific research conducted by scientists from the CIS and Europe on our great ancestors. The connection between secular knowledge and religious values has a great impact on the development of countries today. We would not be mistaken if we say that it is becoming a reality that people can achieve social, spiritual, economic, political, and intellectual heights by studying, understanding, and living by the teachings created and put forward by our ancestors. "The methodological analysis of the scientific apparatus of modern psychology should include not only methods common to all psychological sciences, but also specific methods operating in a particular field of psychological science" [13].

The perfect person is one of the main concepts of Sufi philosophy. A person who is perfect in all respects. A person who has achieved the highest moral purity, has complete knowledge in understanding existence and God, and as a result has reached the Truth (or understands the fundamental essence of the verses of the Quran). According to the teachings of Sufism, Allah sees in the perfect person all his qualities and signs, as if in a mirror. He combines two contradictory aspects of existence: the spiritual and material aspects. This is where his extraordinary significance for the entire universe stems from, he is the inner ruler of the Universe, the cause and purpose of the creation of the Universe. The doctrine of the perfect person was created by the Sufi philosopher Ibn al-Arabi, and later developed by his followers, including in Central Asia by Ahmad Yassawi, Abdurahman Jami, Alisher Navoi, and others. After Uzbekistan gained independence, the upbringing of a perfect person was made one of the main tasks of the ideology of national independence. The tasks of upbringing a perfect person are described in detail in the works of the first president of Uzbekistan, I. Karimov [14]. The pursuit of physical and spiritual purity is another important theme of Islamic ethics and the hadiths of the Prophet. Strictly abstaining from and avoiding the forbidden, such as lying, backbiting, slander, adultery, treachery, injustice, and oppression, are requirements for internal, spiritual purity, and all of these are very strictly stated in the Holy Quran and the Hadiths of the Prophet and the Sharia based on them. If we look back at history, during the era of the awakening in our land, when science and science flourished, great Islamic thinkers created their famous works based on the ideas about the preservation of natural laws and the divine logic of these laws. [15]

In his book "Sufism" by A.A. Khismatulin, the author, who takes a purely materialistic approach to Sufism and Islam in general, comments on the status of prophethood given to Muhammad (peace be upon him) as follows: "The motivation for the call to prophethood, the reason for its application to life, is, on the one hand, Muhammad's natural desire to have an heir, and on the other hand, the fact that this heir (or heirs) died in childhood" [7].

A book by Javad Nurbakhsh, a professor at the Sorbonne University in France, has been published under the title "The Psychology of Sufism." It has been translated into several languages, including Russian. [16]

As proof of our idea, the science of the soul and its education ensure the connection, that is, the unity, of these two sciences. At the same time, they serve to manifest a person as a person. Moreover, their common commonality can be useful in eliminating the problems that arise not only in the present time, but also in the path of future generations. [17]

According to Boharzi's classification, the status of poverty consists of several stages, namely Jamali, Jalali Kamali, which corresponds to such names of Allah as Beauty, Power, and Perfection. Mastering it is considered to be achieving the status of a "Perfect Person." [18]

The scientific study of Sufism is a rather complex subject, one of the broad phenomena of the system of religious philosophies, requiring the efforts of religious scholars and historians, philosophers and literary critics, psychologists and philosophers. As the well-known Sufism scholar N. Kamilov noted: "Sufism is a unique doctrine that has developed in connection with religion and Sharia, on the one hand, and philosophy and the science of wisdom, on the other hand" [19].

Sufism occupies an important place in the history of the spiritual life of the Muslim peoples of the East. The research of Islamic scholars, orientalists, historians, philosophers, and representatives of other social and humanitarian sciences allows us to uncover the social roots of this mystical movement in Islam, to determine its role in the spiritual and political development of the Muslim community, the contradictions of its socio-political and ideological tasks, and to create a picture of its evolution during the near 14th century. This mystical movement in Islam manifested itself in various forms and directions, depending on the socio-political and cultural-spiritual characteristics of historical regions during its emergence, settlement, revival, and development. During these periods, Sufism has become a perfect and fluent doctrine [20].

If a person, says Mustafa Mertel, fights fiercely with his ego despite the resistance of desires, purifies his soul, and educates his ego, he will attain a higher rank than the angels. In other words, the scholar who put forward the idea that the lifestyle offered by Sufism is an important practice that frees a person from depression [21]. In order to understand man deeply, Islamic scholars focus their attention on Sufism, which is considered the science of the unseen. Sufism is a non-verbal sphere of human existence, consisting of a set of knowledge about the mental states and nature of man. The author emphasizes the need to analyze the subjective religious experience in Sufism by academic knowledge [22].

According to R. Skinner, a person's struggle with his own self can be carried out in different ways. For example, a person educates his self by doing the opposite of what his self commands. In practice, this is done by applying the famous Islamic, Sufi method. Sufis say to eat less, talk less, and sleep less. In such a struggle against the self, the self is not denied, but rather it is brought under control. The goal is to educate the self, purify it, and make it do things that please God [23].

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