

## ISSUES OF PERFECT PERSONAL EDUCATION

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### ANNOTATION

In the article, we have tried to highlight the issues of family and marriage, which are important in the upbringing of the perfect man, the importance of educating the younger generation today, the man in general and the problems associated with it.

**Keywords:** Perfection, mysticism, upbringing, worldly, inner, outer, greed, lust ...

### АННОТАЦИЯ

В этой статье мы постарались осветить вопросы семьи и брака, которые важны для воспитания идеального мужчины, важность воспитания подрастающего поколения сегодня, мужчины в целом и проблемы, связанные с этим.

**Ключевые слова:** Совершенство, мистицизм, воспитание, мирское, внутреннее, внешнее, жадность, похоть.

### INTRODUCTION

Thoughts and ideas about the perfect man are at the center of mystical teaching. In mysticism, the essence of man, the purpose of life, worldly and divine, external and internal issues, the perfect man and the ways to achieve it, many issues are considered in conjunction with the exemplary lives and activities of perfected saints, saints, mashayiks, and pir.

Indeed, mysticism, its various sects, for centuries have cared for man and his well-being in spite of the change of circumstances and times, the ruju of wealth, the humiliation of humanity, indulging in lust, inhuman behavior, immorality, and vices.

They knew that the worst defect that hinders human perfection is the inability to control the lust.

“Sufis”, says prof. N.Kamilov, - the negative forces of human nature are called by a common name “nafs” or “nafsi ammora” and declare war on it. The accumulation of wealth, the pursuit of selfishness, greed is strongly condemned, and the only way to save man (and therefore humanity) from imperfections and calamities is to kill the self.

It has been preached that it is necessary to live honestly with contentment, to strengthen the will, and to celebrate humanity, that is, divinity [1. 153-6.].

Sufis strongly condemn those who indulge in lust, which leads a person to greed, selfishness, thinking only of his own well-being, doing dirty deeds, prostitution, deceit, and fraud. That is why they consider imperfection to be a set of defects and evils. Everything that exists in the world is a reflection of Allah [2. 335- 6.]. In mysticism, knowledge is divided into two types, external and internal. Appearance knowledge is common to many. It includes worldly and divine knowledge.

As for the question of the perfect man in mysticism, the perfect man is the ideal, the dream and hope of the people. Such a person is adorned with all human qualities, virtues, manners, is pure in morals, possesses worldly and divine knowledge, and restrains his desires are a person who is not interested in wealth and possessions, who lives by honest labor, and who does not withhold help from strangers and the needy.

Among the Sufis, Bayazid Bistami (died 874), Ibn al-Arabi (1165-1240), Aziziddin Muhammad Nasafi (XIII), Abduqadir Jipi (died 1417), Abdulkadir Gilani (1077-1166) and others substantiated. In their works, they used the term “perfect man” and analyzed it on the basis of mystical views.

Among them, Abdulkadir Gilani's views on the perfect man are noteworthy. He is the founder of the Qadiriya sect and the author of several works. “Devoni Ghavsul A'zam”, “Maktuboti Gilani”, “Tuhfatul Qodiriya”, “Sirrul asror”, “Maktubot”, “Qasidai gavsiya” and others belong to the Gilani pen. The mystic’s “Sirrul asror”, “Maktubot” has been translated into Uzbek [3.2005.] in this play Gilani's thoughts on perfection are narrated. He also calls a perfect man by the name of a real man. According to the scholar, the soul of the perfect man is a man who has risen to the highest level; A perfect man is a man of poverty; A perfect man is one who restrains his desires; A perfect man is a man whose body and soul are in harmony; A perfect man is one who understands the truth; The perfect man is the man of light; A perfect man is one who possesses divine knowledge [4. 119-6.]. Thus, a tax that seeks perfection must have the above 7 characteristics.

Abu Ali Ibn Sina, in keeping with the traditions of the great Eastern thinker Abu Nasr al-Farabi, described philosophical thinking as a theoretical and practical philosophy. While the study of abstract general theoretical aspects of being is related to theoretical philosophy, practical philosophy encompasses the principles of a system of specific areas such as ethics, aesthetic ideals, legal views in relation to human activity.

Ibn Sina's moral views were in harmony with his political, legal and aesthetic ideas. They have a unique remarkable potential in the worldview of the thinker. According to Alloma, the human race is radically different from animals and cannot be happy in isolation. He strives to fulfill all his needs in collaboration with others. In the pursuit of their goals, people will be forced to unite into communities based on the division of labor.

Cooperation between people requires the rule of law and justice. Rulers are necessary to ensure the triumph of law and justice, they need to be able to address people with effective speech and demand that they abide by the law. They should not leave people and their quarters unmanaged in this regard, otherwise, disputes and disagreements will arise between them. As a result, everyone can see what is good for him as fair and what is harmful as an example of injustice [5.303-6.].

Being a ruler is a very responsible duty. To lead a team, such a person must be able to subdue his or her behavior before being shown the right path. Only a man who can be an example to all citizens in morality can rule over others. Wise leaders, attentive rulers accustom their citizens to good intentions, good deeds, and educate them as possessors of high qualities. Others, by giving way to the formation of ugly vices in people, turn them into ungodly ones. Man, like all living things, strives to protect his life from dangers. As long as all people in the society become rich, the life of the society, the rule of law and the principles of justice will decline as a result of conflicts and disputes.

If all people had become mass poor, they would have perished because of such a situation. So, according to Ibn Sina, everyone should be satisfied with the existing socio-economic status in society. The rich man must make sure that he has made up for his lack of intelligence and education through his status, while the enlightened poor must make sure that he compares his situation with his own and has a somewhat better position than him. Ibn Sina warns that a master who earns his daily bread through his profession will never be overly envious of a ruler with infinite powers, a rich man who is considered to be the owner of great wealth.

Social justice is not about keeping members of society on an equal footing in a variety of ways and means. Ignoring the social activism of the people, not distinguishing the real worker from anyone else, is the downfall of the development of society. But in this case, too, the scholar's humanity is evident. In his "Tadbir-e manzil", he says, "Keep the servants close to you, do not shake them, take care of their needs, do not be angry with them, treat them as if they were friends, do not leave them alone in their unhappy moments, because they are also human beings" [6. P. 51].

The thinker pays special attention to the issue of marriage in full compliance with the traditions of the Qur'an and hadith. We must never forget that it is very important for the ruler to follow the rules of marriage in the first place, because marriage is an important factor in ensuring the continuity of the human race. Just as social life is constantly condemned for selfishness, theft, usury, gambling, and any means of subsistence, prostitution, betrayal of one's sacred duty to the family, must never go unpunished.

Because such negative actions have a negative impact on the development of children, their future physical and mental development and most importantly, it causes irreparable damage to the marriage and the couple's relationship. In addition, the fragility of the relationship between the couple destroys people's faith, the spiritual state of society, accelerates its decline. Therefore, the thinker advises to complicate the divorce proceedings as much as possible. To do this, it is necessary to resolve the issue of annulment of marriage for women through the verdict of judges, and for men to form their responsibility to the family and society by introducing a significant fine. In addition, the marriage must be made public in order to prevent any disagreements and possible disputes over property and heredity.

The couple is legally responsible for the good upbringing of the children, and the children are responsible for respecting and obeying the parents because they are the cause of the children's existence.

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