



SOCIO-PSYCHOLOGICAL INTERPRETATION OF PERFECT HUMAN PERSONALITY IN MYSTIC DOCTRINE

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ABSTRACT

Abstract: This article provides detailed information about the concept of a perfect person in Sufism. In addition, the article provides information about Sufism, its place in pedagogy and psychology, and what qualities a perfect person should have.

Key words

Sufism, perfect man, literature, negativity, virtue, ego, selfishness, hypocrite, Sufi, prophet.

АННОТАЦИЯ

Аннотация: В данной статье представлена подробная информация о концепции идеального человека в суфизме. Кроме того, в статье представлена информация о суфизме, его месте в педагогике и психологии, а также о том, какими качествами должен обладать совершенный человек.

Ключевые слова

Суфизм, совершенный человек, литература, негативность, добродетель, эго, эгоизм, лицемер, суфий, пророк.

INTRODUCTION

Sufism is a religio-ethical and philosophical doctrine formed and developed on the basis of Islamic tenets, and its essence is to purify the human heart and soul, morals, to live honestly in personal life, to be outwardly and inwardly pure, to reach God with a pure heart and soul. -consists of promotion. The doctrine of Sufism appeared in the Islamic world in the middle of the 12th century. This is not a coincidence. Nothing appears or develops without a foundation, without necessity. The same can be said about Sufism. Not long after the death of our Prophet, among the Muslim community, there were evil vices such as retreating from the original Islamic teachings, indulging in luxury, amassing wealth, indulging in lust, greed, forgetting the other world for the sake of this world, actions completely contrary to Islam. took the outbreak. There was a retreat from



the traditions related to the poetic judgments characteristic of Islamic ethics and the ideas of humanity and justice described in the Hadiths. Living off the labor of others without performing any useful work, accumulating huge wealth in one's own hands, and using slave labor were widely developed in Arabia. This situation was the cause of strong protests of true Muslims, who put the fulfillment of religious commandments above all worldly affairs and wealth.

The doctrine of Sufism was formed as an expression of protest against such injustices. Its manifestations called people to honesty, purity, equality, not to beat human dignity to the ground, to make a living with their own work, not to use the power and wealth of others. Sufism is a fascinating, exciting and mysterious doctrine. Sufism is to remember Allah at every moment, to be the master of asceticism, to avoid sins, to be beautiful not only in the outward appearance, but inwardly, in the heart, in all aspects, both in words and in deeds. There is also a great meaning in the description of Sufism as morality, purity of heart, enlightenment, true human beauty. Sufism is not selfishness, but caring, compassion, love and service to humanity. It's not talkativeness, it's sincerity, sincerity and wisdom. It is a production enterprise of purity of heart, high enlightenment and righteous action. It's not bad, it's beautiful. Flowers for stones, honey for poison, light for eyes and hearts. He makes Sufism a guardian, tames the wicked, makes the stone-faced kind, makes the merciless kind, calls the heedless from darkness to the light, brings the drowning in the river to the shore of health, educates the ignorant, enlivens the deserts and deserts with streams of knowledge, rejuvenates, makes a person popular and acceptable to the people, and the truth. He loves, raises the person born from the dust to the level of competence, makes him worthy of the presence of the Merciful. In the shadow of Sufism, the servant will be freed from negligence, the eyes of the believers will be opened, and the hearts ruined by the love of the world will be resurrected with the love of God. Let the spiritual darkness dissipate and fill the inner and outer light of man. For the believer, this old world of prison will become a real paradise. The essence of Sufism's philosophical teaching is to serve people and support their interests. It says that a person's external activity (work) does not negatively affect his inner psyche, that is, it does not change or hinder his belief in God. As our Prophet said, "A brave person should be more beautiful inside than outside!" One of the main ideas of Sufism is not to put one's own interests above the interests of others. People who believe in God have different ways of living and working. Some work to benefit people. They don't think only of themselves.

They believe that it is their highest wish to work and bring benefits to people. Khwaja Bahauddin Naqshband compared people to trees. "Trees benefit people in many ways. Someone eats the fruit, rests in someone's shade. Someone will enjoy



her beauty." A person on the path of Sufism behaves in the same way. Sufism leads a person to righteousness, to the path of God. It is knowing the truth with the eyes of the heart and conscience. In the words of Abu Muhammad Jarir, one of the Islamic mystics, Sufism is adorning oneself with good morals and abandoning false behavior. The meaning of Sufism's teachings on spirituality, enlightenment, and traditional knowledge is very broad. He takes all aspects of human qualities. One of the most important demands of Sufism is to encourage people to be good-natured, honest and pure in appearance and inwardly, not to separate words from deeds, language from language, to be knowledgeable, cultured, and spiritual. Sufism is to restrain the ego, not to indulge in unnecessary pleasures, to have good manners and manners, to provide material and spiritual support to needy people, dervishes, to ease the difficulties of those who have difficulty in doing practical work, activities and measures, to relieve the need, to those who are in a difficult situation and have lost their way. giving the best possible advice will help you find a way. To take care of Sufism orphans, to impart knowledge to the young generation with heart, to teach people their knowledge, craft and profession without enthusiasm, to inform about the condition of relatives and clans, parents and children, to respect the piru masters, their honor and honor. It is imbued with wonderful philosophical ideas such as protection. Sufism glorifies the person who protects the honor of his nation, his clan, shows selflessness and heroism even if the homeland is in danger, even if he spends all his talent and wealth, and fights to preserve its independence and freedom by sacrificing his life for the homeland. and the universal principles of spiritual beautification are innumerable.

MAIN PART

To understand the problem of Sufism and the Perfect Man, let's first look at the descriptions of Sufism. The following classifications are given to Sufism:

1. Sufism is the science of soul training.
2. Sufism is giving everything you have.
3. Sufism is to achieve divine qualities.
4. Sufism is living according to Sharia.
5. Sufism is a science that surpasses reason.
6. Sufism is turning away from the world and directing the heart to Allah.
7. Sufism is the inspiration and discovery of knowledge that comes from Allah.
8. Sufism is a deep, heartfelt feeling, familiarity and knowledge of the creator God and the world.
9. Sufism is familiarity with the inner and unseen world.
10. Sufism is entering into good, high behavior and exiting from low behavior.



11. Sufism is to firmly attach one's heart to obedience and good deeds, to love Allah, and to take riyazat on the way to reach His vassal.

12. Sufism is to follow the Holy Qur'an with all your heart, adhere to the Sunnah of the Prophet, give up the pleasures of the self and your own self, suffer hardships, and live only to reach the Truth.

13. Mysticism is the killing of the "You" in you by the Truth and its resurrection in front of Him (Junayd Baghdadi, 910 CE).

14. Sufism is attaining the light of divine attributes by abstaining from bad morals (Ibn Arabi).

15. Sufism is to direct the heart only to Allah, and equivalently, to disconnect from everything other than Allah (Imam Ghazali in 1111 CE).

16. "... Sufism is two things: one is to walk and stand upright as commanded by Allah (in the total actions prescribed by Allah for Muslims); the second is to stay away from the majority (uzlat), that is, to stay away from the people in unshar'i affairs" (Imam Ghazali. Akhiratnama.. "O child..." treatise). "Mysticism is to be confused for a while," writes Junayd Baghdadi. The meaning of this phrase is that a moment of peace means the peace of mind, the restrained bliss of a person after reaching his essence, freedom from worldly worries, self-sacrifice, etc. At the same time, to be calm for a while also means not to make too much fuss, not to get excited.

Sufism is, first of all, the doctrine of the Perfect Man, the doctrine of a person's achievement of the spiritual standard, and the transition from an unstable changing state to a stable state, leading to the levels of development and improvement. Forming and managing a person's own spiritual world requires a lot of perseverance, work and will. Sufism is a teaching that leads the human heart to goodness. In other words, it is a transition from an unstable, dynamic, changing standard to a stable standard. Sharia, tariqat, enlightenment and truth belong to the parts of Sufism. In each part of Sufism, the norm has a separate meaning, and as it passes through each layer, its content becomes richer. As the content becomes richer, so does its stability. "Sharia says, kill the snake, Tariqat says, don't hurt the soul." There are several sects of Sufism, each of which illuminates the spiritual norm in its own way. Factors to achieve it are indicated. Yassaviya, Kubraviya, Malomatia, Qalandariya, Naqshbandiya, etc. the norm and its criteria, the factors that include and exclude it from the norm are indicated separately in each sect.

"A perfect person is a person who has deep understanding of worldly and religious knowledge, is well-groomed in appearance and manner, flawless in manners and manners, full of blessings, his soul is connected to the Absolute Spirit, and his heart is connected to noble feelings," explained Ibn Sina. We are sure that in all three classifications, the same meaning is expressed that the Perfect Man is the



criterion of humanity. "Every Perfect Man," said Bahauddin Naqshband, in a certain sense perceives another Perfect Man. These Perfect Humans are interconnected regardless of the place and time they live in. In other words, each new Perfect Man is a dialectical negation of the Perfect Man who lived before him. The peculiarity of the standard in the Naqshbandi order is that among the Sufism orders, they looked at the relationship between human body and soul standards in a different way. If they say that one should leave the world", Hazrat Bahauddin Naqshband condemns this denial, allamas say that there is a blessing hidden in every organ given to a person, as long as we are given a hand, it is definitely given to work. Under the slogan "khilvat dar anjuman" denouncing secularism, they appealed to the people of the tariqat saying "dil ba yor-u-dast ba kor". Imam Ghazali believes that Shariat is the factor that keeps the human soul in balance, and on the contrary, Bahauddin Naqshband emphasizes that it is the owner of "halal work" and "halal profession". Work is an activity aimed at a specific goal. The quality of work is measured in Naqshband teaching. Work is sorted. A thief, a righteous man, a farmer, and a farmer work hard. Can all these work be called honest work? The central point of the Naqshband idea is to determine the quality of work, not to doubt its honesty, work that benefits humanity and brings happiness. Honest work is considered the main factor that elevates a person's spiritual existence, or rather leads to a higher level of spiritual standards. Abdulkhaliq Gijduvani, Sayyid Mir Kulol, Hasan ibn Habib Andoqi, Bahauddin Naqshband, the standards of spiritual being, their stages of development, the secrets of reaching perfection, the factors that ensure the standard of human inner spiritual being - (need, patience, halallik-S.H.), who created the doctrines of the human natural body, the proportionality and harmony of the physical norm and the spiritual norm. They showed the people the essences of honest and impure, right and wrong, intelligence and stupidity, purity and hypocrisy, and showed that patience, moral purity, and virtues can elevate a person to the top. Abdulkhaliq Gijduvani, who has the spiritual title of Hojai Jahan, and his spiritual disciples Bahauddin Naqshband, showed the way to get closer to Allah through honest profession and pure living.

CONCLUSION

The role of knowledge and skills in the development of a person is incomparable. We can see this in the following definition. According to Abdulbori Nadvi, "Sufism is a science that teaches us to purify the soul from mundane things and to follow our prophet in inner qualities." For this reason, the teachings of Sufism are also manifested as a science in the perfection of a person. The more one learns it, the more one's moral principles improve. Therefore, "Sufism is a set of ways and methods of human development. It can also be called a school of



purification." In order to complete the above idea, Sufi poet Baba Takhir mentioned such thoughts as "Sufism is to die in a sensual life and live in a human life". So, a person should not only live in the way of his own selfishness, but this We would not be mistaken if we say that it is a teaching that calls for perfection and goodness in the testing world. in terms of adorning oneself with great universal virtues such as creating, abstaining from forbidden things, has served our nation incomparably in achieving spiritual height. These things have even become the traditions and values of our people, including concepts of kindness, mutual help, perfect morals, respect for sustenance, bread such things as veneration have become commonplace.

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