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INTERPRETATION OF THE CATEGORY OF PERFECT HUMAN BEING 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: Kubroviya, Yassawiya, Naqshbandiyya, Perfect man, Sufism, Adam, interpretations, progressive, Russian.

It is known that in the Islamic world, the teaching of Sufism has also developed side by side with religious values. In the territory of our country, such orders (teachings, rules, teachings) as Kubroviya, Yassawiya, Naqshbandiyya have emerged and, with their progressive ideas, tools, mechanisms, skills, qualifications, and rational criteria for influencing the development of a perfect (perfect) person, have played an important role in the history of the development of world culture and personal spirituality. In this regard, the first President of Uzbekistan, I.A. Karimov, in his work "High spirituality – an invincible force", extensively touches upon the upbringing of a perfect person and emphasizes the following[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



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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. Dotoevsky, 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 th’t 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



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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].

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 Najmiddin 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].

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