

HUMAN SUBJECT IN THE SCIENCE OF MYSTICISM

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Abstract

This article provides detailed information about the human concept of Sufism. In the process of reading the article, the reader will get information about Sufism and its place in life. He finds answers to the questions about what qualities a perfect person should have. First of all, a perfect person should have intellectual intelligence, legal perfection, moral maturity, political depth, honest attitude to work, high culture, spiritual level, high pride, national and universal pride. An entrepreneur who has found his place in the society, in the team, in the family, actively participates in its development, understands the social and political laws well, understands the national identity, respects Uzbek values and traditions, is aware of modern technologies by profession. should be knowledgeable.

Key words

Sufism, Islam, towards perfection, perfect person, literature, nature, negativity, virtue, ego, selfishness, hypocrite, national, society, character, humanity, honesty.

Аннотация

В данной статье представлена подробная информация о человеческой концепции суфизма. В процессе чтения статьи читатель получит информацию о суфизме и его месте в жизни. Он находит ответы на вопросы о том, какими качествами должен обладать идеальный человек. Прежде всего, совершенный человек должен обладать интеллектуальным интеллектом, правовым совершенством, нравственной зрелостью, политической глубиной, честным отношением к труду, высокой культурой, духовным уровнем, высокой гордостью, национальной и общечеловеческой гордостью. Предприниматель, нашедший свое место в обществе, в коллективе, в семье, активно участвующий в ее развитии, хорошо понимающий социальные и политические законы, понимающий национальную самобытность, уважающий узбекские ценности и традиции, знающий современные технологии по профессии должны быть знающими.

Ключевые слова

Суфизм, ислам, стремление к совершенству, совершенный человек, литература, природа, негативность, добродетель, эго, эгоизм, лицемер, национальность, общество, характер, человечность, честность.

Mysticism, Sufism is a teaching in Islam that leads a person to spiritual and moral perfection. Sufism is a science, Sufism is a philosophy, Sufism is a means of education, Sufism is a teaching, a teaching. Scholars have expressed different opinions and assumptions about the core and meaning of the word Sufism. Among them, Ibn Khaldun's opinion is recognized as close to the truth. In the work

"Muqaddimah" it must have been taken from the Sufism word "suf" - "wool", "skin", because since ancient times, the ascetics who lived in the world used to wear clothes made of wool or skin, thus they showed a different way of life from the people of the world who were dressed in lavish clothes. those who have reached, says.

Sufism has existed as a personal practice of Muslims since the early days of Islam. According to Carl W. Ernst, the first representatives of Sufism are Muhammad himself and his companions. By pledging allegiance to Muhammad, the Companions devoted themselves to serving God. Sufism means the science of human perfection, moral purification. This concept is clearly visible in the concept of a perfect person. Concern for a person, thinking about his spiritual perfection has been a constant core issue of Sufism.

Sufis were especially interested in the inner world of man, internal conflicts, struggle between soul and body. They emphasize that there are two opposing forces in man - merciful and satanic forces, and as a servant of God, a person must overcome the devil's temptation and acquire merciful qualities. The place of a person in life, the ways of living as a society are also looked at from this position; For example, Sufism looks for the root cause of social conflicts, wars, and property inequality in human nature and behavior, and explains that the correction of human morals should begin with the destruction of negative, animalistic forces in his nature.

Azizuddin Nasafi defines a perfect person and writes: "Know that a perfect person is a person who is mature in Sharia, Tariqat and truth, and if you do not understand this phrase, let me say it with another phrase: you know that a perfect person is such a person, then the following four let everything be perfected: good deeds, good morals, knowledge and education". The first three qualities listed by Nasafi, i.e. good words, good deeds, and good behavior, are taken from Zoroaster's book "Avesta" ("Guftori nek, kirdori nek, raftori nek"). A person adorned with these qualities refrains from lying, hypocrisy, and malice, and is always ready to do good deeds with good intentions. Aziziddin Nasafi added "maarif" to the Zoroastrian word about good morals, i.e. the demand for mystical purification. According to him, the goal of the righteous who entered the tariqat is to acquire these four qualities. Whoever "perfects these qualities in himself, he becomes perfect."

Two conclusions can be drawn from Nasafi's definition. One is that, in the eyes of a scientist, a perfect person is not some kind of abstract person outside of life, but a real person. A person who possesses good qualities can rise to such a position. The second conclusion is that, according to Nasafi, the rank of a perfect person is a high rank that can be achieved by means of tariqat and riyazat.

Our Uzbek pedagogic scientists tried to categorize the oriental qualities of a perfect person and determine the necessary directions of his activity. Including:

1. General qualities: - cuteness, attractiveness, charm, beauty, charm, charming, solidity, respectability, clarity, openness, maturity, talent, potential, enthusiasm, enthusiasm, seriousness, adaptability, intelligence, literacy, like naturalness, simplicity;
2. Moral qualities: - humanity, contentment, enthusiasm, kindness, compassion, wisdom, childishness, gentleness, politeness, friendship, sincerity, forgiveness, thoughtfulness, hospitality, honesty, correctness, piety, purity, etc. ;
3. Entrepreneurial qualities: - diligence, responsibility, responsibility, competitiveness, hard work, competence, ambition, planning, initiative, entrepreneurship, patience, planning, frugality, patronage, honesty;

Sufists called the negative forces of human nature by the general name "nafs" or "nafsi amora" and declared war against it. Accumulation of wealth, following the needs of the soul, lust and lust are strictly condemned, the only right way to save a person (that is, humanity) from defects and disasters is to kill the soul and be honest with satisfaction. It was preached that it is necessary to live, to refine the spirit and will, and to celebrate the humanity, that is, the divinity in a person. In the given information, the role of Sufism in the development of a person as an all-round mature person is discussed in detail.

In Ahmad Yassavi's teaching, humanitarianism and glorification of man is one of the main ideas. Standard humanitarianism pays special attention to humanity, generosity, helping strangers. This can be seen in several wisdoms:

The Messenger drove the stranger, the poor, the orphans,

That night, he came out and saw the angel

He came back and went looking for an orphan.

I was looking for strangers.

Or:

The Messenger drove the stranger, the poor, the orphans,

Your dear soul was sacrificed for the sake of justice.

If you eat, donate your life.

I said these words after hearing about you.

According to Ahmed Yassavi, the human world is prosperous with humanity. He considers this pain to be more powerful and beneficial than anything else. In Yassavi's wisdom, the fight against vices such as evil, ignorance, greed, and negative moral ideas were also expressed. He hates the judges, imams, governors, and officials who have lost their lives for the sake of the world and the position. He always calls on the people to look at the truth and not to hurt strangers. Not only Yassavi, but also in all sects of Sufism, humanity is the main issue in the work of all Sufists. Different aspects of humanity and humanitarianism are analyzed in them.

In "Hamsa", Navoi interprets that a good person is one with good morals, justice and intelligence. The best of the best - Bahauddin Naqshband, who covers the earth and the sky with one glance, or the scribes - the scribe Abdurakhman Jami shows them as the symbol of perfection. The bitter life, experiences, and mysticism of the great thinker Alisher Navoi brought him closer to mysticism. The Great Poet explores the problems of divine love, truth, and spiritual perfection more widely and deeply than ever before. Alisher Navoi turns to Sufism and focuses on the purification of human morals. All of his works teach humanity about hard work and honesty, friendship and cooperation, honesty, sincerity and sincerity. He condemns corruption and injustice, intrigues, conflicts and bloody conflicts, and wars that cause destruction. Alisher Navoi's teachings are not only of national importance, but also of universal value.

In short, the teachings of Sufism have prepared a theoretical basis for promoting the ideas of glorifying a person, valuing his life, and living his life wisely. Sufism is still being studied as a science in the Eastern world. So, the founders of Sufism taught moral purity, distinguishing between

good and bad, knowing what is bad and what is good, and avoiding crookedness. When we talk about a perfect person today, we mean someone who has found his place in the society, in the team, in the family, who actively participates in its development, who knows the social and political laws well, who understands the national identity, who respects Uzbek values and traditions, who has a profession. An entrepreneur should be knowledgeable about modern technologies.

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