



ISSN Print: 2394-7500
ISSN Online: 2394-5869
Impact Factor: 5.2
IJAR 2020; 6(5): 98-101
www.allresearchjournal.com
Received: 20-03-2020
Accepted: 22-04-2020

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Perfection in the Heritage of our Ancestors

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Abstract

The formation of the younger generation, the process of formation of national consciousness is influenced by the spiritual and cultural values left by the older generations of this nation, even the ancestors. The article describes the research of the founder of the spiritual and cultural values left by the ancestors analysis of ideas about the doctrine of perfection in Central Asia Khojagon-Nakshbandiya teaching Khoja Abdulholiq Gijduvani Sufism's teaching and its psychological features in the evolution of their personality.

Keywords: Development, skills, personnel and perfection of man, spiritual world of man, Sufism

Introduction

After gaining independence, the Republic of Uzbekistan has undergone great reforms in various spheres of life, as well as changes aimed at the development of a highly moral, ethically and spiritually mature person at the level of developed democracies in all spheres. The rapid changes in our social life testify to the fact that the psychological laws of true humanity are embodied, and notable changes are taking place in the spiritual and enlightenment spheres.

The independence of our country is reflected in such social good intentions as its eternity, longevity, as the formation of the younger generation, the formation of national consciousness is influenced by the spiritual and cultural values left by the older generations of this nation, even their ancestors.

Nowadays, the wide range of society-individual, "environmental communication" market economic relations, covering all aspects of our social life, has led to a tendency to increase the measure of material (real) value. It should be noted that the stability of independence and national self-development requires, firstly, the conservation of national traditions and national identity, and secondly, market economy relations, interpersonal relations are fundamentally opposed to the product of our traditional national spiritual values such as mutual assistance, honesty, impartiality and gratitude.

In the same context (situation), the goal is to formulate the purpose of the value criterion of the individual. Therefore, the problem of a harmoniously developed generation is a socio-psychological phenomenon, and as a reality, it has a complex significance for our country. In this regard, Islamic values have a great educational value, because it effectively meets the requirements of the need to reconcile religious relations with the spiritual life of society.

Materials and Methods

The study of tasavvuf doctrine and the works of their representatives in later periods testifies to the fact that the historical truth is being decided. In this doctrine, the problem of the "perfect man" is of particular importance, because it can play an important role and means in the formation of a harmoniously developed generation.

Analysis of ideas about the doctrine of perfection in Central Asia Y. Jumabaev (philosopher), M. Oripov (philosopher), N. It is reflected in the scientific research of Kamilov (philologist) and other scientists. At present, our country pays great attention to the teachings of our ancient ancestors, which means that many are convinced that there is a possibility of forming a harmoniously developed generation using its ideas in a purposeful way. In this field, the knowledge of our ancient ancestors about their contemporaries, and our orientalists, philosophers, literary scholars, are now able to generalize the primary historical sources of

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the perfect man. The publication of religious material in this regard shows that there are different years and means of perfection. It is becoming clear that it is possible to achieve social heights by understanding their essence and following the ideas and doctrines.

In this context, the doctrine of tasavvuf, which emerged in the Islamic world in the middle of VIII century, is of great importance, and it spread to the East, to the Arab world in the name of Sufism during the period of socio-historical development. But we will not dwell in detail on the doctrine of tasavvuf and the reasons for its origin, its major representatives and stages of development, as this direction needs to be studied in its own way.

According to N Kamilov, the Sufis themselves were divided into three groups by Hussein Vayz Kashifi in his work "Futuvvatnomai sultoni" muoshirs, mutarasms, muhaqqiqs, in which each type of Sufis is described in detail, on the basis of which psychological conditions are expressed. N. According to Kamilov, Sufis are those who talk, bring good news from the mysteries of the universe, voluntarily embrace the poor, acquire divine morals, and sacrifice their lives for the sake of goodness; they are the sacred beings who unite existence and non-existence, time and space, eternity.

When the works and activities of the Sufis were evaluated by thinkers, they not only engaged in the analysis of people's life worries, but also called them perfect people whose level of thinking is as wide as the sky, whose source is full of meaning.

The concept of the perfect man in tasavvuf is the perfect and supreme embodiment of divinity and humanity, the dream of people to see the world in its entirety, in great harmony, the torch of perfection, as well as the recognition and legitimization of the rank of real people. For a perfect man is known to know all the sciences, outward and inward, and to have the secret of the unseen in his heart.

Sheikh Aziziddin Nasafi states: "The whole being worships human beings because there is a perfect human being among them. There is no one greater, more honorable, and wiser than a perfect human being, because a perfect human being is the core of all beings from the lowest to the highest ranks, and the angels, the spiritual beings.

A perfect man is a mazhar of knowledge, and a perfect man is a mazhar of the divine attributes..." (From the guide "The Perfect Man", 13th century).

Abu Abdullah Muhammad bin Ali Hakim al-Tirmidhi was one of the first to express his views on the rank, degrees and perfection of a saint in his book Khatmul Awliya (10th century). According to him, the tax attains the ranks of enlightenment, approaches the world of theology, and attains the highest level of knowledge available to man, the enlightenment, which can be equated with the divine light. In this way, man's knowledge is unseen, his knowledge shines "laduniy" and connects with the power created by his soul.

Individual descriptions of Sufis, as well as their observations and merits are given in the works of "Nafohatul-uns minal-quds" by the great thinkers of the fifteenth century A.Jomiy and Navoi's "Nasoyimul-muhabbat" Fake dervishes and abstainers have also been severely criticized. It should be noted that by the 15th century, the views of tasavvuf were perfected, and a number of masterpieces appeared on the path of doctrine,

enlightenment, and truth. Sufism is based on certain principles:

- Divinity that is, love for Allah.
- Self-education to do so is to strive for Truth and truth in order to destroy the NAFS.
- To set an example for all in this world and to set an example of pure morality;
- Demonstrate examples of cabbage, generosity, courage, which are considered to be high human qualities.

In tasavvuf, it is said that if the human soul longs for eternity, it should strive for the Truth and perfect itself. In this teaching, only the Sufis who have attained the Truth have been glorified as perfect, perfect human beings. Among the honors of man, the concepts of career status, such as vali, qutb, abdol, avtod, siddiq, nukabo, nujabo, gavs, mawla, khoja, mahdum, ahror, ahi, faqir, bobo, eshon, which reflect the aspects of a perfect human being, were used. The criteria for achieving this level are also complex, and in addition to adhering to the principles outlined above, physical, moral, mental perfection, and prophecy are also taken into account.

According to historical sources, Hazrat Muhammad Mustafa (peace and blessings of Allaah be upon him) was a perfect man, a prophet. No one has achieved such a great name since prophet's death. But the great poet Khusrav called the piri Nizamiddin the successor of the saint. The great poet Alisher Navoi also described Khoja Abdulkhalik Gijduvani, Bahauddin Naqshband and Abdurahman Jami as "murshidi ofaq, kashifi asrori ilah". At the heart of these terms is the definition of an wise, farsighted, and pure being.

In Central Asia, particularly in Uzbekistan, the teachings of Khojagon, Nakshbandiya, and teachings of Sufism, which was widely used in the past, can serve to achieve perfection, that is, perfection of man, not only physically but also the inner spiritual world of man.

Sufism is also accompanied by its subtle meanings, which are understood only by the apparent side of the doctrine. For that reason, intelligent logics is not enough. It should be noted that as revealed in the doctrine of Sufism, human beings actually create new rational knowledge through inspiration and perception at the level of unconsciousness and indifference.

In Sufism, the perfect human being is the wisest and the most intelligent man, the perfect person intermediary, the divine commander, the great commandant of the unseen to the ordinary people, the entity, which comprehends the absolute divine character with these qualities, even although it is manifested in the image of the ordinary person, but in the spiritual essence He is the master of the universe, always aware of the true nature of the universe.

Thus, Sufism teachings doctrine of Khojagon (Nakshbandiya) founded by Abdulkhalik Gijduvani "Hush dar dam", Nazar bar kadam, Safar dar Vatan, Khilvat Dar Anjuman, Yodkard, Bozgasht, Nigohdosht, and others, steps as well as the teachings of the, the ability to follow the rules of the desires, are capable of bringing human beings to the rank of perfection.

Thus, the doctrine of tasavvuf has played an important role in the history of our science, guided people to the path of truth, taught them righteousness and goodness, and has served as an ideology in social life. For the same reason, deeply immersed in the essence of literature and philosophy, famous poets sang the ideas of Sufi tasavvuf. For them,

Sufis are embodied as “human beings” and “perfect human”, the embodiment of goodness.

The opinions of Eastern scholars are of particular importance in interpreting the problem of morality in relation to the perfect man, especially Hakim Termezi, Sheikh Aziziddin Nasafi, Imam Abu Hamid al-Ghazali, Khoja Abdulkhaliq Gijduvani, Khoja Bahauddin Naqshbandi, Abu Nasr al-Farabi, Abu Ali ibn Sino (Avicenna). The sources of such thinkers as Mirzo Bedil, Abdurahmon Jami, Alisher Navoi still highly valued today. It is therefore a social reality to reveal its essence in terms of universal spirituality and value. In the works of these scholars, morality is interpreted as a major social scientific category as an important factor in ensuring the balance of two things, namely the soul and the body. The purity of the soul and the body, and their interdependence or proportionality, is said to be the basis of human perfection.

Morality is the main force that provides the same purity (purity) and thereby perfects man. That is why our scholars pay great attention to the formation of morality in man and recognize it as one of the most important universal issues. In their views, morality emerges not as a secret struggle of man against himself, but rather as an attempt to ensure harmony between spirit and body, between individual and man, between nature and society.

In our view, this problem is a process of moral self-awareness, a process of expressing one's aspirations, activism, inner motivation, needs, etc., aimed at ensuring harmony with one's own psyche and body, one's own nature (being), society and interpersonal relationships. For this reason, moral self-awareness is, of course, nothing more than the affirmation of the human qualities, and attributes of man himself, and their understanding as a process of formation (possession, mastery).

The problem of the perfect man has always been the noble intention of the human world, and at all stages of the period of socio-historical development, with its primacy and urgency, has acquired special social, spiritual, economic, political and legal significance. Therefore, since the Avesto (2700 BC), the question of perfection has been the subject of research.

The question of a conscious person, who carries out various relations and relations between nature and society, actively participates in the regulation of its blessings, and seeks to understand the wonders of the universe, is very important for each epoch.

Scientific works have been created dedicated to the contribution of our potential ancestors to world civilization, who have a written scientific historical source of almost three thousand years. We do not mean to analyze the teachings of the great scholars of Central Asia during the Renaissance and subsequent centuries, but only to light on the scientific roots of values whose noble intentions are consistently mixed with the essence of folk art and practice.

Results and Discussions

Our ancestors did not limit themselves to a wide range of considerations on the stages, sources, factors, mechanisms of human perfection, but also created scientific and practical ideas about the objective and subjective conditions that drive it (maturity). Therefore, the representatives of our ancestors came from the fact that practice is the criterion of truth, regardless of what doctrine (religious or secular) and scientific basis it is based on.

For the normal functioning of the organism (body and its parts), all the mental states, events, characteristics of a person (group), as well as the ability to reflect, ensure the domination of behavior and activity. Function as a physiological state means that it is the natural biological basis for the internal structures of the body's organs to act in a mutually coordinated manner. The functional properties of the organs of the body depend on the quality and structure of the nutrients that come to them, in other words, a set of nutritive (internal) states, which can function only moderately if they adhere to certain criteria. During the course of socio-historical development, changes have taken place in human organisms in one way or another. As a result, they have a certain effect on anthropogenetic, phenogenetic, morphological, constitutional structures with enlargement or contraction, maturation or embrittlement. Natural changes in the proportion of particles in the body (arch cortex, pale cortex, neocortex, increase or decrease in the ratio of parts) lead to a viability function.

The existence of connections between the biosphere and the neosphere requires that uniform (chaotic) movements take place as well as smooth (moving according to certain laws). It is not a coincidence that our ancestors observed the movements of celestial bodies and made predictions about this or that kind of astronomical miracle, but the product of clear, practical observations (visual thinking) also indicates the consequences of moving according to certain laws of periodicity. Although the predictions of astrologers are not absolutely true, it should be borne in mind that in their content lies a certain degree of wisdom, a social, scientific and practical experience that is passed down from ancestors to generations. There is no easier way than to criticize any idea as a superstition.

But the construction of denial on the basis of political, class labels has negative consequences for social progress (progress), social culture (socioculture). Intensification (social intensity) is replaced by braking (stopping). As a result, there is a danger that the value of scientific ideas will be replaced by the interpretation of the uncompromising struggle of the old stereotypes. In order to prevent such socially unpleasant nonsense, it is necessary to find and rationally use effective principles through the deep study of different views, approaches, in short, the spiritual riches of humanity in the period of socio-historical development.

Whether it is a natural or a chaotic movement in nature, the spread of various particles and substances into the biosphere, the convergence of celestial bodies, extreme temperatures, and excessive heat dissipation can lead to an increase in some rays. Natural disasters can occur as a result. For the same reason, in the spirituality of our ancestors, the period creates the necessary scholars (guardians) and unique personalities.

Conclusion

It should be noted that the foretelling of our ancestors is not based on plain observation, but on the scientific idea of changes in existence, relationships, compatibility, natural tendencies, abilities, talents, potentials, etc. to provide the most favorable (sensitive) substances for human perfection. Therefore, a genius is not born every day among the people, ethnos, nation, but can occur involuntarily in a certain period of time when a strong need for it is felt, social necessity prevails, and evolutionary law allows, when the situation matures.

Our ancestors were able to explain in their time that human perfection and perfection should begin with apostasy. Their main criteria were calmness, purity, purity, mutual compatibility, self-expression, situation, conditions, warm mood.

The multidimensional changes taking place in the modern world, including the abundance of information and the rapid increase in intersect oral knowledge, require the intensification of the inner psychological state of the learners. In order to achieve this stage of the community level, a person (individually, ethnos, group) must ensure continuous self-control, control, self-order, self-evaluation, self-perfection in his inner spiritual activities.

The process of self-awareness, learning, and adaptation is one of the pressing problems of every stage of socio-historical development, and in our era of globalization, as well as the mass culture entrenched in our lives. In our opinion, if the inner psychological activity of a person does not have a deep sense of responsibility for things and events and there is no mechanism of perfect internal control, then no social power or rule of law can control it.

At the same time, it cannot be a barrier to the self-fulfillment of the self in self-realization in proportion to the pursuit of a consistent aspiration (objective) in objective and subjective circumstances. That is why there are both internal and external aspects of the activity of a person, and they do not always coincide. As a result of incompatibility of internal (subjective) and external social psychological environments in the spirit of human personality and national (social) consciousness is formed. This social confrontation necessitates the inner self-consciousness of the consciousness of the mind through self-perfection, control, self-control, self-fulfillment and self-realization and perfection in the mind. This need implements continuous action between privatization and sharing and ensures mutual exchange. Because personality is in harmony with nationality, which, in turn, has a certain connection with the commonness.

On the basis of the requirements of Sufism, it is required that modern-day self-awareness be harmonized with the national economy and social relations. The main producer of the society and high self-esteem of our society requires the creation of new methods of education and upbringing the younger generation in view of the considerable influence of ethno psychological features of Sufism, which is the inheritance of our national consciousness and cultural and spiritual values. Based on these qualities and socio-historical experiences, national identity, national identity is formed in every nation. Therefore, it is necessary to study the features of our national, cultural and spiritual values in detail. At the same time, in the introduction of new methods of education it is essential to take into account the specific ethnic, national and religious character of each nation.

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