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PSYCHOLOGICAL DESCRIPTION OF THE LEVELS OF HUMAN PERFECTION IN THE TEACHINGS OF NAJMUDDIN KUBRO

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ABSTRACT

To restore national values, traditions, national feeling, character and spiritual heritage, it is necessary to research the teachings of our great thinkers, analyze them from a psychological point of view, and inculcate the thoughts and opinions born on this basis into the minds of young people first. In improving the higher education system, it is advisable not to limit oneself to worldly knowledge, but to make extensive use of the sacred teachings of the spiritual world and the works of figures of Sufism. From this point of view, the role of Allama Najmiddin Kubro, the great exponent of Sufism, i.e. Kubroviya sect, in the world of science is of particular importance.

KEYWORDS

National values, traditions, national feeling, character and spiritual heritage.

INTRODUCTION

It is known that the teachings of Sufism developed side by side with religious values in the Islamic world. Sects (teachings, rules, examples) such as Kubroviya, Yassaviya, Naqshbandiya are emerging in the territory of our country, and with their progressive ideas,

influence tools, mechanisms, on the development and formation of a perfect person. played an important role in the history of the development of world culture and individual spirituality according to his skills, qualifications, and rational criteria. Here, the first

president of the Republic of Uzbekistan, I.A. Karimov, in his work "High spirituality - invincible power" elaborated on the education of a perfect person and emphasized the following: "Each parent, teacher and coach is the image of each child first of all, it is necessary to see the person. Based on this demand, we should accept that the main goal and task of the field of education should be to raise our children to be perfect people who have the ability to think independently and broadly.

Accordingly, the main idea of a person is to purify the heart and enlighten the soul. It is said that the heart is like a branch between its soldiers and its people. The other members (receiving orders from this branch) are reminiscent of soldiers and slaves. When the horn is healed, those around it will follow and heal in obedience. Our Prophet, may God bless him and grant him peace, said: "Know that there is such a piece of meat inside the body. If it is good, the whole body will be good. If this piece of meat is bad, the whole body will be damaged. "This piece of meat is the heart", they expressed this truth in a very beautiful way [2].

Sufism, which arose in Iraq in the middle of the 8th century, spread widely in the Muslim East in the Middle Ages. The basis of Sufism is the psychological activity of a person and his perfection. Different sects of Sufism appeared in different countries of Turkestan. In Turkestan in the 12th century Yassaviya, at the end of

the 12th century in Khorezm Kubraviya, in the 14th century in Bukhara Naqshbandiya and others.

Sufism widely spread in Movarounnahr is the Yassaviya sect, which was founded by Ahmad Yassavi. The foundations of the sect are described in Yassavi's famous work "Hikmat". According to Ahmad Yassavi, there can be no tariqat without sharia, enlightenment without tariqat, and truth without enlightenment. Each of them complements and improves the other. On the basis of Yassavi Tariqa, the idea of reaching perfection through the worldly world is put forward. It can be reached only by a person who renounces the pleasures and comforts of this world, works hard in the path of obedience and worship. So, although hard work and suffering in the path of the Sharia, as well as secularism are promoted in the Yassavi tariqa, the human race is glorified as a noble. It is emphasized that a person is superior to any wealth and the state.

One of the most important issues of Kubroviya's mystical teaching is the subject of man and his perfection, so it is studied and researched even today [3].

In Sufism, human (personal) essence, meaning, the fact that it has its own structure, the possibility of reflection in external and internal aspects are different from other beings, consciousness and intelligence, strong will, and experiences that acquire certain meaning, this sub- the main attention is paid to the

problems of mental spiritual (even physical) maturity of the ect. In Sufi sources, the doctrine's understanding of man is described and explained, and it is noted that man is defined as Sagir Olam, which is considered to be a symbol (copy) of Kabir Olam Kul.

At this point, we quote a part of Ibrahim Haqqul's definition of the concept of a perfect human being: "The concept of a perfect human being did not exist in religion," the author says [4]. The essence of this concept is explained in the holy hadith, that God created the "Perfect Man" to make himself manifest, the one who knows and understands him. In the essence of this phrase, it is imagined that he is the person who knows the truth and understands the real essence of truths. And in order to be a deep person, Teran embodies the meaning that it is necessary to have truths. A perfect man is a small world that embodies the divine perfection levels, and this world acquires a graceful, beautiful and stable quality with him. As long as this is the case, nothing will be hidden from him, therefore, because he was able to create the Truth in the people, and in the Truth the image of the people, there is a desire to fulfill their system as virtue [3].

In Sufism, the Perfect Man refers to the prophet Muhammad. It is meant that our Prophet is the inspirer and protector of Islam, he is a mature human being in all aspects, and he is the one who finds the solution to all problems. According to M. Hazratkulov, the main

basis of the path to perfection is to free the mind from enmity. According to his testimony, this concept was used for the first time by Mansur Hallaj [5]. We can see that the theory of the perfect man was later developed and enriched in the works of Aziziddin Nasafi, Abdukarim Jili, Kaysari.

It is necessary to pay attention to the following lines in the article "Halloy" by Ibrahim Chubukchi: Among the mystical views of "Halloy", the following is noteworthy. 1. God comes to man, that is, he enters into man. In other words, lohut enters nosut. This means that the divine essence can enter the human essence...". We can understand that a perfect person in Sufism means a guardian, a prophet, who has a higher level of perfection than ordinary people, or even a person who has reached a higher level, who is able to unite himself with God, who has a level of monotheism.

Thus, in Sufism, man is not only the highest level of development of nature, but he is also "a copy of al-Haq-Tangri". Therefore, a perfect person is considered to be the most perfect of all people, he is a person who has risen, matured, and understood the truth (achieved the level of reflection) by mastering the sciences of Sharia and Tariqat. According to Nasafi's definition, "In order to be a perfect person, four qualities must be perfected in a person: good words, good deeds, good morals and knowledge" [6].

The purpose of creation of the universe is man, and the purpose of man is perfect man. According to Sufism, a person is a small world in form, but a great world in terms of content. A copy of everything in the world exists in a person [6].

One of the greatest mystics in the Muslim world is our great compatriot Sheikh Najmuddin Kubro.

It is known that man is the last among other creatures in the order of existence. Originally "Mind first" was created. Then the ten Minds, the soul of the heavens, the Throne, the Chair, and the four elements, the mawolidi salosa (minerals, plants, and animals), were built along with several other bodies. After these, that is, at the end, man was created. There are ten rules of the Kubraviya sect, founded by Najmuddin Kubro, and they show how the inner spiritual world of a Sufi who follows the path of this sect should be. The ideas of a person being patient, not giving in to wealth and property, not engaging in any kind of lowliness, hypocrisy, cunning and trickery, and not succumbing to animal characteristics and sexual desires are put forward.

In the science of Sufism, attention is paid to educating and polishing the "I" of the human soul, character. In Sufism, the human soul is divided into three parts: "Nafsul Ammara", "Nafsul Lavvama" and "Nafsul Mutmai'nna". If we take this opinion of professor E. Ghaziev as a proof of the "I" in psychology, which the

mystics said, "The desire to separate the "I" from the "I am not" is "self-manifestation, self-expression", in such processes as discovering one's identity, self-improvement, self-command, self-influence" from the initial stage of development of ontogenetic life, from the first moments of childhood, continues until the period of acquiring one or another stage of maturity, ending with the emergence of self-awareness»[7].

The science of Sufism is the science of man. It is the science of polishing the human heart. He summed up the most important values of all Islamic ethics, which strengthened human morals - i.e. spirituality. In this way Sufism developed the theory and practice of the perfect man. In the literature on Sufism, it is emphasized that "Sufism is 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, explaining that the

correction of human morals should begin with the destruction of negative, animalistic forces in his nature" [8].

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 self 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.

Lust breeds selfishness, the philosophy of being myself. After falling into the trap of lust, a person does not find anything, does not care about waste, thinks to live well, even at the expense of others. As a result, he becomes a cruel, merciless hypocrite. He begins to put his "I" above everyone else. Therefore, there is a lot to say about abstinence, contentment, patience and poverty required by Sufism.

However, Sheikh Aziziddin Nasafi's treatises entitled "Perfect Man", "Maqsadi Aqsa", "Zubdatul Haqayiq" and other treatises on the issue of a perfect person are somewhat different. In it, this concept is considered in connection with the emergence, development, and career of a person. As a result, we can see in the descriptions of Aziziddin the characteristics and moral qualities of a real person.

The unique aspects of Najmuddin Kubro's sect are evident in his worldview and practical work. First of all, it should be said that Sheikh Najmuddin Kubra, as a great scholar, deeply studied the psyche and feelings of people [9].

According to the mystical teachings of the spiritualist Shaykh Najmuddin Kubro, a person is a small world in his essence, he embodies all the things and qualities of the universe, which is a big world. But since the divine attributes are located one after the other in specific statuses in the higher heavenly circles, the seekers of the path of truth must go through certain mathematical paths to reach such a level. In this way, he should be perfectly guided by the piri. The pir leads the murid along the prescribed path by obeying his will with strict and strict rules. During the zikr of tax, he goes through various situations, different thoughts and feelings appear in his mind. For this reason, if the pir does not guide him, there is no question that the murid will enter the wrong Satanic path.

Najmuddin Kubro develops unique methods of educating a murid at home, shows that there are ways to pass through the destinations of the tariqat based on the ten requirements and to attain enlightenment and purification. In the works entitled "Risolatut-turuq" ("Treatise of Sects") and "Al-usul al-ashara" [10] ("The Ten Methods"), the importance of the ten requirements in the education of Sufis and the principles of achieving maturity are explained by the

following ten demand, that is, expressed in "Ten methods".

Repentance is the beginning of all actions. A repentant person leaves one way of life and goes to another way of life. He begins to change his behavior, and begins to understand himself.

Asceticism is piety, diet, being careful of what is forbidden, turning to honesty, not doing what God has forbidden.

Tawakkul means relying on the kindness and power of God alone in doing everything. God provides sustenance, God determines the destiny of man, and human actions must be within the scope of God's will. Because good and bad, fullness and hunger, wealth and poverty are from God. Allah calls a person to obey and reminds him that he is a human being. But man is in great need. His activity, creativity, life cannot go beyond this necessity. Man should understand this, because man is mortal. If a person wants eternity, he must aspire to God and attain perfection towards the world of purity.

Contentment - contentment with little things in life, moderation, freedom from base inclinations. Contentment is the best path to perfection. Since man is a creature between an angel and an animal, the struggle between the soul and the body is inevitable, and perfection is achieved by overcoming the demands of the body and increasing the demands of the soul.

Uzlat is to be in solitude, to purify the soul in solitude. According to the teachings of Sufism, the human soul naturally requires isolation if it is inclined to purification. The human soul cannot be completely purified if it does not go through the stages of separation and isolation. Uzlat is performed by Sufis through chill sittings and khilavats.

Tawajjuh (turning) is turning to God with the whole body, asking Him for help, striving towards Him from the heart. Tawajjuh is a struggle, a person's struggle with himself. In Sufism, a tax should always turn to the creator, ask for help from him, and strive towards him with all his heart.

Patience is a tax's test of its beliefs and intentions. Only those who endure the pain of the path of truth will achieve the goal. If the tax, which is a passenger of the Tariqat, passes the destination of patience, it will have passed a spiritual passage and gained new strength.

Murokaba (immersing in thought) - thinking that the soul is purified and free from base passions, immersed in imagination, remembering that it is calm, and waiting for the mercy of the Almighty. The tax, which has increased its enlightenment through repentance, remembrance, obedience, patience and devotion, gradually becomes calmer and sinks into the world of contemplation in the memory of God. He travels the worlds spiritually. He can bring before his eyes the beauty of the Almighty and the image of the Prophet.

Zikr - not to forget the name of Allah, regularly repeating words and prayers. A Sufi person should always refrain from uttering the names of Allah. As he regularly repeats the words and prayers, the attributes of Allah begin to settle in his heart.

Reza - feeling God's power deeply, surrendering oneself completely to His will and enjoying it. This status means that the tax is due to the Haqq, and the Haqq is close to it.

Kubra objects to the idea that a Sufi can perceive divine enlightenment only in a state of mortality, that is, after losing his whole identity, and follows the path of "sahw" (vigilance) of Juwayd Baghdadi, to intellectual-knowledge. draws attention. Ahmad Yassavi and Bahauddin Naqshband also approved this way.

Kubro knew how to understand human emotional experiences and sensitive situations. In accordance with this, he developed the theory of "latoif" ("subtle expression"). According to this theory, the human soul consists of subtle centers that are invisible to the eye. It is something between mind and feeling, soul and body. It is difficult to catch him. But the importance of these centers in human life is important. A Sufi should visit these centers. This "latoif" is the divine character of man. During Sufi poetry and exercises, this latoif is imagined in the form of changes in various states, colors and shapes.

According to Kubro, the point, spot and circle play an important role in changing the mental state of the murid. A circle is the rotation of celestial circles, a spot is a symbol of the world, and a dot is a symbol of time. The circle is in constant rotation, and it includes the spot. But these tend towards the center, i.e. towards the point. By understanding the essence of a point, one can perceive the world of God.

In Kubra's teachings, colors play an important role in the path to perfection, they indicate the mental state of the Sufi, the stages of his step towards God. The blue color is seen when the tax repents and enters the sect. In yellow, it is understood that the tax lives with God in mind. The red color means that the tax's soul has begun to separate from its body and is approaching enlightenment. White is a sign of purification of the heart and the beginning of realizing the truth. Green is a symbol of revelation. It means knowledge of the secret of secrets, the unseen, and it can also mean that the tax reaches its true essence. These colors represent the tax's spiritual journey to God, while the black color represents the journey from God to the people, capturing the treasure of secrets and being overwhelmed by wonder. The soul in awe perceives the essence of the Sharia - the wisdom from the other side, and becomes covered in a dark spot. Finally, the tax spirit will appear again in the presence of God. It gets rid of the black color and enters the state of colorlessness. A tax that has reached the level of zati

kull (attainment of all truth) achieves its goal in a state of harmony.

The colors and their meanings in Najmuddin Kubra differ from the interpretation of colors described by some mystics.

Kubro explained the seven colors according to seven concepts. According to him, white color represents Islam, yellow color represents faith, blue color represents charity, green color represents faith, blue color represents faith, red color represents knowledge, black color represents excitement. means surprise). He should tell the piri about the state of the tax spirit, which color appears in front of his eyes. Depending on this, the Pir will find out what stage the murid is at and assigns him new tasks. Later Sufis, like Kubro, considered the black color to be a sign of surprise and emphasized it as a symbol of the state of the soul drowning in decay.

Najmuddin Kubro's spiritual and psychological experiences related to colors and shapes were further developed by Sufis. At this point, it should be noted that the conditions related to the human soul were widely studied in Europe at the turn of the 20th century and became the basis for the emergence of new knowledge. In particular, parapsychology occupies the main place in the views of Kafka, Schopenhauer, and Freud. At the same time, trends such as "consciousness of unconsciousness" and "consciousness of vanity"

appeared, and it was proved that there is a power beyond human feelings and mind, and it can be grasped by an inspiration during the period of a person's vanity. However, these miracles of human ability were explained several centuries ago by the Suqis through the concepts of guardianship and karomat.

Another contribution of Najmuddin Kubro to Sufism is that he introduced the ideas of youth into the order. In the 11th century, Abusaid Abulkhair considered generosity and bravery to be qualities of a Sufi. And Najmuddin Kubro served to deepen this view in the life of Sufis. As a result, heroism, nutrition, bravery, purity, enlightenment and physical and spiritual strength were combined. In the spiritual maturity of a person, the ideas of moral superiority and patriotism were expressed in common.

There was no single organizational system of members of the sect in Kubroviya. They were united by the spirit and purpose of the doctrine. Sayfiddin Boharziy (1261 AD), Kubro's student, founded a monastery named after Najmuddin Kubro in the village of Suktari near Bukhara. The Kubroviya sect was widespread here until the end of the 18th century. Its members spread Kubro's ideas not only to the cities of Movarounnahr, but also to Iran, Egypt, Iraq and Afghanistan.

Especially Kubroviya has taken deep roots in India. Later, several independent branches of Kubroviya

were established. These are Firdausiya, Nuria, Ruknia, Hamadonia, IgtishoShiya, Zahabiya, Nurbakhshiya.

Thanks to Kubroviya, the ideas of mystical wisdom, human purity, and divine enlightenment spread throughout the East, and this order added fame to the fame of Islam.

The above comments and information indicate that today the study of Sufism and the works of their representatives shows that the truth is being settled in marriage and society. In this teaching, the problem of the perfect person, knowledge of the world, and self-awareness are of particular importance. Because all these contribute to the formation of a well-rounded generation. The problem of the perfect generation is considered a reality at the level of state policy, and it is of multifaceted importance for our country as a social, socio-historical, socio-economic, spiritual-cultural, national, ethnic, socio-psychological and real reality in society. These are expressed in the following factors:

1) Najmuddin Kubro, as one of the founders of the "Kubroviya" sect, interprets, evaluates, and defines the intellectual aspects of the rules created by them.

2) Studying national, historical, ethnic values and harmonizing their progressive aspects with the maturity of today's youth, establishing spiritual, social, political, general psychological succession between ancestors and generations;

3) Researching the aspects of the internal and external capabilities of the person (determining the mechanisms) and benefiting from the achievements of the world science of humanities (various specific meditation, physical, moral, mental self-control, self-development, etc.) help to acquire degrees of perfection through use;

4) Information on the guidelines, tools, mechanisms, influence norms, criteria for forming a perfect person in people of different ages based on the contents of new concepts, introducing the people (young people) with news, knowledge, skills, qualifications both theoretically and practically;

5) Strive to analyze the unique features of knowledge of the universe (internal mechanisms, motivations, laws of occult science) related to Najmuddin Kubro.

In today's modernized society, great attention is paid to educating a healthy generation, forming the spirituality of a free citizen, raising spiritual and educational work to a higher level, and raising perfect people.

The fact that the movement of a healthy generation has become widespread in our country, and the fundamental reform of the education system based on the national personnel training program are important steps towards the realization of this noble goal. In this regard, it would be more appropriate if the theoretical and fundamental ideas of people like Najmuddin Kubro

about the perfect human being were implemented systematically.

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