

# History of the Concept of Philosophical Teachings about the Perfect Man

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## ABSTRACT

In our article, the tariffs given by eastern and western scholars about the perfect person, as well as the concept of the perfect person are briefly revealed. Views on the perfect person and their philosophical categories are explained.

**KEYWORDS:** perfect human being, mysticism, truth, Allah, Muhammed (pbuh), Socrates, Sheikh Kabir or Al Arabi, Syed Abdulkarim Geloni, Najmuddin Kamilov, Sheikh Omuli

## Introduction

A perfect person is one of the main ideas of social development. The idea of a perfect person and the aspirations to realize it form the meaning of human civilization. If we look at history, the main indicator of perfection in any society is manifested in a person's attitude to goodness, social happiness, humanistic ideas and practical activities based on them, that is, a positive effect on the general development of society, human civilization. The criterion of perfection has been to make the society happy through the perfection of the individual. Perfection in a person is, first of all, in his understanding of the freedom of thought, thinking and practical activity. In this sense, the call of the great Greek philosopher Socrates: "Know thyself" is a call to understand one's lineage, the meaning of life, one's responsibility and obligation to future generations. In other words, the essence of a perfect person is manifested first of all in efforts to improve society.

The Perfect Man is one of the main concepts of Sufism. A mature person in every way. A person who has achieved high moral purity, has complete knowledge in the understanding of existence and God, and as a result has reached the truth (or understands the essence of the verses of the Qur'an). According to the teachings of Sufism, God sees all his qualities and signs in a perfect person as if he were looking in a mirror. It combines two contradictory aspects of existence: spiritual and material aspects. His extraordinary importance for the whole world comes from this, he is the inner ruler of the Universe, the cause and purpose of the creation of the Universe. The doctrine of the perfect person was created by the Sufi philosopher Ibn al-Arabi, and later developed by his followers, including Ahmad Yassawi, Abdurrahman Jami, Farabi, Ibn Sina, Alisher Nawai and others in Central Asia.

In the history of the morals of the Muslim East, there were many pandnoms and folk books that served as a program and guide for human life about the upbringing and upbringing of a perfect, mature person. We will list some of them. For example, "Nightmare" by Kaikovus, "Gulistan" by Sa'di, "Bo'ston", "Tuzuklari Timur" by Amir Temur,

"Bahoristan" by Abdurrahman Jami, "Makhbub ul-Qulub" by Alisher Navoi, "Akhlaiqi Mukhsini" by Husayn Vaiz Koshifi and we can show others. In most of these works, oriental qualities of a person such as a just king and justice, honesty, purity, purity, correctness, truthfulness, humanity, enlightenment are given.

## Discussion

Alisher Navoi's work "Nasayim-ul Muhabbat" lists the characteristics of a perfect person, his oriental qualities. Among these, the great thinker includes the following: repentance, contentment with an honest meal, making a living from one's profession, observing the Sharia, considering oneself inferior to everyone, not even being rude to one's children and servants, being soft-spoken. to be kind, to be kind, to be kind, to be generous, to be brave, to be gentle, to be good-natured, to be contented, to be patient, to be faithful, to be faithful, not being afraid of smoking, etc.

We noted above that the concept of a perfect person was first used by Muhyiddin Arabi (1165-1240), known as Sheikh Kabir. According to Ibn Arabi, a perfect person is synonymous with the concepts of mind first or soul first. Because the Almighty God first created the Mind from the Divine Light and manifested its image and form in the image of a Perfect Man. That is why there is a hadith that says "Allah created man in the image of the Most Merciful". They say that a perfect person thus acquired the qualities of Allah's Most Merciful [2-2000, 125-b].

In fact, the sheikhs of Sufism are like warriors who entered the battle with enlightenment as a weapon against the army of tyranny and darkness (Tustari: "Enlightenment is a battle against anger and ignorance"). They recognize the Kaaba as the heart, and they say that a person who follows the heart, knows the world through the heart, and worships the heart is loved by God. These people were the living conscience of society. People looked at them and became alert, they came to their senses from the vanity of the world, they regretted their deeds and repented. Their good deeds gave strength to people's hearts and light to their eyes.

According to Ibn al-Arabi, the embodiment of a perfect person on earth is our Prophet Muhammad, may God bless him and grant him peace. He possessed mental and spiritual perfection, worldly and divine knowledge. Our Prophet stood between the people and the truth and was a mediator between them. Therefore, it is not permissible to call all people and even prophets, saints, and sages as perfect people. If this quality is said about people other than the Prophet, then it should be taken as a conditional definition or as a sign of respect for this great rank.

Of these, it is worth mentioning the treatises of Sayyid Abdulkarim Geloni and Aziziddin an Nasafi (13th century) entitled "Insoni Kamil" [1:2009, 133-b].

According to Sayyid Abdulkarim Geloni, each person is a copy of the other and is like a mirror facing each other. In this place, the character and quality of one person is reflected in the other. But the difference is that in some cases this reflection is based on character and actions, while in others it is manifested by characteristics. So, there are many people who are similar to each other in terms of talent and ability, characteristics and quality. We will call them people, people, people. Depending on one, we can evaluate the behavior and level of the other. But there are such perfect and perfect people that they differ sharply not only from other people, but also from each other. We call them prophets and saints. There are also levels of these: some are perfect, some are wise, some are virtuous, some are excellent, and another group are excellent and wise. Sayyid Abdulkarim Gelani mentions this classification and adds: "The perfect person is Muhammad, may God bless him and grant him peace, and the perfection of the rest of the prophets and saints is related to him, just like the ratio of virtue to advantage" [1:2009, 133-b].

Shaykh Omuli says that according to the opinion of honest scientists, the universe is stable because of the truth of a perfect person, because the stars rotate with his breath, and wealth and empire learn from him. A perfect person in such a career is called a mirror of truth. The Almighty sees his name and attributes only in a perfect person. They also emphasize that only a perfect person can witness the greatness and infinity of the power of the Truth.

If you pay attention to the views of Ibn al-Arabi, Shaykh Omuli and Abdulkarim Gelani, the perfect human being is seen as a divine being, whose qualities are not similar to the qualities of mortal people on earth, the qualities of specific individuals. In it, we seem to observe a total of supernatural forces [3:1963,262-b].

Bu yerda, albatta, jismoniy kuch haqida gap bormaydi, zotan, ilohiyot haqida gap borganda jismoniy kuch e'tiborli emas. Chunki xoliqiyat yaratgan jismlar ilohiy qudrat oldida arzimas va ojiz suratlardir. Komil inson bular nazarida olamlarni egallagan, olamlarga, barcha jonzotlar va insonlarga ta'sir eta oladigan, insoniyatni boshqaraligan bir buyuk ruhdur, Ma'naviy — Aqliy qudratdir. Shu mazmunda uni Allohning xalifasi — o'rinbosari deyish mumkin.

Qur'oni karimda insonga berilgan ta'riflar ham Komil insonga berilgan ta'riflardir. Hamma odamlarga nisbatan "Valaqad karramno bani Odama" (Odam bolalarini mukarram qilib yaratdik) va "Laqad xalaqnal insana fi ahsani taqvim" (Darhaqiqat, insonni chiroyli qomatda yaratdik) oyatlarini qo'llab bo'lmaydi [1:2009,135-b].

Summarizing the above-mentioned thoughts about the perfect person, we would like to finish the thoughts with the following conclusions of the mystic scientist N.Komilov.

- A perfect person is the most perfect, the smartest and the wisest of people.

- A perfect person is a mediator between God and people, a divine command, a great patron who conveys the secrets of the unseen to ordinary people.
- A perfect person is equal to Aqli kull (Aqli kull) in the career. God first created the Mind, that is, the Perfect Man, and then other creatures were created because of him.
- The perfect human soul has been known since time immemorial, it is the most powerful soul created by God Almighty.
- A perfect human being is a cosmic existence that combines the absolute divine qualities with these qualities, even if it appears in the image of an ordinary person, but it is a being that is always awake and aware of everything that encompasses the universe.
- In this position, he can become the caliph of God.
- A perfect person is a dignified breed that grows out of human society. He is not a soul whose career has been determined from time immemorial, but he has matured in the process of moral and spiritual purification.
- That's why every person with pure morals and God-loving can strive for perfection and get a good fortune on this way.
- The highest sign of perfection is to follow the path of truth and benefit the people. A person is perfect as much as he benefits people with his words, practical deeds, intentions, corrects the bad, and sacrifices himself in the path of truth. Today, the reason why we attach primary importance to these issues is a country with morally perfect citizens who have faith, belief and moral virtues, strong spirituality, a sense of national responsibility deeply rooted in their hearts. Gina can develop independently and stably. The great future is created and raised only when it relies on spiritually perfect people.

### Conclusion

To sum up, in this way, in the past, a unique moral code of a perfect person was developed, and having these qualities was considered the dream of every person. Ideas about the perfect person have great social and moral importance. It served to educate a person in the spirit of honor, goodness and great kindness, to strengthen love, loyalty and loyalty. At all times, at every moment, they remind people of their humanity, help them to refrain from evil, vile deeds, undesirable actions and actions, and ensure the appearance of faith and conscience in them.

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