

SCIENTIFIC AND PRACTICAL PROBLEMS OF STUDYING THE PROBLEM OF A HARMONIOUS PERSON IN SUFISM

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Abstract. *The article is devoted to the problem of harmonious personality in the Kubrov doctrine.. Also in the text of the article, an ideal man and his psychological qualities, stages of improvement, ideas of a perfect person in Sufism, the teachings of Kubrovia and its main idea, religious faith and its influence on human socialization, human beauty, the spiritual world, questions of Najmiddin Kubro, such as interpretation, are also widely covered.*

Keywords: *man, harmonious man, mystical teachings, religion, faith, kubroviya, sharia, socialization, religious values, profession, science, truth, sufism, murshid.*

It is known that the science of Sufism is a religious teaching about the spiritual and moral development of a person. Until now, there are different views and assumptions about the definition of this concept. However, among all opinions, Ibn Khaldun's opinions are recognized as being close to the truth. According to Alloma, Sufism is derived from the word "suff" - "wool", "skin", and since ancient times the hermits who left the world wore clothes or skins made of wool. Also, they lived a life different from the people of the world, who were dressed up¹.

In addition, in some scientific sources, Sufism is interpreted as a way to reach the bright destination of perfection through self-realization, purification of the heart and soul. Accordingly, it is appropriate to consider it as a very natural and legal situation that in our country, where the religion was celebrated, the scientific and educational heritage of the representatives is treated with special sincerity and respect.

The fame of Uzbekistan and the Uzbek people certainly did not start today or yesterday. A nation can fully express its identity as a nation only if these achievements are inherited from the ancestors and have a strong spiritual foundation. "We have a great history that is worthy of envy, we have great ancestors that are worthy of envy. We have immeasurable riches to covet. And, I believe, if we are lucky, we will have a great enviable future, great literature and art."² Although some scientific work has been carried out on the life, sect, and poetry of Najmiddin Kubro in our country, and his treatises and treatises have been brought to the attention of the readers, until today, there has not been a monographic study of his life and works. However, the Kubravian sect was a large sect that was created in the land of Central Asia and was able to create a wide network in different countries of the world. And the founder of this sect served as a great example to the whole of humanity with his extraordinary zeal and determination in the pursuit of knowledge, his courage and patriotism in the path of truth, his works are referred to again and again in every century, and at the same time, he is a personality who holds a lamp for every soul that wants perfection, and his life path and the heritage should be thoroughly researched. In particular, the issue of the perfect human being has its own meaning in Kubrovian teaching, and it is natural that its research will bring new scientific views in such fields as psychology of religion, social psychology, and psychology of personality.

It is no exaggeration to say that in the 10th-12th centuries in Central Asia, in addition to paying close attention to such sciences as tafsir, hadith, fiqh, and aqeedah, schools of Sufism were also founded. In turn, as a result of the deep penetration of Sufism into the social and spiritual life of the inhabitants of this region, it made a unique twist in the fields of science, culture and literature. From the 11th century, we can see that almost all influential poets and writers, thinkers and scientists of the East were influenced by Sufism.

E.E.Bertels³ said that it is impossible to have an idea of the cultural life of the medieval Muslim East without studying the science of Sufism, and it is also difficult to understand the East

itself without being aware of its related literature. So, Sufism is one of the important religious-worldly directions for all Muslim people. There are several directions in Sufism, among which the Kubrovian sect is considered a unique science.

Najmuddin Kubro created his own school in the field of mysticism. He was the teacher of Ulama Sultan Bahovuddin Walid, Majiddin Baghdadi and other famous Sufi sheikhs and poets. According to Kubraviya's teaching, a person is a small world, which contains everything that can fit into a small world. He gave a clear description of the symbolism of color and light, which can be observed in the process of mystical exercises, - these are spots and circles: the soul goes through the processes that appear in the black light, and from time to time enters the black-red color, until the green color appears, that is, until it rises to the level of divine grace⁴. In fact, one of the stages of perfection is the purity of the soul and the desire for the truth.

There are many legends and legends about Najmuddin Kubro's life, work, merits, training of disciples, heroic deeds among the people. Among the many names of the sheikh is the title of "valytarosh" (carer of guardians). According to legends, Kubro's eyes were so sharp that when inspiration struck in his heart, whoever he looked at reached the level of guardianship.

It is worth noting that Sheikh Najmuddin Kubro founded a new direction in the science of Sufism. According to the teachings of Kubroviya, a person must go through 10 main stages to achieve perfection. That is, to them:

- Repentance and voluntarily abstain from sins and return to righteousness;
- Zuhd fi , world - abstinence from worldly affairs;
- Tawakkul - relying on God's kindness and power in all actions;
- Contentment, contentment with little things in life, moderation:
- Uzlat. Being in seclusion, restraining emotions;
- Zikr. Remembering God's name and attributes by continuous dhikr;
- Tavajuh. Worship God with the whole being. To love him unconditionally;
- Patience. Solik, to be resilient to any hardships, especially in the fight against the ego;
- Muroqaba. This tax is immersed in contemplation, drowning, being in the mind of God;
- Reza. A high level of perfection, the Sufi feels that he has reached the love of God. Let's look at each of these stages.

According to this teaching, attaining the love of God is considered a characteristic of a perfect person, and it also has its own stages:

- Tawba-Repentance is the door of doors, and the entrance to all sects begins with "repentance" - turning away from any actions and words that are contrary to God's will. In the hadith, "one who repents of a sin is like one who has not sinned." So, it can be seen from these comments of the Allama that the initial stage of reaching perfection begins with repentance and ends with relying on Allah and believing in Him.

1. Repented sin must be due to remorse and desire of the Sufi himself - self-improvement.

Repentance is divided into the following groups:

- The first is public repentance, which is turning away from apparent sins, repenting of sins, and repentance of fear.

- The second is the repentance of the righteous, and the transition from bad deeds and morals to good qualities. The third is the Sufi repentance, which is an inner repentance, and it is the purification of the soul. (desire of the heart). The fourth is the repentance of evildoers, and heedlessness is banished from the heart.

2. Zuhd-Asceticism. Piety and not loving the world. To love those who are pleasing to God and to avoid what He has forbidden is Zuhd. A pious person observes the hereafter with the light of faith, becomes aware of the vices of the mortal world, and renounces its pleasures. Renunciation of worldly pleasures - Zuhd consists of two parts. The first is inner pleasure, that is, giving up desires and feelings such as drinking wine, indulging in lustful activities, and amassing high statuses. The second is to refrain from giving incentives to the world and the hereafter. Because these incentives are an obstacle to love for God. An ascetic should never be attached to heavenly blessings and ranks, and should not dream.

Because the hereafter is also a creature. Since there is a creator, it is a mistake to attach to the created - the creature. However, this should not lead to the idea that the hereafter should not be taken into account. It is about not breaking the norm. The desire of God alone gives peace to the soul of a tax collector. The fruit of asceticism is asceticism in this world, in the next world, and in the hereafter.

3. Believing in God, expressing one's weakness to God and relying on Him. This means seeing God's power and majesty in everything, believing in Destiny. After all, good and bad, satiety and hunger, wealth and poverty are also from Him. The ego of the tax man who realizes this does not suffer even if he does not have what he wants. Tawakkul is of primary importance in achieving the set goal. At the same time, the choice of good and bad deeds is given to the slave. Reliance is on the slave, and it is on God to achieve the goal. When risk and action come together, the goal is achieved.

There are three levels of tawakkul, the first is leaving doubt, the second is contentment, i.e. the sustenance given by God, the calmness of the heart, and the third is love, which is loving for the favor of the Creator. Taking risks makes the tax perfect. It prevents him from getting tired, gives him calmness and stability.

4. Satisfaction. It means going against the desire of the soul, getting used to everything in food and drink, housing, and giving thanks, not allowing wastage. Contentment is one of the great blessings of God. Contentment gives light to the servant's heart. Thanks to it, the humble person reaches the heights. Extravagance is spending more than necessary. If a lot is spent on good, acceptable works, it is not considered waste, on the contrary, it is merit. When one of the governors gave a feast, a thousand candles were lit⁵.

When the guests say it's a waste, the host says, "If so, blow out the candles." No matter how many people try to extinguish the candle, they cannot extinguish it. Host: "We lit the candle not for ourselves, but for the Truth." You couldn't delete them because it wasn't a waste. After all, no one can extinguish the light of the truth," says the scholar.

5. Uzlat. Stay away from various bad deeds, naughty people, engage in obedience instead of unnecessary deeds. Allah, the Exalted, makes His servants, whom He hates, occupy themselves with unnecessary work⁶. The game of chess is forbidden in Saudi Arabia.

For the soul of a servant to be purified, it is necessary to go through the stages of tajrid (separation) and tafrid (seclusion).

Uzlat is realized on the basis of sitting down, being detached, and restraining emotions.

In order to treat a patient, just as a doctor cleanses the body of harmful things that cause disease, the tax collector needs to cleanse and wash his soul of evil things. After all, the heart is the house and destination of God.

6. Zikr. To remember, to remember, to direct the mind and heart to God. Establishing a divine bond with him. By remembering the names of God, one perceives and thinks about the attributes of God⁷. The healing of the heart is zikrillah.

There are two types of Zikr - "Zikr Jahriya" and "Zikr Khufiya". Najmuddin Kubro "those who preferred the dhikr of the heart, the dhikr of the heart." In his opinion, the process of dhikr should be inextricably linked with human breathing.

7. Tavajjuh. To focus on one thing. Always turn to God and enjoy it.

8. Patience. A character that encourages you to overcome any difficulty and take a step towards the right. From the information analyzed above, it is known that in the Kubrovian sect, not only the issue of perfection, but also issues such as social psychological characteristics of a perfect person, religious value system, cognitive sphere and its development, willful qualities specific to a person, and the role of high emotions in human maturity are widely covered. . In addition, such issues as performing religious acts, giving oneself in the way of God, and attaining the truth are considered processes that take place with the stable functioning of psychic functions.

If extensive scientific research is carried out on topics such as the perfect person and his socio-psychological aspects, cognitive aspects specific to a perfect person, features of thinking specific to perfection, then many scientific aspects specific to the psychological research of a perfect person are likely to be identified.

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