

The Image of a Perfect Human Being in the Mystical Views of Khoja Ahrar Vali

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Abstract: The article reveals the specific features of the ideal human figure in the mystical views of Khoja Ahrar Vali, a prominent representative of the Naqshbandi doctrine and its successor, and its importance in cultivating the ideological immunity of a perfect generation in the conditions of New Uzbekistan in order to create an enlightened society. Khoja Ahrar Vali's philosophical and mystical views on man and the Creator, man and existence, and man and society are analyzed.

Keywords: Sufism, enlightened society, patience, gratitude, conversation, humanity, the value of time, compromise and moderation, ego, self-awareness, human, perfect person.

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INTRODUCTION

Perfect human concept – national of our idea main from the principles one . Perfect human idea and him/her done to increase was aspiration humanity of civilization meaning organization Do it . Perfect human about doctrine human spiritual , moral , intellectual and physical point of view from the point of view maturity to the level the rise in sight In our country perfect human adult to deliver to the issue since forever big attention with considered . Therefore result dead in our history his/her own spiritual qualities , physical opportunities with world its people to surprise put great perfect people many mature The President of the Republic of Uzbekistan, Sh.M. Mirziyoyev , issued a statement **on** the current time and New The following thoughts are presented in the work "O' Uzbekistan ": "Eastern philosophy and ideas aimed at glorifying the human dignity have not lost their theoretical and practical significance even today. We must, relying on the invaluable scientific and educational heritage of our wise ancestors, which has stood the test of centuries , enrich the thinking of our people with a modern universal spirit." [1;208]

One of the sciences that has been valued by our ancestors is the science of Sufism, and Sufism has a special place in raising a perfect person. Sufi scholars saw in the image of a perfect person someone who is intelligent and wise, humble and noble, truthful and selfless. Such to virtues has was people high at the level under observation to conduct to the ability has will be . They have mind simple word and from concepts not , maybe religion , justice , faith , love , pain such as qualities from the body organization They believe that modern philosophy pays special attention to the problem of man. The article discusses

the importance of the philosophical views of the mystic Khoja Ahrar Wali in raising a well-rounded personality.

Apart from his high political and social status in Turkestan and Khorasan, Khoja Ahrar is also the center of attention and concern for the mystical thoughts and valuable works he left behind. Khoja Ubaydullah, who gained fame with the nicknames Khoja Ahrar (the leader of free people) and Nasiruddin (the helper of religion), is considered one of the great murshids of the Naqshbandi order. After the death of Mawlana Sa'duddin Kashgari, he acquired the status of irshad, developed the Naqshbandi order and raised its teachings to high levels. [2;106] Khoja Ahrar Wali is known and famous as a thinker who raised the Naqshbandi teachings to a global level. In his works, special attention is paid to the concepts of man, humanity and human truth.

Research and methods.

One of the main criteria for human perfection is his awareness of his own identity. Sufi ideas about the criteria for a perfect human being are mainly covered by Khoja Ahrar Wali in his works “Risalai Walidia” and “Fiqrat Ahrariyya”. “Fiqrat Ahrariyya” is also known as “Faqrat-ul-Arifiyn”. [8;24] The Sufi uses the concept of humanity a lot in his works. He states that “the greatest goal of humanity is to free the external from evil, to obey commands, and to cleanse the internal from thoughts, so that the kingdom of Truth may dawn on the heart, and the heart may be freed from the consciousness of the other” [7;51], emphasizing that he wrote Fiqrat Ahrariyya “to cause the purification of the heart and body from the impurities in human relations”.

An analysis of the quotes shows that Khoja Ahrar sees a person as a combination of the external and the internal. The external of a person is his appearance, form, and his vices affect the internal, the heart of a person. The internal is the inner world, the essence of a person, it is difficult to know it with the sensory organs, it can be understood with thought and intuition. Purifying the internal from thoughts and unnecessary connections makes the external beautiful and radiant. The external of a person - his face, behavior, sitting and standing - depends on his inner state. Khoja Ahrar called the external the body and the internal the heart, soul, and purifying them helps a person acquire human qualities and be in a state of humanity. Therefore, a real person is pure both externally and internally, his body and soul are pure. In this context, Abdulkhaliq G'ijduvani, the founder of the Khojagon order, known as Khojai Jahan, also wrote:

The pure nature of the beginning is still present,

Those who have pure character are considered perfect.

Behtar zi rizogii What is the truth?

May God bless you with a pure heart.

Contents:

Be of pure character in all circumstances,

Because perfect people have pure character.

What is better for a servant than the consent of the Truth?

God is pleased with a man of pure character. [3;51]

Khoja Ahrar divides people into three categories: 1. Men. 2. People with humanity. 3. Those who do not have humanity - animals. In this sense, he writes: “O Man. Work until you pass the stage of humanity and reach the status of man. You should know who Man is and who Man is. Know that Man is a fighter who has taken the blade of “No” (no) in the field of “Johadu fiyno (“He who has striven hard in our way”). He has entered the battle with the enemies of Allah, the self and the devil. Man is a ghazi who has taken the head of the other with the blade of tawhid. He is one who has finished fighting and striving. Apart from these two, there is another category that can be counted among the four.” [7;60] So, by human beings,

Khoja Ahrar meant those who fight with great effort against the evil of the soul and the temptations of Satan. The brave are those who have risen above the status of humanity, have completely overcome the evils of the soul, and have taken control of their external and internal powers. Although those who are slaves of the soul and the playthings of Satan may resemble humans in appearance, Khoja Ahrar considers them to be animals in content - in essence, and cites Surah Al-A'raf, verse 179 - "They (the disbelievers, the polytheists) are like animals, or even worse than animals."

Khoja Ahrar Wali also explained this meaning in his collection of wise words for the hereafter called "Jawami' ul-kalim". He writes: "People are of three types: Saints, whose inner selves are better than their outer selves. Scholars, whose outer selves and inner selves are equal. Ignorants, whose outer selves are better than their inner selves." [6;330] If we compare this idea with this word, saints are equated with brave men. Sufis often call saints brave men or brave men. It should be noted that this concept is not related to the human race, but rather to the high level of humanity in its inner self. Scholars are understood to be people whose outer selves and inner selves are harmonious and compatible, that is, with human qualities, who can recognize their own ego and resist it. Ignorants are people whose outer selves resemble human beings, and therefore are good, but whose inner selves are like animals.

Khoja Ahrar further defined the brave as follows: "Bravery is that whoever does evil to you, do good in return! And whoever breaks away from you, stick to him! And whoever disappoints you, give to him!" [6;330] So, according to the Sufi, the brave are people who are adorned with divine qualities and are capable of doing good to everyone. Khoja Ahrar taught that in order for a person to be at the level of humanity, he must not be heedless and must be aware of the nafs and the devil. Khoja Ahrar said: "Heedlessness is from sleep, and sleep is from water, and water is from (a lot of) food. Whoever eats little, let him be present, and whoever eats much, let him be heedless" [6;340], and gave the following series of teachings about eating:

- The stomach is the place of food. Whatever you send to it, if it is lawful, it is a source of strength for obedience. And if it is doubtful, it will prevent you from the path of truth. And if it is unlawful, it will be a sin.
- Eat food with such a mind that you will eat it, and it will not eat you. If you eat it, everything will be light, and if it eats you, everything will be darkness. Sufis were described as "the self is dead, the heart is alive." Khoja Ahrar also gave the following definitions of the self: "Everything is pure as long as it is alive. When it dies, it becomes impure, except when the self is alive, it is impure, and when it dies, it is pure." "The Almighty God commands, "And turn away from the ignorant." The self is the most ignorant of the ignorant, so you should turn away from it and do what is right." [6;341] In order for a person to be truly human and in harmony with his essence, he must understand the evils of his self and confront it.

Result and discussion.

Khoja Ahrar pays special attention to the issue of the truth of humanity. He writes that "the truth of humanity is to be free from the mixture of love and inclination for anything other than the Truth, the Almighty" [7;66]. Khoja Ahrar emphasizes that love and inclination in a person can be for both the Truth and non-Haqq, that worshipping the essence of non-Haqq is love and inclination for non-Haqq, and that belonging to non-Haqq and clinging to the skirt of lust and desire are the same.

The desire for food, clothing, adornment, lust, and worldly possessions, which are beyond the norm, degrades a person. He falls into an animalistic state for the sake of worldly possessions, career, and desires. "The true goal is for mankind to be free from attachment to anything other than the Truth," says Khoja Ahrar, "the truth of humanity is to be free from attachment to anything other than the Truth, the Almighty" [7;66].

It is clear from these definitions of Khoja Ahrar that he considers man to be a being of divine quality and therefore considers action in harmony with divinity to be appropriate for him. A man of divine quality

sees all existence through the eyes of Truth and respects it. Such a man has a high view and is in a very high position. [3 ;19]

Khoja Ahrar considered effort, dedication, and attention to time to be necessary to achieve the truth of humanity. “One should not waste one’s days. One should spend one’s life in such a way that this is the goal for you. That is where your perfection lies” [7;120,121], he teaches that every person should recognize the meaning of his life, his talent, and be able to find his place in society. Khoja Ahrar says that a person consists of a body and a soul, and that “the soul is entangled in the body” is the truth of man. When the soul enters the body, things that are not in the sacred, divine world are created in it. Because the desires of the body begin to reflect and various veils, veils, and connections appear. As a result, if a person does not realize himself and make efforts, he can become degraded and go astray.

Khoja Ahrar connects human reality with the heart and soul, relying on the saints. He says that the heart should be immersed in divine love. “The spiritual state is that you should free your heart from the bonds of the world,” [7;130] meaning that the heart should be free from the bonds of the two worlds, says Khoja Ahrar. He quotes the hadith “Qalb ul-mu’min Arshullahil a’zam” – “The heart of a believing servant is greater than the Arshullah.” Khoja Ahrar focuses on purifying the heart and teaches the following: “You should behave like a cleaner. You should cleanse your heart of the impurities of the attachments of the soul.” [7;138] Khoja Ahrar teaches that the cleaner’s broom is dhikr, that is, remembrance of the Truth, and in this sense he writes:

Zikr go', zikr to stay alive,
Zindagiyl dil ba zikri Yazdon ast.

Because the sound of the thunder is like a reminder,
Zikri khufiyaki, guftaand on ast. [7;133]

Contents:

Remember, remember, until your soul is in your body,
The soul is alive through the remembrance of God.
If you are mortal from one remembrance to another,
This is what the secret mention says.

According to Khoja Ahrar, when the heart is honored with the honor of being aware of the Truth, it awakens from ignorance, leaving no room for anything. Awareness is evidence of reality, Khoja Ahrar emphasizes the idea: “True happiness is not different from this awareness,” [7;134]. According to Khoja Ahrar, this happiness can be achieved by the teachings of Khojagan-Naqshbandi. Khoja Ahrar is a scholar who raised the issue of focusing on understanding the truth of humanity when he says that a person is a person.

CONCLUSION.

In the new stage of development in Uzbekistan, the need to build an enlightened society has arisen. This requires the formation of a new philosophical worldview. From this point of view, the ideas of Khoja Ahrar Vali about man, humanity, and human truth are one of the current issues of human philosophy and are important in the upbringing of a well-rounded personality in the present era. This is reflected in the following:

- Although the Sufi philosophy of man emphasized the harmony and interdependence of form and content in the concept of man, he focused primarily on the issue of essence. Therefore, he mainly expressed his views through the concept of humanity.
- Khoja Ahrar Vali understood humanity as the outward and inward purification of man at the level of divinity, that is, harmony with his essence.

- A mystic is divided into three categories, based on the essence of a person: brave, human, and non-human.
- By the truth of humanity, Khoja Ahrar Vali understood true servitude, that is, connecting only with the Truth, the essence, and living in harmony with it.
- He said that for human truth, it is necessary for man to be fully divine in love and will.
- The Sufi emphasized the importance of cultivating the soul and purifying the heart in achieving true humanity.
- He believes that in order to understand the truth of humanity, it is necessary to break away from narrow, sensual attachments and reach a level and state of appreciating the entire universe as a divine blessing.
- He emphasizes the importance of effort, dedication, knowledge of the value of time, spiritual maturity and purity of heart, memory, and awareness in achieving human truth.
- Khoja Ahrar Vali's insights into human truth and his views in his works of wisdom are important in shaping a well-rounded personality.

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