

THE SIGNIFICANCE OF TIMURID THINKERS' VIEWS ON THE UPBRINGING OF THE PERFECT PERSON IN TODAY'S IMPORTANCE

Boltaboyev Iqboljon Tursunaliyevich

Abstract: The article examines the development of Sufism during the Timurid period and the theoretical-methodological issues in its study, the interpretation of the concept of the perfect person in the Sufi philosophical views of the Timurids, and the relevance of the views of Timurid thinkers on the upbringing of the perfect person in today's context. Additionally, the article analyzes the significance of the views of the Timurids' thinkers on the upbringing of the perfect person in contemporary society

Keywords: Sufism, Order, Spirituality, Maturity, Humanity, Perfection, Freedom, Solitude, Society, Knowledge

Introduction

The concept of modern development refers to the transformation of social life under the influence of the West and the East, the adoption of national forms of democracy, civilization, and urbanization. Therefore, modernization should not be an event that goes beyond human spiritual needs and interests; on the contrary, it should elevate human spirituality to a higher level. In the new stage of Uzbekistan's development, coordinating the progress of all areas of societal life and ensuring the integrity of economic, socialpolitical, and spiritual life is of crucial importance. As we know, the education of an individual is shaped based on the unique social-economic, ethical, and cultural interests of each era, and it is based on specific knowledge, principles, and behavioral norms. Today, in Uzbekistan, which is following its own path of national development, youth education is one of the most important priority directions of state policy and holds significant importance.

Methodology

The scholars who have studied the spiritual-ethical aspects of Sufistic worldview include A. Arberry, V. Jones, D. Malcolm, J. Grexham, Mir Validin, Wilcox Linn (England), K. Ernst (USA), I. Goldsier (Hungary), K. Snuk-Hyurgonye (Netherlands), Louis Massignon, J.G. Tassi (France), Alfred von Kremer, Friedrich August Toluk, Y. Hammer, F. Ryukert, Jürgen Paul, Annemarie Schimmel (Germany), Y.E. Bertels, A.M. Bagautdinov, I.S. Braginskiy, A. Krimskiy, V. Zhukovskiy, I. Petrushevskiy, A.D. Knish, E.T. Sovitova (Russia), K. Kodirov, D.X. Fayzaliyev, D.M. Taxeri, K.S. Abdurakhimov (Tajikistan), I. Mominov, M. Hazratqulov,

X. Alikulov, O. Boriyev, Hamidjon Homidiy, N. Komilov, Muhammad Sodiq Muhammad Yusuf, G. Navruzova, O. Usmon, H. Boltaboyev, R. Shodiyev, J. Kholmuminov, B. Nomozov, D. Sayfullayeva, X. Samatov, F. Muzaffarov, V. Cho'liyeva, and others (G. A. Cox, 2019).

Result and Discussion

The focus has been placed on changing human consciousness and worldview, encouraging individuals to become embodiments of noble thought, noble speech, and noble deeds. The "Avesta" writings, the science of Sufism, and the teachings about the "virtuous person" and the "perfect person" emphasize this issue. As we know, every society is made up of individual people. A just, mature, and perfect society can only be built by educating perfect individuals. The Uzbek language expresses the essence of a perfect person in a very profound way – "ziyoli", meaning one who radiates light and knowledge to those around them. A "ziyoli" person illuminates the surrounding darkness, enlightens the souls of others, and enlightens hearts. A "ziyoli" person, meaning one who has realized their true self, embodies the unity of knowledge, faith, and action. As our Prophet (peace be upon him) said: "Man arafa nafsahu, fa qad arafa rabbahu" ("Whoever knows themselves, knows their Lord"). This person is an "arif", and their attained knowledge is "irfan", a deep spiritual understanding (Farnam, 2021).

A person has been created as a vicegerent (khalifa) on Earth. This is a serious and heavy responsibility. It must be said openly that no individual alone can bear such a significant task. In fact, vicegerency is a collective responsibility, belonging to all of humanity, not just a single person. We sometimes interpret the profound Sufi expression "Anal Haq" in a simplistic way. In essence, the weight of this phrase is immeasurably profound. The story of Mansur al-Hallaj, as mentioned in "Lisan al-Tayr", is a remarkable lesson in this regard (Zapala, 2022). The essence of the story is that the great Sufi, having reached the station of divine unity (tawhid), repeatedly uttered the phrase "Anal Haq!" (I am the Truth). The religious scholars, in an attempt to dissuade him from such a claim, advised him to refrain, warning him not to harm himself by continuing this declaration. However, according to the poet's metaphor, the cup Mansur drank from was so intoxicating that there was no turning back from this path. While those around him were concerned for his life, his mind was completely absorbed by other, higher questions. Mansur would reflect: Why did Prophet Muhammad, upon receiving the boundless grace of Allah during the

Night Journey (Mi'raj) when he heard the divine command, "O my beloved, ask for whatever you wish", only ask for the forgiveness of his own followers' sins? In such an immense moment of divine generosity, why didn't the Prophet ask for Allah's mercy for all

sinful beings, from the beginning of the world to the Day of Judgment? Why did he limit his request to his own people? This troubled him. Thus, the Sufi, in the station of tawhid (divine unity), feels responsible not just for himself, but for all of humanity, past and future. This is the power of the spirituality of tawhid!

Alisher Navoi divides people into “avom” (the masses) and “xos” (the chosen). In recent times, we have interpreted “xos” as the nobility or elite class, and “avom” as the common people or workers. However, Navoi’s distinction is not in this sense. For him, “avom” refers to those who have not yet realized their true self, while “xos” are those who have come to know their true essence and, therefore, truly recognize their Lord. This higher class has only one supreme privilege: their responsibility before Allah is greater, and their duties are more serious.

The understanding of the secrets of Tawhid began with the Sunnah and reached its highest perfection in Sufi gnosis. However, these paths were primarily focused on the internal development of the individual through reflection, logical thinking, and spiritual growth. A person strived to comprehend the divine mysteries through self-awareness. But does the journey end there? If a person understands the secrets of Tawhid for themselves, what should they do next?

The final path of Sufism, the Naqshbandiyya, provides an answer to this question:

the first goal has been achieved – the state of “dil-da yor” (the heart illuminated with divine love) is present (Piraino, 2020). Now, one must move on to the next stage – “dast ba kor” (hands to work). The state of “dil-da yor” signifies the absence of selfishness or any ill intent in the heart. When one moves to “dast ba kor”, it means engaging in practical action, not for personal selfish goals, but for the sake of Allah, for the Truth, and for the triumph of justice and righteousness. For this reason, it is required that with every breath, one remains in the state of “dil-da yor”, that the name of Allah is constantly remembered in the heart, meaning adherence to the principle of “Hush dar dam” (awareness in every moment). This is because, if the name of Allah leaves the heart for even a single breath, it can immediately be replaced by selfish intentions or desires. “Nazar bar qadam” (Watch every step) is closely related to this meaning, which emphasizes not making any futile move (Baş, 2021). Every action should be carefully analyzed and monitored to ensure that it is aligned with the path of Truth. This is the second principle. The third principle is “Cafar dar vatan” (Freedom within the body), which means that while the soul remains within the body, it should not become tainted by material desires. The will of the Truth should dominate the soul, free from the selfishness and cravings of material desires. The fourth principle is “Xilvat dar anjuman” (Solitude in the gathering),

which emphasizes that the enlightened person, having understood the secrets of Truth, must be with the people. However, they must always keep the Truth in their heart while being among the people. Choosing complete “xilvat” (solitude) can lead to arrogance, while completely engaging in “anjuman” (society) may lead to selfish desires. “Xilvat dar anjuman” signifies maintaining a balance between these two, remaining in harmony with both the external world and internal spiritual focus (Dahan, 2023).

A comprehensive analysis of the eleven principles of the Naqshbandi order would require a separate, serious study. Here, we have only outlined a few reflections as we conclude the stage of gnosis and approach the next phase. The concept of the perfect person is both nationally and universally significant, representing the highest form of spiritual and physical perfection inherent in humanity. It embodies an ideal that continually encourages individuals towards goodness and noble deeds. This concept is a profound subject that requires in-depth exploration and study.

The ideas about the perfect person form the essence of Sufism. In many scholarly treatises and poetic works on Sufism, the concepts of human nature, perfection, moral purification, and spiritual elevation are described in detail. The analysis and study of human creation are central themes, focusing on the process of self-realization and the pursuit of higher moral and spiritual states. Our ancestors fought to explain to humanity the divine nature within the individual and to cultivate goodness in people. With their wise, meaningful ideas that resonate as wisdom, they enriched the world with knowledge and science, conquering hearts and minds. Their immortal works remain especially valuable and cherished for us today. Today, as we lay the foundation of national spirituality, we rely on the wise words of our great ancestors, their commitment to truthfulness, their eagerness to fulfill promises on time, and their enduring ideas. These ideas are the very principles that our ancestors sought to embody, and they served selflessly in advancing worldly knowledge and contributing to the sciences. Their legacy is embodied in the great scholars who dedicated their lives to this cause (Avdoshina, 2019).

The 12th-13th centuries are known as the period of the formation of Sufi orders and the stage of gnosis (irfan). As mentioned earlier, although the ideas and theory of Sufism began to take shape as early as the 8th-9th centuries, it was only after the work of Imam Abu Hamid Muhammad al-Ghazali (1058-1111) that the era of Islamic enlightenment came to a close. With this, Sufi teachings began their victorious expansion across the Islamic world, and the path of gnosis, or irfan, firmly rose to the forefront as the leading approach to understanding existence (Ghani, 2020).

The stage of gnosis (irfan) is the path of Sufism. Sufis enter the fire themselves, undergoing hardship and asceticism to know the Truth. A Sufi dedicates all their spiritual power to understanding the essence of Tawhid (the oneness of God). To achieve this, they must begin by purifying the ego, as it is through this purification that one can approach the divine truth. Sufi orders are a path of spiritual purification, where a person, free from egoism (in all its forms), begins to reflect the light of the Divine in their heart. The perfect person (komil inson) is truly an enlightened individual. An enlightened person, one who has realized their true self, brings together faith, knowledge, and action in harmony. This unity of belief, learning, and deeds creates the essence of true spiritual perfection. Such a person begins to radiate light to those around them, enlightening the souls of others and illuminating hearts. Gnosis (irfan) is the understanding of one's true self. True Sufis called people not to be enchanted by the "metaphor" (the outward form), but to seek the Truth and strive for the "meaning". The person who has attained the Truth is the Perfect person, the Gnostic (Orif).

Since Uzbekistan gained its independence, one of the main tasks on the national agenda has been to improve and develop the spiritual life of society and to pay great attention to the human factor. This reflects a wise approach to addressing the new challenges facing society, drawing upon the lessons of many centuries of history. It highlights the importance of tackling the pressing issues with a thoughtful and informed perspective. Understanding national identity is the foundation of the spiritual changes that have occurred in our society. It is closely linked to the spiritual development of both the individual and the nation. Only those individuals and nations who deeply and sincerely understand their own identity, their interests, and the prospects for the development of their country can have the opportunity for broad growth. History has consistently proven this lesson (G. R. Cox, 2022).

The social, economic, cultural, and spiritual development of our society is closely tied to the formation of a well-rounded individual, one who is politically, morally, and intellectually mature. A well-mannered, cultured, and complete person is, first and foremost, someone who loves their homeland, its language, customs, history, and traditions. They are fully versed in the knowledge and skills passed down by their ancestors and honor universal human values. The comprehensive education of an individual has been a timeless aspiration of humanity, and our ancestors sought ways, principles, and laws to teach knowledge and culture to the younger generation, guiding them towards perfection. The concept of the perfect person has not only guided individual individuals but also entire nations towards high development, inspiring them to achieve unparalleled success in the fields of spirituality and knowledge. A nation that does

not aspire to perfection and does not care about raising a well-rounded generation has no future. Such a nation is doomed to decline.

Conclusion

The progress in society's development, its growth opportunities, and the formation of the perfect person are closely linked to a specific spiritual environment and opportunities. In many cases, social stagnation, economic, and political crises manifest as a result of a spiritual crisis. Therefore, the causes of stagnation and progress in society's development should be sought not only in social, economic, and political factors but also in the consciousness, beliefs, worldview, and the level of perfection of individuals. One of the main goals of our national ideology is to educate a well-rounded, perfect individual. A perfect person is one who is a free individual, a person who thinks freely, fights for the ideals of their people, and serves their homeland with integrity. As Islam Karimov put it, "Our main wealth, the main foundation for building a developed state, is the individual. It is a highly qualified and highly spiritual individual".

References

- Avdoshina, N. V. (2019). Human rights in mass consciousness: A regional case. *Sotsiologicheskie Issledovaniya*, 2019(2), 88–96.
<https://doi.org/10.31857/S013216250004013-7>
- Ал-Ҳаким ат-Термизий. Наводир ал-усул фи ма'рифати 'аҳадис ар-расул. Т.2. Қоҳира: Дор ар-райюн ли ат-турос, 1988. – р. 630.
- Baş, E. (2021). A Late Ottoman Scholar Muhammad Zāhid Al-Kawtharī's Approach to The Certain Issues of Sūfism. *Islam Tetkikleri Dergisi*, 11(2), 861–883.
<https://doi.org/10.26650/iuitd.2021.953338>
- Cox, G. A. (2019). Spiritual, ethical and pastoral aspects of death and bereavement. *Death, Distress, and Solidarity: Special Issue: OMEGA Journal of Death and Dying*, 34.
<https://doi.org/10.4324/9781315224749-5>
- Cox, G. R. (2022). SPIRITUAL, ETHICAL AND PASTORAL ASPECTS OF DEATH AND BEREAVEMENT. *Spiritual, Ethical and Pastoral Aspects of Death and Bereavement*, 1–277. <https://doi.org/10.4324/9781315230948>
- Сулами. Табақот ас-суфийа. Қоҳира: Мактабат ал-Хонажи, 1986. –р. 434.
- Dahan, O. (2023). Navigating intensive altered states of consciousness: How can the set and setting key parameters promote the science of human birth? *Frontiers in Psychiatry*, 14. <https://doi.org/10.3389/fpsyt.2023.1072047>

Farnam, A. (2021). Phenomenology of human collective consciousness confronting COVID19: The trace of the pandemic in the humane mind. *BioImpacts*, 11(3), 165–167.

<https://doi.org/10.34172/bi.2021.30>

Ghani, K. (2020). The Mughals and Sufism. *Routledge Handbook on Sufism*, 387–398. <https://doi.org/10.4324/9781315175348-28>

Комил инсон ҳақида тўрт рисола: Фаридиддин Аттор, Султон Валад, ‘Азизиддин Насафий, Ҳусайн Во’из Кошифий ижодидан намуналар / Форс-тожик тилидан Н.Комилов тарж. – Т.: Маънавият, 1997. – р. 185.

Piraino, F. (2020). Sufism Meets the New Age Discourse Part 2: Ethnography among the Nasqhbandiyya-Ḥaqqāniyya in Italy. *International Journal for the Study of New Religions*, 11(2), 235–256. <https://doi.org/10.1558/ijsnr.22266>

Radtke B. Theosophie (hikma) und philosophie (falsafa). *Asiatische studien*-XLII.2. Bern: Peter Lang, 1988. – p. 156.

Sobirovich, T. B. (2023). Basic Criteria for Building the Third Renaissance in Uzbekistan. *Asian Journal of Applied Science and Technology (AJAST)*, 7(1), 149-157.

Sobirovich, T. B., & Norman, Z. D. M. (2023). Harmony of National and Universal Values in Uzbekistan. *Harmony*, 7(1), 08-16.

Sobirovich T. B. The Strategy of Cultural Development in Central Asia During Amir Temur and the Temurids Dynasty //Int. J. Sci. Res. in Multidisciplinary Studies. – 2021. – Т. 2021.