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Alfraganus university dotsenti., falsafa fanlari doktori Sh.Tursunqulova taqrizi asosida

SHARQ FALSAFASIDA "USTOZ-SHOGIRD" MUNOSABATLARI ORQALI KOMILLIKKA ERISHISH MASALASI

Аннотация

Ushbu maqolada Sharq falsafiy tafakkurida komil inson to'g'risidagi qarashlar ustoz-shogird munosabatlari orqali amalga oshirilishiga doir ta'limotlar ilmiy falsafiy jihatdan tahlil etilgan. Insoniylik darajasini ma'lum bir tizim, qobiq yoki boshqa bir strukturaga solib ko'rish inson tafakkuri, hayoti mazmuni uchun keskin kurash ketayotgan bugungi globallashuv jaryonida inson masalalarini tahlil etish dolzarb ahamiyat kasb etadi. Shuningdek, ma'naviy madaniyatning mag'zini inson muammosini muayyan darajada yoritilishini tashkil etadi. Inson konsepsiyasi juda keng o'rganilgan bo'lib, turfa xil nazariyalar, konsepsiyalarga asoslangan holda yoritilgan.

Kalit so'zlar: Husayn Voiz Koshifiy, Farobiy, Ibn Sino, G'azzoliy, ustoz-shogird, komillik, kamolot, shaxs, o'zlikni anglash, aql, ruh, tasavvuf.

ПРОБЛЕМА ДОСТИЖЕНИЯ СОВЕРШЕНСТВА ЧЕРЕЗ ОТНОШЕНИЯ "УЧИТЕЛЬ-УЧЕНИК" В ВОСТОЧНОЙ ФИЛОСОФИИ

Аннотация

В этой статье с научно-философской точки зрения проанализированы учения о том, что взгляды о совершенном человеке в восточной философской мысли реализуются через отношения наставник-ученик. Анализ человеческих вопросов приобретает актуальное значение в современном процессе глобализации, в котором идет острая борьба за человеческое мышление, смысл жизни, привязывая уровень человечности к определенной системе, оболочке или другой структуре. Также суть духовной культуры заключается в том, чтобы в определенной степени освещать проблему человека. Концепция человека широко изучена и освещена на основе различных теорий и концепций.

Ключевые слова: Хусейн Ваиз Кашифи, Фараби, Ибн Сина, Газали, наставник-ученик, совершенство, совершенство, личность, самосознание, разум, дух, суфизм.

THE ISSUE OF ACHIEVING PERFECTION THROUGH THE "MASTER-DISCIPLE" RELATIONSHIP IN EASTERN PHILOSOPHY

Annotation

This article analyzes from a scientific and philosophical perspective the teachings about the realization of views on the perfect human being in Eastern philosophical thought through the teacher-student relationship. Considering the level of humanity in a specific system, shell, or other structure, it is crucial to analyze human issues in today's process of globalization, where there is a fierce struggle for the meaning of human thought and life. At the same time, the essence of spiritual culture is the illumination of human problems to a certain extent. The concept of man has been extensively studied and illuminated based on various theories and concepts.

Key words: Husayn Voiz Koshifiy, Farabi, Ibn Sina, Ghazali, teacher-student relationship, perfection, self-improvement, personality, self-awareness, intellect, spirit, Sufism.

Introduction. At a time when various contradictions, clashes of opinions, globalization, and the determination of the objectivity of philosophical teachings are becoming increasingly complex in the world, moral qualities serve to strengthen the social significance and human relations of the features of the development and transformation process of modern society, on the other hand, the unity of spiritual and complex aspects such as self-control, self-esteem, and self-management lies at the foundation of the formation of a critical analysis of the individual's attitude towards oneself, the harmonization of one's. The sciences of history and philosophy are trying to give a clear and reasonable answer to this question. Currently, the history of the formation and development of nations, dynasties, and sources is one of the least studied topics in world science. Studying the scientific, religious-philosophical essence of our great scholars Husayn Vaiz Koshifi and Jalaliddin Davani, who made a worthy contribution to world science, is not only a list, description and description of events in the past, but also the original source of these scholars. scientific analysis of the sources of manuscripts based on the methodology of philosophical hermeneutics, through translation and analysis of the laws of the socio-ethical paradigm, which are relevant and have risen to the level of value beyond the centuries the need to confirm with the rational essence of philosophical thinking and to use them rationally is becoming the focus of attention.

Literature review. From this point of view, the fact that the image of the "Perfect Man" is manifested in the 99 beautiful names of Allah Almighty "Asmohusna", prophets and companions of the Messenger of Allah, dear saints, unparalleled beings, geniuses of science, in the tradition, rich scientific and philosophical heritage, art, moral thinking of our people, there were always many great figures, thinkers, their masterpieces, and they showed the right path and guided to perfection, and today also led and encouraged to truth. First and foremost, it is necessary to demonstrate the role of Arab-Muslim thought, which has developed a unique version of the interpretation of the "Master-Disciple" relationship, and, accordingly, the place and role of the interpretation of the "Master-Disciple" relationship in solving the problem of raising a new human personality. The New Society "The philosophical doctrine of man calls for the self-improvement of true people. Therefore, it includes a pedagogical, educational stimulus. Therefore, it can be argued that the educational function of the philosophical doctrine of man (especially at the points where we are talking about the ideal or perfect man) is not beyond this doctrine, which, if already developed and "injected into the light, "is not introduced into it from outside, but constitutes its essence" [1]. In his treatise The City of Virtuous People, "al-Farabi attempted to find a practical embodiment of his views on the individual, society, knowledge, way of life, and value system in the relationship between the

teacher and the student. For al-Farabi, an exemplary person, ideal and mentor, was the ruler of the city, an imam who had to possess good qualities. The imam was to be responsible for the propagation of knowledge, he himself was to love science, and he was to be both a teacher and a disciple. Orientalist E.A. Frolov emphasizes: "To achieve perfection, it is necessary to acquire knowledge, but a person cannot accept it on their own, only people with the appropriate innate ability - prophets - are capable of it. "And the ordinary person must be educated, he needs a teacher" [2].

Research Methodology. Within the framework of the "teacher-student" relationship, perfect knowledge could be revealed, as these relationships were provided in the form of a joint entity necessary for both deepening and clarifying the doctrine. In addition, as a result of being together, special trust and help arose.

The doctrine of "man al-komil" in Eastern peripateticism led to a deeper understanding of the meaning of the doctrine" [3]. "In such important and urgent matters, the teacher and educator is the ruler, who seeks to organize the city in such a way that all its parts agree with each other, and people help each other to achieve happiness, thinking of pure essences. Since the Eternal One is kind and loving, the ruler, guided by God, deals with his subjects, primarily appealing to persuasion, and also healing their souls, which causes them to follow their will freely, voluntarily, and consciously" [4]. In the peripatetic philosophy of the East, the first being itself is perfection, everything in the space of the First Being is created on top of the highest spiritual energies - the energies of love - and brings good. This shows that there is a universal principle of development, and perfect growth can only be under the guidance of creatures who are higher in terms of perfection. Both a person's consciousness and their personality develop under the care of an individual mentor, a spiritual leader of a person, and under the care of such a spiritual mentor, a person develops both their mind and personality. The development of personality is divided into two stages: the stage of human dead existence; the stage of human immortal, eternal existence. The basis of a person's dead personality is his dead mind - the spiritual body of a person, which ceases to exist alongside his physical body. The basis of the immortal personality of a person is the Spirit - the immortal mind of a person. The human soul - its immortal mind and the foundation of human immortality - is shaped by the joint activity of man and his teacher, the mentor.

Analysis and results. The primary and only important task of human life on earth is to shape his immortal soul and transfer his personality to the second immortal stage of existence. The peak of the perfection of an individual's immortal personality is the achievement of the ability to personally communicate with their primitive teacher. The goal of education, according to al-Farabi, is to bring a person to this good by encouraging them to strive for good deeds. Knowledge helps us understand what is good or bad. Farabi proposed a system of methods for cultivating good qualities. If a winner demonstrates a desire to learn, work, and do good things, more gentle methods are appropriate. If the student is wrong, the punishments are very justified. The thinker saw the essence of education in the development of a friendly person. Thinking about what an ideal teacher should be, al-Farabi emphasized that he is talking about a scientist and teacher who has a useful speech, knows and loves to transmit knowledge, and is diligent in solving the problems of education and upbringing. It is also worth noting the role of Sufism, which introduced a unique interpretation of the "master-student" relationship. Initially, Sufism, according to J. Trimmingham, was the practice of direct communication with God, along with all the differences between its adherents" [5]. One of the pillars of early Sufism was Abulqasim al-Junayd (d. 910) "Sufism consists of being without a link connecting with God..." [6].

Therefore, the multifaceted and multi-layered nature of the phenomenon of Sufism is primarily determined by a large number of religious-philosophical and moral teachings and practical methods of their implementation. The basis of the Sufi worldview is the idea of Sufi knowledge of God and a special concept of the moral perfection of the individual, which is related to the promotion of asceticism and the renunciation of secular

blessings. Already in the 14th-15th centuries, strictly organized Sufi orders (tariqa) were formed, based on the relationship between the teacher (sheikh, murshid) and the student (murid). The hierarchy in Sufism was based on subordination to the masters - the sheikhs of the disciples.

The main thing here is that the passage of the path is carried out by the murid's own efforts with the help of the murshid-master. This is the path to continuous improvement and self-improvement, the path to the Truth and the path to understanding the hidden truth, and finally, the path of universal human unity - the path of spiritual immortality. "A distinctive feature of Sufism is the recognition of the role of a teacher (pir) guiding the murid (disciple) on the mystical path, guiding him to the true, selfless path. The coach is a person who embodies all human qualities and is a symbol of justice. Without such a mentor responsible for him, the student cannot fully complete the path of understanding the truth, because for the student, the mentor is not only an example, but also another "I" of the believer. Finally, it ceases to be "the other" through deep devotion and consent to the connection between the teacher and the student" [7]. In his book "The Resurrection of Religious Beliefs, "Ghazali sought to develop new moral principles and norms of human behavior. This book is also a kind of educational encyclopedia. The views put forward by Ghazali regarding the relationship between "the teacher and the student" can be stated from the following points of view. First, in Ghazali's views, the concept of education consists of "correcting the evil and destructive morality in people's hearts, teaching them the path of praiseworthy morality leading to happiness" [8].

For Ghazali, education here is only a tool that helps a person achieve perfection. In this regard, he wrote: "Know that the purpose of labor and labor in doing good deeds is to purify the soul in order to reform it and improve its morality" [8]. Secondly, Ghazali considers the teacher to be one of the most important factors in realizing the goals of education and upbringing, based on this, the thinker defined the teacher's task as follows: the teacher's duty is to show kindness to the students - to be their spiritual mentor in the future; the teacher must guide the students to the right path, which leads to the achievement of the highest goal of knowledge; the teacher must understand the individual characteristics of the students and the differences between them, evaluate the talents and intellectual abilities of each student; and finally, In this way, Ghazali emphasized the need to teach a person from a young age. According to Ghazali, the child's psyche acquires the necessary form if educators, especially parents, follow certain pedagogical recommendations. The teacher receives the child from the parents and continues the traditions of family upbringing. According to Ghazali, the moral principle is formed through self-education and imitation of wise teachers. As intellect is cultivated and strengthened, the role of self-education increases. Self-education begins with self-observation and self-knowledge. By observing the actions of others, you can see your own shortcomings and make judgments about them. It should also be noted that the student should strive for knowledge, because without diligence, the desired result cannot be achieved. According to Sufis, a person approaches reality with the help of reason, intuition, and imagination, their cognitive abilities are inexhaustible and must constantly improve them, otherwise only forms and the essence of things will be revealed to him. A person striving to know the truth must first choose a mentor who follows him and embark on the path of perfection. The practice of Sufi orders shows that the sheikhs were an undeniable authority, whose unconditional obedience became the norm of behavior of the murids.

Conclusion. The number of steps in Sufi orders varies depending on their social and ethnocultural components. The levels of Sufism are theoretically incomprehensible, as they correspond to a person's unique experiences and worldviews, therefore each of them is their state, experience. In conclusion, it can be said that various forms of the Sufi concept of a perfect personality developed and emerged in different socio-cultural conditions, but it cannot be denied that most of them had a positive impact on the moral life of a person. Sufism created a holistic picture of the world thanks to the concept of perfection,

where a fundamental connection between the absolute and the individual is established.

Universal laws become the norm of human life, and personal experience becomes the practice of rising to Truth.

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