

Teaching of Abulhasan Hujviri on perfect man

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Abstract. *This article analyzes the perfect human concession, which has a special place in the teaching of Abulhasan Hujviri Sufi-philosophical, which has a special place in the philosophy of Eastern sufism in the 11th century. Also, the way of educating a perfect person, the ideas of a perfect person about the qualities of a perfect person, are based on the religious, mystical-philosophical point of view on the basis of the ideas in the work “Kashf ul mahjoob”.*

Keywords: *Hujviri, anthropology, Quran, four elements, hijab, existentialism, body, spirit, soul, nafs.*

Introduction. One of the most important and central topics of special attention in the philosophy of mysticism is the views on the upbringing of a perfect person, about which many works have been written by experts. The concept of perfect man was introduced by Ibn Arabi, and Abdulkarim Jili, Aziziddin Nasafi wrote works dedicated to Perfect man. From the creation of the universe, the goal is man, and from Man the goal is the perfect man. According to the people of Sufism, although Man is a small scientist in shape, it is a great universe in content [3.126].

Methods. In the course of our research, we aimed at clarifying the definition that Hujviri gave to the perfect man on the basis of his work “Kashf ul mahjoob”, realizing the specific understanding of the perfect man, and scientifically analyzing the definition that he gave to the perfect man: the perfect man is a divine caliphate, mentally, spiritually pure, nurturing his soul and possessing the perfection.

The human spirit rises at every stage from rude to anecdote, and as a result one of the curtains between Allah and him is opened, and there is no veil left in the middle after it comes to a pure state. Having achieved this career, the soul experiences closeness to the right, feeling its purity before coming to the world. A person who has achieved such a career has described himself as a perfect human being. Having understood this very fact, Hujviri thought about the level of perfection of a person in a state of harmony with all the people of sufism, and developed in a unique way the theoretical and practical aspects of the perfection of a perfect person. The scholar looked at the person as a person who was completely saved from peat, that is, a purified person, and we found it necessary to give him the name “perfect man.

The scholar confessed that a person is made up of four elements, focusing on the fact that in his nature there is not purity (Safa), but a quality of turbidity (kadar), that it is difficult for a person to pass from this quality, that is, from turbidity to purity.

Methods. Even in the ideas of the sect of flattery, based on Khoja Ahmed Yassawi, the whole living being consists of four small elements: water, air, fire and soil. All the positive qualities and negative deeds in man, habits will also be associated with those four elements. If there is fire and hellish acts in the air, then in the water and in the soil there will be an incarnation of divine virtues. In particular, in the formation of such acts as manhood, calibration in man, there is the influence of the fire of hell. Fire burns a person in his own love and takes away from the truth. In the end, this “occupation” leads to arrogance. Engagements in people are associated with air. Water and soil combine goodness in itself. For the same reason, the best qualities in man will be associated with water and soil [8.214]. Giyloni emphasizes that the human body consists of four elements - soil, water, air, fire, and that this body also hides amazing secrets in itself, writes: “two of these four elements are Earth with water. They believe in the end, bring knowledge, give life. Then he will humble himself in the heart. When we come to the air with fire, they are a reflection of dust with

water. These burn and kill.”[10.96] This citation shows that Giylani believes that whether a person is an believer or an unbeliever, a person of bliss or shaqavat depends on the characteristics, norms, client and nature of the four elements in the body as well.

Hujviri differing from Yassavi acknowledged that water and soil in human nature in a different way from greenish and greenish are superior in character. Recognizing that human nature is more prone to naturalness, that is, the predominance of the biological (material, body) aspect, the people of the sect “...that is why the mashayih of this sect said: “Safa is not one of the attributes of man. Because it is said that the human grief is mixed Madar, that is, mud. Safa is not a quality of a human being. And the turbidity of the clay is with sorrow. Man can not pass through destiny,” [1.23] - he cited the idea.

But Hujviri described sufism as a doctrine of purity and human perfection, emphasizing that it is possible to lead a person towards perfection and bring him to the level of purity, and expressed the opinion that this situation will be carried out on the basis of sect demands, and about it “...the mashayih of all the sects have joined in the correctness of the fact that as soon as the servant becomes illiterate from the eternity, he becomes free from grief. He will gradually be free from the talvin and taghyir neighborhood, that is, from tusks and changes. Of all the self-professing qualities, the quality remains with the mahmudas, that is, the praised qualities. He does not see the attributes that characterize him, is not interested in them, his holi disappears from his mental perception, his time is clean from the disposition of conjectures”, [1.23]-brings the idea of meaning.

Hujviri put forward his independent point of view in relation to the above points of view, believing that it is really possible to overdo it with the feature of Kadar, recognizing the presence in the human nature of turbidity, that is, behavior. For example, the following quot; Kadar of a sufi is one of the qualities of a man. The truth of Sufism is the passing of this fate”, [1.23] - his thoughts in the meaning can be a complete proof of our reasoning.

In the perfect human conception of Hujviri on perfect man, the presence of hijab, which is hindered by the rise of a person to perfection, and if these hijab are opened or raised, the question of the person’s “*Safa*” – to a pure state, has become a point of analysis. It is clear that the body of the individual was created by Allah as a headscarf, these headscarves were destroyed by the upbringing, care of the body, spirit and soul, that is, they were opened, emphasizing that after the headscarves became fanatical, a person came to a pure state. «So it turns out that the perfect person of Hujviri is an outwardly and botanically brought up Freeman, that is, a pure person. “Know that, continue to think, the body of The Thinker this headscarf of humanity is rububiyat, that is, the body of man is the headscarf that is placed between the Allah and the man. In peat status, only the background of upbringing and care will be the only one. Safa is a name for the same *Fana*. Clothes to the state of fana quality is not voluntary. And on his own it is impossible to give him ornaments. So when the quality of *Fana* appears, it raises the natural disasters, that is, the resistance in human nature from the middle.” [1.31] it is known from bibos that although the human body is made of peat, it is possible to eliminate peat in the body based on the requirements of mysticism and sect, to bring it to a pure state. That is, the scholar understood Safa as Fana.

Aziziddin Nasafi, one of the great figures of medieval eastern philosophy of mysticism, also paid special attention to human perfection in his mystical teaching and expressed his opinion on the issue of hiccups and their discovery. According to Nasafi, the discovery of hijab elevates a person to the heights, leading him to perfection, and the discovery of peat, as Hujviri noted, is carried out by the conquest of the status quo. Although the ideas of hujviri and Aziziddin Nasafi about hiccups have in common, it can be seen that in the promotion of some of his thoughts there are aspects of uniqueness and privateness. Nasafi pointed to the peat as four and described twelve cases in the discovery of these peat. In particular, Nasafi said about hijab, “hijab is the original web: the end to the goods world, the act of worship, the blind follow to the older generation, to put up an addiction to sin”, [6.3]. And Hujviri noted that that there are eleven hijabs.

The specialists paid great attention to the discovery of mainly the Soul, Soul and body membranes. According to Khoja Muhammad Porso, in order to achieve perfection, three stages can be cited as an example: the first is the desire to open the curtains that have a barrier to the soul "*daf'i hijabhaye nafsani*". The second, all the "*rafi ghavvoshi qalbi*" and lustful desire of the follower, purifying the soul from the inclinations here the follower of the path is the purification of the spiritual-enlightened world, purifying, clearing the evil.

Analysis. In the perfect human concept of Hujviri, the opening of Hijab has its essence, spiritual, moral and physical, critical approach. For example, a specialist in his thoughts about human perfection expressed an opinion that first of all a person should be in a critical attitude towards himself, look for more self-defects, not admiring his laudable qualities and characteristics, a person who sees his good sides can also see his bad sides. This opinion is also supported by mysticism as a way of reproach. According to the requirements of the way of reproach, a person gradually ascends to perfection through a comprehensive investigation of himself, periodically inspecting him, analyzing the defects, imperfection in his daily activities.

Getting rid of bad deeds faster, good qualities, keeping the qualities in themselves unhindered was one of the most important requirements of the sect of innocence. A person is required to have a strong will, perseverance in order to eliminate the defects in himself. Hujviri "...it is true that person looked at all her laudable qualities with a failing eye and was looking for a defect. Because said that he could see more clearly the attributes of the abyss than the fault in his commendable attributes," [1.156] - he says. The main essence of the Hujviri's concept on perfect human is to first identify the peat that interferes with human perfection, and secondly to show ways to get rid of these hijab and, as a result, characterize the change in the human condition.

Opening of hijab. An important first condition of human perfection was the justification of enlightenment as a way of eliminating the peat of ignorance. Enlightenment in Sufism means knowledge of Allah, familiar meanings. First of all, enlightenment begins with the observation and acquaintance of the existence of the true Allah. It is also not surprising that according to the doctrine of sufism, one of the ways leading a person to perfection is called "Ma'rifat". Ma'rifat eliminates spiritual dependence, gives strength to a person, saves a person from ignorance, returns him from corrupt deeds, helps him to have good manners and manners. According to the scholar, the fact that a person can not understand the truth, lack of enlightenment is one of the greatest hiccups. "Hijab is due to ignorance. After the background of ignorance, hijab disappears. Secularism will be authentic with enlightenment," [1.165] - says Hujviri. To be enlightened by a scholar is connected with the human soul and knowledge. He pointed to the fact that the human soul is alive, the Safa is with Enlightenment, the Enlightenment shows the person the right path, it is his being and his wing. Enlightenment is acquired by the study of knowledge, and this same learned science causes a person to fly higher, which determines his spiritual potential and outlook.

The following description given to the scholar confirms our thoughts: "then the spirituality is the living of the soul in Haq, and the deviation from the truth. Everyone's value will be depending on the Enlightenment. Who does not have enlightenment, he is incomparable." [1.161] one of the blessings bestowed upon man by the truth is knowledge. In his opinion, science is an important tool for a person to achieve the happiness of both worlds. Science is a great blessing given to a person, with the help of which a person gets rid of all the nuances and negativity. So, in enlightenment, one can conclude that it is necessary to look at the soul to Allah, to master knowledge, to enlighten the mind. Hujviri's views on enlightenment are significant in opposing ignorance. In addition to the above, when being enlightened in mysticism, there are a number of tools, with the help of which it is also possible to master it, to achieve perfection, to bring the soul to a pure state. The hijab, science, mind are parts of the whole in being enlightened.

According to the scholars, Tawhid is a belief in the fixed oneness of Allah in the age and

eternity. For the people of sufism, it is a goal, a consideration and an enlightenment, if the concept of scientists is guided by Tawhid. The first – based on cognition and affirmation, the second-relies on pleasure perception. According to the definition of Imam Ghazali, “Tawhid is such an honorable status that the cases of trust, consent and submission to Allah are also the fruits of this career.” Hazrat Abdulla Ansari said that “Tawhid is to speak in unity, to see in unity and to be a sole”. In assessing the place of Hujviri himself in human perfection, he emphasized that shirk practices, different beliefs, connections to the material and spiritual things of the community other than Allah cause peat to come into being and said, “Whoever recognizes him as such, he is one of those who are not interrupted. Whoever fails to do so, there is no Diyanat” [1.168] - he expressed his opinion and paid attention to the fact that he knew all the attributes of the truth by means of knowledge and believed only in the fact that the truth is one and alone. “The truth of tawhid - says the scholar - is to judge the uniqueness of anything by means of this science. True Ta’âlâ is one and indivisible in its kind and quality, in its own feats it is infallible and without partners. Muvahhids know it with such quality. They say that they know this is Tawhid.” [1.167] according to the expert, the constancy of something else in the soul in the Tawhid Mahal is also hypocrisy.

Hujviri listed a number of factors of attainment of self-esteem. To these, the removal of Hadas, that is, the removal of the muhdasut (all created things)that prevents them from approaching this self, and the employment of them from the one who destined them, the proof of the ancient – Allah Ta’ala always faith, to leave their homeland – to these murids it is necessary to pass through all the known of the soul, all the abode of the heart, all the residence of the tab, and to emigrate from all the world’s customs and to turn away from the high statuses, beautiful cases and delicate miracles for Murad, to break away from the brother, to turn away from the conversation of the people, Even if there is an amount in the memory of someone else’s opinion, Muvahid is blocked from reward. Rest with oneself is a sign of this generosity. It is because of the Tawhid that you forget what you do not know. It is clear that the people’s science will be through “how”, “how”, depending on the gender and Tab. Any knowledge of the people in proving the goodness removes the goodness. And anything that proves their ignorance will fail their science. It is not Tawhid that it comes from ignorance. And the science that provokes selfishness comes only from the inability to dispose of it. Both science and ignorance can not dispose of itself. If one is Basirat, the other enters into the unawares vs. The views of the thinker about the Tawhid are connected with his enlightenment views. That is, in order for the servant to reach perfection, he must first know and recognize the truth. It is only then that he becomes muvahhid, judging by the unity of the truth as a solo. In this matter, the views of the expert are as follows, “he Tawhid is the mystery of this Haq in the paragraph, it can not be disclosed in words. A person can decorate with words no more. The word is also consonant, that is, it is not. The proof of zeal in the soul is equal to the proof of the partner. When there is a Tawhid Huwayda, muvahhid becomes a divine, not a divine.” [1.171]

In “Kashf ul mahjoob”, the scholar showed ghaflat, faith as the third way to eliminate human hijab in the state of disbelief. The word “iyman” in Arabic is an Uzbek form of the word “Amana”, the lexical meaning of which is “trust” and “faith” [5.103] and the divine meaning of this concept is that it is a special spiritual state, consisting in believing in the right that has created the universe from nothing, created all conditions on earth for people to live as a person, promised happiness and future and eternity for people to follow in his footsteps, put their trust in him and believe Hujviri described various blasphemies and hypocrisy as peat in “Kashf ul mahjoob”. Come to believe in Allah, to do good deeds has said that man will come out of the clear and pure state. According to the expert, creation to its believe, to have faith is one of the important qualities of a perfect person. Faith is a rare phenomenon of consciousness, in which the state of man in whatever direction is fixed in the spirit, consists of a sincere, spiritual trust in Allah or a higher social goal (higher idea) and an inner vow to remain faithful to this belief in any circumstances. Faith means obedience to the commandments of the truth, faith in it with the heart and confession with the tongue.

Under these conditions, such qualities as conscience, honesty, generosity, nobility, living by the work of the people, Homeland, are formed in the people of faith, after all, for the person of faith they are sacred values and define the meaning of life. A believer will remain faithful to his relatives, friends, Homeland, people under any circumstances, will agree to die, but will not betray his faith.

“The most human power in the people begins with faith, stems from faith; the most noble qualities flourish in the field of the hearts of faith”, was emphasized Sheikh Mohammed Sadiq Muhammad Yusuf.

Therefore, they described the faith as half of Islam. Hujviri linked faith with the heart's belief in Allah. “So truly among the ummah is this enlightenment, denial, and action that we believe without any disagreement”, [1.172] -says the scholar. This means that when the truth of enlightenment is formed in the soul of a person, suspicion, doubt and disbelief, hypocrisy disappears. In this case, a person is able to subjugate his senses and the air of arrogance. The fact that a person falls in love with Allah, loves is the opening of his peat of qualities. The same situation is love, and faith and enlightenment are love. And the sign of love is obedience to Allah. When the soul is in love, the eye is in the macro, the human soul becomes a substitute for the consideration, and the body does not disobey the commandment.

The Hujviri shows purification as the fourth way to eliminate Botany and apparent impurities, impurities that interfere with human perfection, and analyzes its place in human perfection. The specialist considered the ablution as a means of inner and apparent purification, noting that ablution was prescribed for a servant in Islam, one of the sharia rulings. For example, the following considerations of the trustee serve as proof that our reasoning is justified: “what is the first obligation of the servant after faith is this purification. In order to pray, it is necessary to do bodily purification, taking away salvation and the gentleman.

This is to wash the three bodies following the Sharia and mas'h the head, or do a tayammum if there is no water, or if it is sick or dangerous. This is known ahkam”. [1.174] speaking about purification, Hujviri said, “so purification is of two kinds: the first is the ablution of the body (apparent) (*tahorati tan*), the second is the ablution of the heart (*tahorati dil*). Truly, without the purification of the soul, enlightenment can not be held, as without the purification of the body prayer is not held. So the body will need clean water for purification. Contaminated or used water is not appropriate. Similarly, pure Tawhid is necessary for enlightenment. To him, various mixed spoiled shakes do not fit. So if this category of Sufis were with apparent body cleansing, they would be with the purification of the soul in the inner”[1.174].

It can be seen from these points that in the coverage of the issue of Hujviri ablution, along with paying attention to its fiqh and shakhri sides, it also paid special attention to its mystical-irfanistic aspects, its content. The scholar spoke about the influence of two types of purification on human perfection, focusing on the need for a person to be cleansed from various impurities, both internal and external, and on the mysterious and moral points of purification. In particular, about the benefits of Hujviri's body cleansing, the washing of a person's hand washes his hand from the love of the world, the desire for apparent salvation from this salvation he made, the desire for salvation from his friend in the bat, the mouth of water he received from the mention of his mouth, that is, his nose, the smell of fornication.

The fact that he washed his two hands says that he had lost his fortune, that he had taken a mash on his head, that he had surrendered his affairs to the right, and that he had washed his feet, that he had cleansed his step, and that he had taken a step towards the decree of the truth. And in the matter of Soul purification, the purification of the soul is the contemplation of the world's disasters and the ability to see that the world is a strange falace and a fana. If the soul is free from this, it is necessary to do many and important incarnations, to maintain decency in all cases, he thought.

Islam is the only Sharia that pays serious attention to the idea of purity, has a perfect expression of the concept of purity. In it, the purity of the place, the purity of the clothes, personal hygiene, the purity of the environment, the separation of washable water into Tahir-purifying or Tahir-purifying, or wastes, that is, unclean water, five times a day before the prayer, washing the face-hands, feet, etc. with the intention of purification, when there is junub, of course, taking a bath, once a week (even if there is no it shows how much attention is paid to cleanness.

As the fifth way of eliminating hijab, such as inaction, fahsh, denied deeds, Nafs, hypocrisy – **fifth way** which hinders the perfection of Man, the scholar mentioned the prayer as one of the commandments and ordained in Islam. Hujviri expressed his opinion about the apparent and genuine conditions of prayer and stated that one of the necessary commandments for all shaykhs and murids is the place of divine shurb. In Islam “certainly discourages. There are many verses and sayings in the meaning of” prayer is the key to paradise, “prayer is the pillar of religion”, “prayer is the norm of the believer”. According to Hujviri, prayer has its place not only in the development of the physical movement of man, but also in the development of the spiritual world. “Know that,” says Hujviri, “prayer refers to Genesis as well as to suicide. The disciples will find the way to truth through it and will discover their status.”[1.180]

The spiritual virtue and worldly essence of Salat is that the Body, Body, Body, Soul of a person are purified, which will save him from all evil and give him spiritual strength, there will be a Vasila (connecting) between man and Allah. During prayer physical appearances (body) can not enter inside, even the ange; Gabriel as the victim does not fit in there[4.46] the Sufi says, “the joy of the eyes has been in prayer,” that is, the eyes are filled with joy in prayer, and they are filled with joy, because in prayer there is a gesture of standing in the presence of Allah, in which there is a master of friend, in a mushahada.

Performing the prayer symbolizes the servant’s love for Allah. Proceeding from this point of view, Hujviri considered love as one of the statuses of being right and separated by separate seasons about love, in which he spoke about the love of Allah, the saints and the prophets.

Hujviri pointed to zakat as the sixth way of eliminating such headscarves as monaism, malice, selfishness, and analysing issues related to his / her accomplishment, focusing on his / her Sharia, Fiqh norms. The word: Zakat; in the dictionary means two different: purification and growth. That is, if we use these words in relation to zakat, then the appropriate meaning will come up, that is, if we use the first meaning, then what kind of purification is said in zakat, then the mole of the person who gave zakat will be purified. To say that he was free of Haram, doubt or someone else’s right. And the second, the meaning of growth, of course, Allah blesses and grows the wealth of the person who gave Zakat. This is the promise of Allah, the instruction of Shariat. In the 27 places of the Holy Quran, zakat was recognized as an equal deed with prayer.

So one of the commandments of the Pharisees of faith is zakot. However, zacot becomes obligatory when the blessings are full. For example, from the post, from the property, from each member of the body for health, depending on the value for a mental compliment, indicate the presence of zacot in the form of internal and external gratitude. The scholar says “the truth of Zakat is to thank this blessing. Health is also a blessing of glory. Each member also has its own zakoti bordir. This is because each member is engaged in one service and prayer. They should not be given to Entertainment and idleness in giving the rights of these zakats,” [1.188]- he points out.

As can be seen from the above comment of Hujviri, giving zakat is to show gratitude to Allah and to be grateful from him. When giving zakat, the specialist distinguishes that there are two types of people. The first are generous people, the second are greedy people. And he puts forward the idea of this in the following context. The Sufis say Hujviri, “...if the servant knows that the blessing of the true Ta’ala is infinite, he will be obliged to infinite thanks to him for the infinite blessing. The generous give their goods. What is zakat’s need for their generosity?!».[1.188] Hujviri zakat in his analysis of issues related to giving has put forward his views on generosity and generosity, which is

considered one of the main categories of ethics. The scholar mentions chivalry as an adjective of humanity, which is achieved by nobility and figurative. The disciple must devote his property and himself to compliance with the Allah” [1.190]-, focusing on Sahl Abdullah Tustari's “The blood of sufi hadar – unnecessary, his property in dispute, [1.190] - content.

Naturally, zakat is given to the poor, the impoverished, the poor, the widows, and if the owner of the estate zakat gives zakat to someone, then his hand zakat stands at the hands of the recipient. It is recognized as a false practice in mysticism and is considered a symbol of such vices as air envy, pride. The specialist taught that it is necessary to be a generous and perfect person. Generosity, - says Hujviri, “it is necessary to know that the heart consists in showing action on the basis of a call to action, and if enthusiasm with enthusiasm disappears without realization- This is resentment.” [1.190] in particular, Abu Sahl Suluki never gave zakat into the hands of the dervishes, putting him on the ground. According to the trustee (Hujviri- Z.N), Suluki said: “even if he gives it to his hand, there is no risk in this. However, I do not want a Muslim to have a hand over his hand and his hand remain low.”[1.191] from Suluki’s thoughts it is possible to conclude that a person should not be given the overconfidence, euphoria, arrogance in helping someone.

As the seventh way to help human perfection, Hujviri shows fasting. Abstinence, its torment, the establishment of control over nafs are among the issues that are given special attention in sufism. There is a role of fasting in the process of man against his desires. When the human ego, which is extremely *latif* and *sad*, dominates over the animal ego, a person acquires knowledge of his own and the level of acquaintance. A person can get rid of the animal instinct and rise to the level of a pure and perfect person. Sayri *sulukda* *hijab* rises. The scholar described fasting as *imsak* - abstinence, *Malya* - a place where all evil is hidden, *mash* – a place where all good is simmered, and *mahrab* - a land where all lust is avoided. In the analysis of his thoughts on *hujviri* fasting, *imsok* listed a number of thoughts and thoughts related to the education of emotional and bodily organs of a person, that is, *imsok*, in order to avoid eating *halal*, not abstinence, but to avoid entertainment and *haram*. Referring to the fact that all the knowledge known to man is obtained mainly through five senses, keeping these senses in custody, that is, not to transfer food or wine from the people, not to throw the eyes into dirty and lustful things, to keep the ear from hearing vain things and gossip, *tilni* to refrain from speaking lies and disastrous things, to preserve If these are followed, then fasting is fasting. Keeping the senses in custody is a scan embodiment. All sciences are formed from these five senses.

These are: sight, hearing, taste, smell, slash. These five senses are helpers of Science and reason. Four of these are specially removed in four places. And one of them is spread throughout the body. The eye sees presence, colors in place of *basar*. The ear hears the messages and voices in the *Sam's* place. Mouth allocates taste in place of pleasure. The nose differs in smell in place of smell. *Stroked-Siy* spread in all organs while not ranked any. He knows soft-hard, hot-cold-like. There is no knowledge to mankind that can not be formed through these five senses, except that they are given by the inspiration of Allah Ta'ala.

Any of these five senses can be either clear or fuzzy. The mind, science and spirit find their way through them and pass through them. The same *nafs* and air make it more beautiful. These are a mixture of *toatu Ma'ats*, *Saadat* and *shaqavat*. So is *basar* of *Haq*, and the patronage of sight and hearing in *Sam* is with goodness. And the guardianship of the soul is to hear the lie, look at the lust. It also does things inconsistent with *Sharia* even in the knowledge of *nafs* swipe, taste and smell. So when fasting is opposed to these five senses, it is only fasting. Hujviri described fasting as a means of abstinence, speaking about the normalization of the soul with hunger.

When the general league, soul *safa*, found soul damage, what did the coin do when the trouble came?! There are no risks in saturation. They did not feed camels when there were risks. Feeding is the work of animals. And hunger is the work of the brave. Hunger is the image of *Batin*, satiety is the image of *Batin*, that is, belly. How can a man who has built his life as a *Batin*, who knows the truth, who can be saved from the world bondage, be equal to a man who has built the *batin* House, who has

served hoyu air and tan?!"- promotes like thoughts and comments.

In "Kashf ul mahjoob", attention is paid to Haj (pilgrimage), as the eighth way that eliminates peat, such as national, racial, social inequality, different lust and pleasure, which prevents the path of human perfection. Hujviri described the Hajj as the status of a body, the status of a soul, the status of a soul, the status of two. Tan status this is Mecca, and Dil status is khullat, that is, he is the Khalili (friend) of Allah Ta'ala. The expert spoke about the fact that the person who intended the status of Tan turned away from all the pleasures and pleasures, aimed at the status of the soul, refused to be attached to everything and enjoyed delicacies, sacrificed his soul in the temple of Mujahedeen, so that his status would reach Khalil.

In his analysis of thoughts of Hujviri related to Haj, Muhammad ibn Fazl cites the following opinion: "I am with people, why do they insist on going to his room in this world, that is, to the Kaaba, why do not they insist on his observation in his Hearts?! They will either find their room, or they will not find it. And they will undoubtedly find their observation. As long as it is obligatory to look at his room from a stone once in a lifetime, it is permissible to visit the heart, which he himself will look three hundred and sixty times a day.

And in another place, Muhammad ibn Fazl said, "I am one of those who do not take nights from the valleys of the air and souls in their hearts, where there is the work of the Mawlids, how many desert biobons they pass through to the Harem, which is the home of Allah and the work of his messengers, "he cites his thoughts in He is more magnificent than the Kaaba. Negaki, he is the Qibla of Service. If the sight of the servant is directed to the Kaaba, the sight of the truth is directed to the heart. If the Dil is recorded, then my friend is in that place, if his judgment is recorded, my blessing is in that place, if the works of my prophets are recorded, then the names of my friends are in that place. Allah is all-knowing.

The following verses of the great thinker Alisher Navoi is remarkable when the goal of the Kaaba pilgrimage is heart training and observation. The thinker says so:

The Kaaba Qibla of the world,
Has no value of Kaaba

Hajj is a state of self-restraint, self-subjugation for the purpose of observance. Therefore, the scope of the influence is limited and the real purpose of the pilgrimage is not to be in the Kaaba, but to achieve, to observe Allah. For this reason, Hujviri described the Hajj as "so the Hajj is the embodiment that will be in order to discover this mujahada".

Hujviri recommends morality as the first way to get rid of dirt, anger, hatred, arrogant air and common vices that hinder a person's perfection. Sufism is a doctrine that encourages a person to higher moral norms, knowledge, enlightenment and spirituality, purity, kindness, humanity, perfection. The doctrine and philosophy of sufism as a whole fully reflect moral norms and rules. One of the most important points of the main indicators that show the human aspect of man is the spiritual-moral aspect. Morality, moral upbringing, moral relations have always been the basis of social development of society without losing its relevance. The role of sufism teaching and philosophy in decision-making of spiritual and moral education is incomparable. Hujviri has given a wide place to moral categories, norms and principles in his moral views. Any appearance of dirt was evaluated as hijab. In his pre-emptive moral views, the emphasis is placed on the religious and secular aspects of morality, but also on the basic moral rules that everyone should know. Having a beautiful morality, each stratum and profession in society, the career drew attention to the fact that there are its own moral imperatives. "Know," says Hujviri, that all religious and secular affairs are beautiful and well-groomed and depend on his manners. Each class among the people has its own custom of status. Kafir and Muslim, mulhidu muwahid, sunniyu herdsmen all allied to the fact that it is good to have beautiful manners in circulation. And no painting in the universe is a custom fixed." [1.199-200] The Thinker expressed the view that for a person, etiquette means keeping this nobility, keeping and adhering to the Sunnah while in religion, and keeping respect while in love, and

confessed that these are interrelated.

Describing the existence of three manifestations of Hujviri morality, it showed its influence on human perfection, focusing on its socio-philosophical aspects, ranging from its religious point of view. On the issue of morality, the following points of view of the trustee are very valuable: "...etiquette is three parts. First, ("adab bo haq") with the Tawhid of truth azza and Jalla, halada ("adab bo khud") is to maintain decency both in Mala, that is, in seclusion and among the people (adab bo Haq)."[1.200]

Hujviri says "Whoever defies the procedures of obeying the Haq and trampling them, knowing that he is the one who practices the right and practices the right and practices the right and practices the Haq, has no share of Sufism [1.200]"

The caretaker to keep decency with himself emphasizes that in any case it is necessary to keep nobility and adhere to it.

Having learned that the observance of decency is the most important practice in conversation with the people, the expert spoke about the need to follow the journey, both in the hazardan and in the beautiful manner and in the circumcision, and confirmed that the interpretation of decency separates the above three views from each other. In the analysis of his moral views, he gave important information about the habits of Hujviri conversation, the interlocutor in the conversation, the conversation in the residence, the conversation in the journey, the conversation during the meal, the conversation while walking in the bosom, the sleep in the journey and the Hazar, the conversation and silence, begging and not to do, marrying and not.

The tenth discovery was based on the interpretation of various mystical terms that lead the spiritual world of a responsible person to purity, beautify both outward and inward. The goal of Hujviri from such a course is to reveal the right approach to the content of different terms. Because these conquests are characteristic of the people of sufism, their meaning and meaning, the truth is not understandable to everyone. At the same time, he considered this situation as a peat, that is, he did not like to blindly interpret or apply it without knowing his knowledge and truth. From Hujviri's thoughts it becomes clear that there are phrases and words in which each people of art and each of the action figures share their secrets, which others do not understand from themselves. The desire to use the phrase is in two things.

One is to ease the understanding of the complexities and make it easy for the disciple to understand and keep this knowledge a secret from those who are not people. This discovery reveals the content and essence of tasawwufi categories such as hal and time, status and tamkin, muhazara and mukashafa, uns and grandeur, wrath and grace, nafy and proof, musamara and muhadasa, ilm ul yaqiyn, aynul yaqiyn, haqqul yaqiyn, ilm and enlightenment, Sharia and truth.

Another factor in the spiritual ascent in the hujviri mysticism, as the eleventh way of eliminating peat, paid attention to the "sima"(hearing and listening) and expressed his thoughts about the "sima" (hearing). The narrator gives a detailed analysis, referring to Sima as a separate topic in the "Kashf ul mahjoob". The scholar describes to Sima that "know that sima is a true successor, a joke is something that teaches us to distinguish seriousness from entertainment". Hujviri "...if a servant follows the right in Sima, he will be sure, and if he follows Nafs, he will remain peat and will only be able to make a reprimand. If the first one discovers Sima'i, the second will be the row of Simai", [1.140] -he says. Hujviri suggested that the alchemist should hear not the sound as a goal, but the meaning of the truth, that the human soul should become a place of truth, that it should become a symbol, and that it should be provoked, and that he should approach Simo from this point of view.

While the thinkers noted that "sima" gives pleasure to the human nature, it is worth noting that it is necessary to bring the human inner world with aesthetic sensations to the state of Safa, that is, purity, but not all of these pleasures can not be overstated. Hujviri also drew attention to the fact that the figures of the sect about the essence of Sima's really come to the opinions of the thinkers, not everyone can bear it. This is due to everyone's career, when one hears something that glows, the one

who hears will be his longing, the one who hears the Fist will be a yeast from the enthusiasm of the prayer to him, and if one is clearly close to the believer, the one who thinks that the truth of the statement to the disciple will be the covenant.

The scholar drew attention to the fact that Sima's original resembled the Sun, that his light would fall on everything, that everything would receive from him pleasure and pleasure for his career, that one would burn, that one would burn, that one would melt, that one would melt.

Abu Bakr Kalabadi "Sima" – is a factor that gives pleasure to the fatigue of time, gives rest to the state figures and enriches their inner world for busy people. The reason for its discretion is that human nature enjoys it [2.136]- and "...what is inherited from it is that a person of poor quality can not bear, a person with a strong condition will be able to bear it", [2.137] - writes. Zunnun Misri's described that "Simo is something that will be inherited from this truth, and whoever listens to him with the truth will be entitled, and whoever listens to him with the soul will be imprisoned," Shibli said, "Simo's outward conspiracy is an admonition for his idol", Abulfazhuttal described Simo as "this is for the visol".

In the analysis of Hujviri's views on sima', the main emphasis was on the issue of the members of the human intuition, comparing the role of seeing and hearing from the five senses given to man in relation to other emotions, noting the importance of hearing: "so Sam is preferred. In addition, Sharia law was also built on sama. If sama had not, then his constancy would not have been possible", [1.133] - he expressed his opinion. According to The Thinker, the embodiment of the Qur'an is pleasant to the ear, useful to the soul, it raises the human spirit to the heights.. Such miraculous simonamunes, which give strength to the rise of the human spirit to the universe, are manifested in the process of "reading" in the classical style of tajvid verses of the Holy Quran, sura, above all. After all, "the revelation of the Qur'an (but not its own), and tanawwuli is also the base of heaven." In this place is understood the process of live action, aimed at the heights of certain disciplined sounds, polished by a beautiful voice in the content of the alchemy, and the state of its soul-pleasurable perception (perception). On the basis of the tajwidi of the Qur'an, the aesthetics of a pleasant voice (pleasant sound) was decided in the Muslim world of the Middle East.

Speaking about the importance of Simo for man, "so says Hujviri, - the pandas of the Qur'an are better than all pandas, his phrases and commandments are more latiferous than all literal Commandments, nahyi, that is, his returns are more accurate than any refunds, his promises are more than any promises, his vow is more eloquent than all vowels, his stories are more complete than all How many thousands of hearts will sayd by listening to him, how many thousands of hearts will be filled with pride, will lower those who say "I am a tyrant" in the world and raise those who hold themselves as a traitor in the world, indicating Simeon's position in the reform of the human perfection and spiritual world.

What is made lawful to listen these are the desires of any wisdom, va'z, the verses of the Allah, which are in prose, and it is lawful to listen to them even when they are in poetics. Again, it is forbidden to look at beautiful things that are a disaster. It is also forbidden to hear the same adjectives. The eye and ear are the place of the lesson and the source of knowledge. What is forbidden to hear is to gossip, to slander, to go to the works of the law, to humiliate someone, to say blasphemies whether in poetics or in prose.

In this way, Hujviri concludes his thoughts on the opening of the peat with a statement of the theoretical foundations, conditions, requirements and norms of mysticism. From the above views of the scholar on the discovery of hiccups, we can conclude that the main purpose of which is the development of the theoretical-methodological, practical basis for the upbringing of a perfect person, we think that the full grounds are sufficient.

In the analysis of the opening of the hiccups of the Hujviri and the perfect human conception, one can conclude that the discovery of the eleven – stage hiccups, which we have listed above, is associated with each other in a dialectical way, one of which certainly dictates the other. He gives a

comprehensive assessment to a perfect person (see table). If we characterize these as the only system of perfection of a pure person, we can see that in its composition there are the following elements, and we have shown in the table below the perfect human concept of Hujviri.

Concept of Hujviri on perfect man

N	Ways of the opening of hijabs	The hijabs you should get rid of	Influence on the perfection of human
1	Enlihgtenment	Ignorance, unenlightened, unawareness, without knowledge, not knowing the self	Haq and the knowledge of self, reaching to the livelihood of the heart, to acquire knowledge
2.	Tawhid	material and spiritual links	Seeing the reality, to be stable
3.	Iyman	Ignorance, incorrect faith	Thinking straight, making the world wide open
4.	Ablution	Inner and outer dirts	Inner and apparent purification
5.	Salat	Inaction, Laziness	To fall in love with Allah, to achieve emotional and mental clarity, healthy mind and healthy space
6.	Fasting	From the desires of the soul, the inability to keep the senses	Normalization of body and soul desires, upbringing of senses, attention to spiritual perfection
7.	Zakat	Reasonableness, happiness, self-esteem	Purification of self and property, generous, man, gratitude
8.	Haj	National, racial, social inequality, giving heart ozor	National, racial, social inequality, giving heart to Azores, paying heart to the right, tolerance, National Harmony, universal values, not giving heart to Azores
9.	Ahlaq	Dirt, anger, nobility, hatred, arrogant weather and total vices	To have good morals, love, beautiful qualities
10.	The ways of inner purity	Blindfold e'tiqod, ignorance of the original meaning and essenc	Be alert and vigilant
11.	Sima'	Do not understand the meaning of different sounds and gestures, do not hear the true meaning	Proper hearing, True hearing, emotional awareness

Figure 1.

Conclusion. When we made a general conclusion, Hujviri perfectly understood that a person who was completely saved from peat when he said. In his opinion, the perfect human hijab is a divine object, that is, it cleanses the mind, the soul, the soul, brings up the soul and acquires the original human qualities, completely eliminating all obstacles that impede, impede human perfection.

The essence of the perfect human concept of Hujviri is that the following eleven ways of eliminating peat, which are firmly attached to each other, connected and intertwined, developing from bottom to top in order for a person to reach perfection: enlightenment, monotheism, faith, purification, prayer, fasting, Zakat, Hajj, morality, ways of holistic purification and an expression from Simo.

A pure person who has matured as a result of the perfect human conception of hujviri can be described as follows.

1. A pure person is a person whose heart is full of enlightenment, occupying the peaks of knowledge, disconnected from any manifestations of ignorance.

2. A pure person is a stable person who understands the single original basis of the whole being and, having found his own solid way, is not given up to various influences.

This idea serves in a certain sense to the development of our practical work on the formation of an active civil position in the Republic today. 3. Соф инсон – қалби иймон нурлари билан жиололанган, тили, амали ва қалби бир бўлган инсон.

4. A pure person is a person who, on the basis of Islamic fards, seeks outwardly and deeply, achieves purity, is generous, has the status of a Jew and a fortuneteller.

5. A pure person is a person who is able to restrain his own ego, maintain the purity of his body and, realizing his own, can resist error.

6. Pure man is a harmonious person, capable of managing the needs of body and soul, corresponding to the requirements of the norm.

7. A pure person is a person who has morality in him, who adheres to the norms of morality and is adorned with the behavior of Allah.

9. A pure person is a person who understands subtle truths.

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