



THE FACTOR OF PREVENTING AMORALISM IN THE TASAVVUF PATH OF SELF-DEVELOPMENT THROUGH ETHICAL EDUCATION OF INDIVIDUALS

Toshpulatov Odil Nodirovich

Researcher at Samarkand State institute of Foreign Languages

Annotation:

If we analyze the teachings of Sufi masters, we can see that lust (amoralism) puts people away from God. It leads to corruption and creates a barrier for those who only think about their personal benefits. Once someone is under the influence of lust, they cannot find contentment in anything, even if they have to resort to illegitimate and forbidden means. In the end, they become cruel, merciless, and hypocritical.

Keywords: Sufism, lust, ethics, happiness, virtue, amoralism, specialization, selfishness, corruption, cause.

By the 21st century, the mood of economic self-interest, the pursuit of money has increased. Humanity's desire to live well, the effort to create favorable conditions is also the reason for the increase of amoralism. This phenomenon is clearly visible in the developed countries of the world. Insatiable desire to improve material well-being blinds humanity and leads to selfishness. “(Another) reason is that they take usury (interest) and eat people’s wealth unjustly. Among them We have prepared a painful punishment for those who disbelieve,” [1: 65] is written in the Holy Qur’an.

That is why the question of how to purify the societies that are drowning in pleasure due to the unlimited needs of the soul is becoming a priority. Rumi, on the other hand, gave a great gift to mankind by giving an answer to this question that would reach all ages. Maulana said, “...they say that there is something in the human soul that animals do not have. But this does not mean that people are worse than them. Maybe he said: The evil deeds, desires and unhappiness in a person are in the hidden substance. Only actions, misfortunes and evils have become veils of jewels. The more beautiful and great the jewel is, the veil is suitable for it.” [2: 197] And this jewel, in turn, is manifested in the liberation of a person from the slavery of the soul, and in the sincere kindness of people to each other. will be If this is achieved, all the evils of a person will be eliminated. When J. Rumi describes the fate of people who have strayed from religion and faith, he compares them to a mad dog, a predatory tiger, and sometimes to a creature that has fallen into the hands of the dog of lust, using the ideas expressed in the verses and hadiths.





According to Maulana Rumi, lust is the animal aspect of man. That's why a person should never be a slave to the ego, that is, he should not allow his animal side to prevail. Otherwise, he will fall into the trap of terrible animal power. Greed, avarice, covetousness and various other vices arise from indulgence. A person who is freed from the scourge of the soul is close to God. Man's greatest enemy is ego. A person must always fight with his ego, capture it and lock it up. As long as the soul is free, man will never be free. The fight against the ego is the fight for the little freedom of man himself.

“There is so much love, desire and pain in a person that he would not be satisfied even if he had a hundred thousand worlds. He is engaged in work, art, science and jurisprudence. However, none of these can be satisfied. Because he can't get what he wants. “Yor-dilaromlar” means soothing. So, how else can the mind be calm? Pleasure and dreams are like stairs. The stairs are not adapted for sitting and relaxing, but on the contrary, they are only stepped on. How blessed is the one who quickly wakes up from heedlessness and realizes the essence of his situation so as not to waste his life on these steps.” [2: 65]

Man by nature strives for freedom and goodness. In fact, the meaning of life is living with moral values. This is the need, as a product of educational and cultural teachings, Rumi's idea of a perfect human being and its criteria have been formed and developed in accordance with the spirit of the age.[3: 84] in contrast, Rumi's teachings on tolerance and morality emerged as liberating ideals.

In today's globalization, where amoralistic moods and actions are increasing, the research of the importance of Mawlana Rumi's theoretical and moral views on the perfect person is becoming more and more important. The reason is that Rumi focuses on enriching the spiritual world of a person and on this basis, it is necessary to ensure the priority of morality. Philosophical solutions to such problems as understanding the essence of amorality, its causes and harms, self-awareness, knowing the truth, and thus achieving treatment of the heart are given on the basis of such ideas. That is why J. Rumi said, “Man is a great miracle and everything is written inside him. But there is darkness and curtains that do not allow reading the writings. Darkness and veils, various occupations are the activities of man in worldly affairs and the endless dreams of the heart” [2: 51].

On the basis of Rumi's mystical teachings, there is a number of religious and educational knowledge that promotes universal ideas such as justice, truth, correctness, kindness, honesty, faith, hard work, and patriotism, which can oppose amorality. Such ideas have passed the tests of time and serve as a foundation for the formation of the ideological foundations of a just moral and ethical system in human-





society-state relations. The immortality of Rumi's ideas about the perfect man is determined by his understanding of the fundamental essence of this idea: "aliymonu shavqan va zavqan va ana g'arqa fiha", means "I immersed myself in the rays of truth and faith because of the excitement and pleasure necessary for them." The conclusion that can be drawn from these words of Alloma is that a person refrains from amoral actions and finds comfort only when he reaches his level of perfection. At the same time, other people of Sufism also believe that Haq is perfect, that is, striving to reach the essence of things. [5: 7] About this, J. Rumi said, "There are different paths. Even though the goal is the same" [6:8], he says, "I am one with seventy-three sects" [5:5]. The German scholar Annamaria Schimmel wrote in her book "Rumi" that "Rumi cannot solve all the affairs of the world in a just way, but there cannot be a number of just ways, but there can be a number of just ways, and one." [7:71] The philosophical conclusion of this is that people with different religions, languages, and beliefs understand that they are one before God and that they will receive from God the punishment for their bad deeds along with their good deeds.

Mawlana J. Rumi, the great sheikh and poet, scholar of tasavvuf, the founder of the Mawlavi sect, gained special value due to the common qualities of his ideas on the development of human moral culture, in which the poem "Masnavi Ma'navi" was recorded. Holy books and hadiths, theological-mystical and moral works created in the ancient East over the centuries served as a unique source for the birth of this rare work of Alloma. In the Eastern world, this work is considered the most sacred source after the Holy Qur'an and hadiths, even about the work "Masnaviyi ma'naviyi Mavlaviy – Hast Qur'on dar zaboni pahlaviy", i.e. "Masnavii Manaviyi Mawlavi in Pahlavi language" It is not for nothing that the full definition of the recognition "Holy Qur'an" has spread. Because the main principle of the work is to explain the essence of the Qur'anic verses and hadiths in harmony with mystical views, and the purpose of this work is undoubtedly to contribute to the development of moral qualities by eliminating amoralistic vices in a person.

Realizing the evil of the soul and the resulting immoral actions is the realization of one's self, that is, of divinity and goodness. The wisdom of Bahauddin Naqshband: "Nafsi xudro ba badiiy shinoxtan - xudo shinoxtan ast", which means "O'z nafsining yomonligini tanish – o'zligini tanish" (Know the badness of your self - know its identity). One of the conclusions of Khoja Ahmad Yassavi is that the ego is internal, but a very big enemy. It destroys the integrity of a person. His commandments destroy spiritual peace. Therefore, a king defeated by lust is a slave, and a stranger who gains superiority over lust is a king. No one can destroy the pride and human dignity of a person who can do this. That is why Ahmad Yassavi prays to God and says:





Xudovando, solg'il meni o'z yo'lingga,
Nafs ilgida xarob, ado bo'ldum mano,
Fisqu fujur to'lib toshib, haddan oshti,
G'arkob bo'lib isyon ichra qoldim mano...

Yassavi is looking for the “God’s way (Xudo yo’lini)” - the way to get rid of the “desire of the lust” and to put an end to the debauchery that is overflowing around. Yassaviy encouraged people to chase the world from the heart, which develops amoralistic vices such as ignorance, greed. In this sense, the poet’s words cause a stir in the human heart. Judges, imams who “made unjust claims”, “governors who ate haram”, officials who “made the world clean” saying “the world is mine”, mullahs and mudarris who “made white black” eats sweets and arouses hatred in the heart against those who “wear different clothes”.[8: 87]

From this, it can be concluded that the pursuit of wealth by giving way to lust destroys good qualities in a person, makes him spiritually poor, and leads to all kinds of immoral actions. Abstention from lust is the guarantee of purity. Based on the above, it should be noted that the people of tasavvuf do not mean only eating and drinking when they say lust. If a person does not restrain his ego, this concept expands and deepens and becomes connected to the issues of wealth, property, and throne. Tasavvuf’s attitude to the world, life, and social phenomena such as will and virtue are also explained on the basis of this concept.

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