

## THE ISSUES OF HUMAN PERFECTION IN THE VIEWS OF THE SUFIS PRESENTED IN THE WORK “RASHAHOTU AYN AL-HAYAT”

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**Abstract:** The article includes excerpts from Fakhruddin Ali Safi's work *Rashahāt 'Ayn al-Hayāt*, in which the issue of human perfection is philosophically analyzed through the discourses (*rashhāt*) of Sufi figures who lived and created during the Timurid era.

**Key words:** Sufism, sprinkling, Sufi practice, human, perfection, spiritual path, Islamic jurist, Khwājagān, caliph, kunya, hagiographies, bond.



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### Introduction

The word "*insan*" (human) is derived from the Arabic roots "نسيان" (*nisiyān*) or "نسي" (*nasiya*), which mean "to forget" or "forgetfulness." The concept of the human being dates back to ancient times<sup>1</sup>. *Man* is a fundamental philosophical category that forms the basis of any philosophical doctrine<sup>2</sup>.

A human lives under the influence of factors such as education and upbringing, labor, communication, social experience, knowledge, various relationships, moral norms, political ideas, and national ideology. Through these processes, a person internalizes these influences and undergoes socialization — in other words, becomes an individual. As a result, new qualities and virtues emerge within the person, and they begin to act as a creative being<sup>3</sup>.

**Literature Analysis.** In the discourses (*rashhāt*) of Khwāja Ahrar Vali, numerous reflections are given regarding the human being and human perfection. Khwāja Ahrar Vali classified people according to their essence as follows:

#### a) Based on their attitude toward the *nafs* (lower self):

1. *The Brave* – those who have overcome their *nafs*;
2. *The Aware* – those who recognize their *nafs* and struggle against its evils;
3. *The Captives* – those who are enslaved by their *nafs*.

#### b) Based on their level of self-awareness:

1. *The Heedless* – those veiled by worldly attachments;
2. *The Awake* – those who remember their origin and essence<sup>4</sup>.

It is emphasized that in attaining true humanity, the training of the *nafs* and the purification of the heart are of utmost importance. According to Sufi thinkers, the human being is a divine entity in whom all aspects and manifestations of existence are reflected. Therefore, a person must gain self-awareness and wisely utilize their vast inner potential. Sufis describe the human being as a harmony of body and soul. The concept of "*dast ba kār*" (hands at work) refers to the perfection and development of the body through labor, while "*dil ba yār*" (heart with the Beloved) symbolizes the soul's alignment with the divine. Khwāja Ahrar Vali viewed the human as a union of the material and the spiritual worlds.

In the spiritually nourishing discourses of the Sufi master Abdurahman Jami as well, the central theme is human perfection. He reflects on ethics, moral conduct, humanism, creativity, honesty, and similar values.

<sup>1</sup> Gulomova M.M. Xoja Muhammad Porso ma'naviy merosida inson tushunchasi. Falsafa fanlari bo'yicha falsafa doktori ilmiy darajasini olish uchun yozilgan diss., B,2022. B.62.

<sup>2</sup> Falsafa: qomusiy lug'at (Tuzuvchi va mas'ul muharrir Q.Nazarov). – T.: "Sharq" nashriyot-matbaa aksiyadorlik kompaniyasi Bosh tahririyati, 2004. – B.165.

<sup>3</sup> Saloxov A.Q. Falsafa. Darslik. T.: Lesson Press, 2023. B. 102-103.

<sup>4</sup> Raxmatova X.X. Xoja Ahror Valiyning ijtimoiy-falsafiy qarashlari. F.f.nomzodli ilmiy darajasini olish uchun yozilgan diss. T.: 2012. B.91

**Rashha (Sprinkle/Excerpt).** "One day it was said approximately as follows: in the view of people of insight, 'nobility' is not determined by whether a person's ancestors come from the lineage of princes or ministers, or whether they are firmly rooted in immorality and oppression. Rather, nobility lies in the beauty of the essence that exists in a person; such that their nature is sound and pure. That which people perceive as 'origin' in human beings is, in fact, the opposite — it is bad origin"<sup>5</sup>.

In this passage, Jami focuses on the issue of human existence. In his view, *nobility (isolat)* in the eyes of the people of truth is a certain essential beauty within the human being, by which their nature becomes pure and wholesome. "Isolat" is derived from the Arabic word meaning "strong" or "firm." Jami interprets *isolat* as the inner essence or core substance within the human being — the foundation, the true nature — and believes that it is through this essential beauty that human nature remains sound and pure.

The word *fitrah*, also of Arabic origin, means "creation," "nature," or "innate disposition." According to Jami, this inner essence (javhar) present in a person influences their *fitrah* (natural disposition). While factors such as lineage or living environment can affect a person's external being, they do not determine their true essence.

In Jami's view, even if a person descends from kings or ministers, or lives under the influence of vice and tyranny, these do not alter the essence of their being. Thus, Abdurrahman Jami highlights that a person's true nature is not defined by lineage, status, or social environment, but by the divine essence — the *fitrah* — within them<sup>6</sup>.

**Results.** A human being is a chosen and divinely guided creation of Allah. Human creation is not a random event; rather, divine wisdom is embedded within the act of creation. According to Sufi cosmological teachings (*"Aḥq wa Anfus"* – the outer and the inner worlds), human bones resemble mountains, veins resemble rivers, skin and flesh resemble the Earth, the head and brain reflect the heavens, and the soul mirrors the Absolute Spirit.

The external and internal aspects of the universe correspond to those of the human being. The vastness of the cosmos reflects the expansiveness of human imagination, the sleep of nothingness reflects nonexistence, and the wakefulness of existence reflects being. The four seasons of the year correspond to the four stages of human life: childhood, youth, adulthood, and old age.

The four elements of the world — earth, fire, air, and water — are also present in the human body:

- Ear – earth
- Eye – fire
- Nose – air
- Mouth – water

A verse by Khwaja Alauddin Attar also describes human attributes:

**Bayt:**

*Tu mabāsh aslo kamāl in ast, bas,*

*(Renounce ego — this alone is perfection)*

*Dav dard u gum shaw wiṣāl in astu, bas.*

*(Melt into unity, lose yourself — this alone is union)<sup>7</sup>.*

A person lives in harmony only when they are self-aware, self-reflective, and accountable. To reach perfection, one must restrain negative traits.

According to Mawlana Abu Sa'id's advice, the path to perfection, and more broadly the rise or fall of one's spiritual state, depends entirely on the individual:

"Juz'i darvish ast jumla nēku bad."

*(All that is good or bad in a dervish belongs to the dervish himself)<sup>8</sup>.*

**Conclusion.** All the thoughts and theories about the human being expressed in Sufi discourses (*rashhāt*) are based on the Qur'an and the Sunnah. Considering the biological, spiritual, and moral dimensions of the human being, one can say that a human is a complex and integral biosocial being. According to Sufi thinkers, a human possesses consciousness, intellect, emotion, willpower, and speech — and especially, an infinite spiritual dimension.

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<sup>5</sup> Faxruddin Ali Safiy. Rashahotu aynil-hayot. T.: Abu Ali Ibn Sino, 2004. B.198-199.

<sup>6</sup> Karimova L.M. Abdurahmon Jomiy ta'limotida inson kamoloti haqidagi g'oyalar va ularning yoshlar tarbiyasidagi ahamiyati. Buxoro, 2022. B. 55.

<sup>7</sup> Faxruddin Ali Safiy. Rashahotu aynil-hayot. T.: Abu Ali Ibn Sino, 2004. B.130.

<sup>8</sup> Faxruddin Ali Safiy. Rashahotu aynil-hayot. T.: Abu Ali Ibn Sino, 2004. B.136.

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