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THE IDEA OF THE PERFECT HUMAN BEING AND SPIRITUAL ISSUES IN RUMI'S MORAL TEACHINGS

Master's student of Urgench State Pedagogical Institute
Abdullayev Ruslon Jaxongirovich

ABSTRACT

This article reveals Rumi's views on morality not as a set of external norms and rules, but as a process inextricably connected with the inner world of a person, the purity of the heart, and spiritual maturity. In the thinker's teachings, moral education is substantiated as being carried out through controlling the ego, purifying the heart, and consciously shaping human virtues.

KEYWORDS

Globalization, Spirituality, Morality, Education, Personality, Perfection, Sufism

INTRODUCTION

The idea of the perfect human being, which occupies a central place in Jalaluddin Rumi's teachings, is deeply analyzed. The concept of the perfect human being is interpreted as an educational ideal manifested in the harmony of knowledge, morality, spiritual maturity, and social responsibility. According to Rumi, personal perfection is a continuous process that is not limited to individual maturity alone, but also serves to ensure the spiritual stability of society. This idea is analyzed in harmony with the main objectives of the science of education.

METHODOLOGY

Today, in the process of globalization, technological progress, and cultural changes, the role of the family is becoming increasingly important. The moral and spiritual maturity of the younger generation and its formation as a personality depend on the educational environment. From this perspective, the educational and spiritual significance of the family in Rumi's teachings is directly connected to today's educational processes. He explains the family not only as a place of personal life, but also as the primary source of a person's worldview, spirituality, and socio-cultural development.

Along with family values, child upbringing and the role of parents also hold special importance in Rumi's philosophy. Parents are recognized as the first educators of the child in the family and as the main individuals ensuring their spiritual and moral maturity. The thinker compares parents to gardeners and the child to a garden, explaining the process of upbringing in accordance with the laws of nature and within the framework of spiritual norms.

Thus, the family environment becomes an important means of ensuring not only the individual development of the person, but also social harmony and spiritual stability in society. In Sufi teachings, the issue of personal perfection occupies a central place and is interpreted as the process of achieving spiritual, moral, and psychological maturity. In Sufism, a person is viewed not as a ready and perfect being, but as a being that must constantly educate itself and strive toward perfection through inner transformation. Therefore, in Sufi views, personal perfection is determined not by external achievements or social status, but by spiritual and moral changes occurring within the individual's inner world.

In Sufi teachings, the concept of personal perfection begins with self-awareness. This process of awareness is expressed through recognizing one's shortcomings, striving to control selfish desires, and moving toward spiritual purification. Sufi thinkers interpret human perfection as a complex step-by-step process, emphasizing that patience, willpower, and inner aspiration are of great importance in it. This process is not accidental, but the result of conscious educational activity.

RESULTS

In Sufism, personal perfection is explained through the concepts of ego, heart, and soul. The ego is a force expressing a person's attachment to the material world and is often regarded as an obstacle to personal perfection. The heart is the spiritual center of the human being, where moral decisions and inner motives are formed. The soul is interpreted as a divine element leading a person toward ultimate truth. According to Sufi teachings, personal perfection is achieved through controlling the ego, purifying the heart, and elevating the soul.

In Sufi views, the main goal of personal perfection is to achieve the level of the "perfect human being." The concept of the perfect human being in Sufism is important not only as a religious or philosophical ideal, but also as an educational criterion. A perfect human being is a person who is morally pure, spiritually mature, deeply aware of responsibility for their actions, and capable of spreading goodness in society. This concept is closely related to the idea of ensuring the comprehensive development of the individual in educational science.

While personal perfection in Sufism is an individual process, it also has social significance. A person's spiritual maturity directly affects social relations. According to Sufi views, a morally mature individual serves to strengthen justice, peace, and solidarity in society. Therefore, in Sufism, personal perfection is regarded not only as personal salvation, but also as an important factor in social stability.

In Sufi teachings, personal perfection is interpreted as a continuous process. A person does not achieve spiritual maturity instantly, but is obliged to work on themselves throughout life. This view is close to the concepts of continuous education and lifelong learning in educational science, allowing personal perfection to be understood not as a completed state, but as a continuous process of development.

One of the important conditions for personal perfection in Sufi views is achieving inner freedom. Inner freedom means liberation from selfish attachments, the ability to control one's desires, and the capacity to make conscious choices. In Sufism, true human freedom is determined not by external conditions, but by stability within one's inner world. This approach is harmonized with the ideas of developing independent thinking and conscious decision-making competencies in modern educational science.

In Sufi teachings, the unity of knowledge and morality occupies a leading place in achieving personal perfection. For knowledge to become a force that elevates a person, it must be combined with moral responsibility. Otherwise, knowledge may strengthen arrogance and pride, leading the individual toward spiritual decline. Therefore, in mystical views, knowledge is interpreted as being inseparably connected with education. This approach scientifically substantiates the necessity of strengthening moral education alongside the transmission of knowledge in educational science.

In Sufism, personal perfection is interpreted as a continuous process directed from self-awareness toward understanding others and harmonizing with society. As a person recognizes and strives to eliminate their shortcomings, their sense of social responsibility gradually strengthens. This process is considered one of the important criteria determining the level of a person's moral maturity.

One of the most important stages in achieving personal perfection in Sufi teachings is the education of the ego. In Jalaluddin Rumi's mystical views, the ego exists within the inner world of a person and is interpreted as a force encouraging materialism, selfishness, and prioritizing one's own interests. The thinker evaluates the ego not as absolute evil, but as an inner condition that must be educated. Therefore, in Rumi's teachings, the education of the ego is highlighted as an inseparable component of spiritual maturity.

According to Rumi's interpretation, in order to achieve spiritual elevation, a person must first understand and learn to control their ego. The ego encourages a person to pursue temporary pleasures, fame, and material wealth. If it is not restrained, the individual deviates from moral norms and falls into spiritual decline. Therefore, educating the ego is regarded as the initial and decisive stage of moral education.

Sufi sources note the existence of various levels of the ego, and this classification also occupies an important place in Rumi's views. The lower levels of the ego encourage negative behavior, while the higher levels lead toward moral maturity. In the thinker's view, educating the ego means gradual ascent through these levels. This process requires patience, willpower, and conscious effort, harmonizing with the idea of continuity in personal perfection within educational science.

In Rumi's mystical views, the education of the ego is explained as being closely connected with spiritual purification. Spiritual purification is a process aimed at freeing the inner world of a person from negative qualities and vices. The thinker compares the heart to a mirror, emphasizing that if it is covered with dust, it cannot properly reflect the truth. Therefore, purification of the heart is achieved through educating the ego. In this process, the individual analyzes themselves, understands their shortcomings, and becomes prepared for inner transformation.

In Rumi's views, patience is presented as an important means of educating the ego. Patience protects a person from haste and emotional impulsiveness, directing them toward conscious decision-making. The thinker interprets patience not only as enduring hardships, but also as the ability to maintain inner discipline and consistently move toward a goal. This virtue is directly connected with the formation of a person's volitional stability in educational science.

In Rumi's teachings, contentment is also interpreted as an important aspect of educating the ego. Contentment frees a person from excessive passions, envy, and greed. The thinker evaluates contentment not as poverty, but as a sign of inner wealth. A contented person is satisfied with life and behaves justly and tolerantly toward others. This quality has important educational significance in personal perfection.

DISCUSSION

In Rumi's mystical views, humility is regarded as one of the most important results of educating the ego. Humility protects a person from arrogance and pride and encourages them to treat others equally and respectfully. According to the thinker, arrogance is one of the most dangerous manifestations of the ego, distancing the individual from the truth. Therefore, humility is interpreted as an important criterion of spiritual maturity.

In Rumi's Sufi teachings, the process of educating the ego and spiritual purification is considered inseparably connected with self-education. A person must educate themselves without external coercion, based on their own will and inner need. This approach harmonizes with the ideas of developing autonomy, reflexivity, and responsibility of the individual in modern educational science.

In Rumi's views, the education of the ego is interpreted not only as an individual process, but also as a phenomenon of social significance. A person who can control their ego does not cause conflicts in society and behaves justly and tolerantly toward others. Therefore, in the thinker's teachings, spiritual purification is regarded as one of the important factors ensuring social stability.

CONCLUSION

Rumi's system of moral virtues reveals the educational essence of values such as love, compassion, patience, contentment, justice, honesty, and conscience. These virtues are interpreted as important criteria of personal perfection, and their theoretical significance in the educational

process is substantiated. Rumi's moral conception based on love is evaluated as an educational approach grounded in the ideas of humanism and tolerance.

In general, this article substantiates Jalaluddin Rumi's spiritual and moral teachings as a comprehensive theoretical system that enriches the theoretical foundations of educational science, is directed toward personal perfection, and is based on universal human values. It serves as a methodological foundation for scientifically illuminating the issues of applying Rumi's Sufi views to personality development and to the process of teaching educational science.

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