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## RESEARCH ARTICLE

### ISSUES OF A PERFECT MAN AND HIS PERFECTNESS IN THE TEACHING OF MAKHDUMI AZAM

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#### ABSTRACT

The author states the teaching of one of the great Sufi scholar Makhdumi Azam through analysing of his scientific-philosophical works, and also highlights its importance in bringing up today's young.

**Key Words:**

Perfect man, initial mind, initial soul, *taqva* (scaring of Allah), dhikr, spiritual perfectness, *uzlat* (privacy for a religious purpose), rejecting the world, *muroqabah* (feeling that Allah always watches you), *mushohadah* (thinking about Allah), *muhasabah* (bargain someone with his/her soul to do good deeds), dhikr in privacy, divine soul, rapacity, human soul, soul and body, *tavhid* (oneness), ideas of prosperity.

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## INTRODUCTION

Mankind have been thinking and dreaming about how to be perfect one for ages. In the all sacred books starting Zoroastrians the Avesta finishing Muslims Qur'an this issue was the main topic. On this problem great thinkers and philosophers such as Socrates, Plato, Aristotle, al-Farabi, Avicenna, Jami, Navoi and others gave their opinions. Human's honesty and purity are shown as his trait in the Avesta. From A to Z of the teaching is on struggling goodness against evilness of human society, like "good thought", "good word", and "good deed". These are three rules leading a man to perfectness. A person who has these qualities approaches Almighty Allah [1 - p.231]. As a man gradually comes closer to Allah by his good deeds, moral purity, he makes affection of Almighty Creator, which is the vital issue of Medieval Sufi philosophy. Human is always beautiful with his thoughts, words and good deeds. The combination of all these qualities shows the inner purity and beauty of man. The question of the formation of a morally perfect person was the main object of study of the Sufi teachings of Islam and this issue was thoroughly studied and analysed by the representatives of this doctrine. In the Sufi doctrine, the problem of forming a morally perfect person is considered the main object of research.

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Exactly, this sphere of Islamic philosophy studies deeply that topic. As eminent Sufi scholars interpret, it is in the external and internal appearance of a perfect man should reflect humanity and divine spirit. Thus, it is impossible to understand separately humanity from divinity, or vice versa. The meaning of a perfect man in Sufism is a high level of perfection, e.g., the fusion of humanity and divinity, comprehension of humanity, the divine origins. And for this, he/she must be respected by all creatures in the of the Creator on the Earth. "It is vital to emphasize that the term of "a perfect man" as a scientific one used by Muhit Ad-Din Ibn Al-Arabi (1165-1240 AD) for the first time. According to him, this term stands to initial mind or initial passion, universal mind. Because, in the beginning, the Almighty Allah created initial mind and embodied it in the form of a perfect man. Prophet Muhammad ibn Abdullah (the blessing of Allah and peace be upon him) is the symbol of the perfect man on the Earth. Mental and divine maturity, religious and mere knowledge were combined in his appearance" [2 - p.145]. In his book named "Zubdat-al-haqoiq" ("The cream of truth"), the great Sufi thinker Sheikh Aziz Ad-Din Nasafi writes: "All beings on this world strive for this ray. But not everyone is looking for this shine outside of themselves, as far as they are looking, then they walk away from it" [3 - p.42]. Then the author compares great thinkers point of views such as Aristotle, Farabi (Alpharabius), Avicenna on a perfect man and forming that man thereby revealing the levels of knowledge. Following Aristotle, the thinker writes: O you looking for knowledge, human is also a species of animal kingdom.

Having received bringing up, education, knowledge, repetition, abstinence (taqva), remembrance (dhikr) that animal spirit develops in steps and becomes perfect [3 - p.42]. According to A. Nasafi, a perfect man is, first of all, someone with excellent moral, high human qualities, honours and embodies purity and honesty, fights against harmful customs and rituals, establishes the rules and laws leading people to kindness and good deeds, finally, is a person calling people true faith to the Almighty God. There are some treatises rejecting a body (mere passion, carnal pleasures) call for solitude, seclusion and asceticism in Sufi literature. And there are such Sufi teachings, the path of learning (tariqa) that normally attitude towards the body and spirituality of a person. One of such teachings maintaining an optimal attitude to the resolution of issues between a body and a spirit is the Sufi Naqshbandi movement, which was founded by Bahou-Ad-Din Naqshband. The main ideological slogan of the Naqshbandi is ‘Dil ba yor, dast ba kor’ which literally means “soul to God, hand to work”. This teaching keeps in balance the relationship between body and spirit, showing that for spiritual perfectness, the need for harmoniously developed, the maturity of the body and for the attainment of physical perfectness by the necessity for a high spiritual condition.

The founder of the Naqshbandi, B. Nakshband shows the following paths of spiritual perfectness leading to the attainment of a person’s self-conscious: There are three paths which are available to people trying to get themselves (arif), and about which others are not aware: These are the muraqabah – the expectation of grace coming from Allah. Mushohadah – observation condescension from the world invisible to us, consisting in our hearts and mukhosabah – reporting for every deed, for every passed hour. [4 - p.232]. According to the teachings of the Naqshbandi, living in obedience to the rules and “dhikr khufiyah” – a silent remembrance of the names of Allah, clean (halal) food and living by honest labour purify a person’s life from hypocrisy, do not leave a place of arrogance in hearts, envy, greed. Followers of Naqshbandi are owners of good morals, they not only feed their families with their honest work, their craft, but also provide assist to their parents and relatives and people who in need. The teachings of the murshid, the leader and mentor of the Sufi Naqshbandi path after Bahou Ad-Din Naqshband, a prominent theorist of Sufism, who has such honourable names as “high flying falcon”, “piri shasti” –the spiritual mentor of sixty Sufi saints – Makhdumi Azam helps a person to find such power for their physical and spiritual perfection.

The leading theorist of Sufism Makhdumi Azam Kasani (1461-1542) in his works, especially in the treatise “Risolai vujudiya” (“Brochure about the body”), reporting on various levels of human life, analyses them from the point of view of Sufi philosophy. At the same time, the theoretician of Sufism emphasizes that life is not given to a man forever, that one should not admire life excessively, but one should do more good deeds for finding peace in another world, the so-called *akhirah* - eternal world. Makhdumi Azam sets such questions to himself: What is a man? For what was he created? What is the purpose of the Almighty to create man? Replying to these questions, the thinker deeply analyses the essence and connections between the concepts of body and spirit and expresses his views on this matter. According to the thinker, man is the unity of body and spirit, his spirit consists of “the divine spirit” and the body is created from “soil and mud”. When “affectionate divine spirit” comes into a physical body,

the interaction of spirit and body begins. The perfection of a person is possible only by protecting the purity of the spirit and for a complete victory of the spirit over the body a person must undergo important steps of perfection and this is the main idea of Sufism [5 - p.73]. There are one spirit and one body in human but the spirit has lots of development levels. The spirit corresponds to the body and the body to the spirit, they are inseparable. The spirit and the body develop together to achieve perfection, they climb up the steps of perfection. In his treatise, the author writes this: “When the Almighty Creator sent a man to the earthly world, He (the Creator) sent his boundless steppes. Like the fact that in ancient times the rulers (padishahs), when they wanted to visit some province, first they cleaned and ennobled cities and villages, created new gardens and flower gardens. Afterwards, the ruler visited the province and was praised by its inhabitants. Like that, to show his beauty, brilliance and power in this world, Almighty Creator made a man and called him Adam” [6 - p.17]. In other words, the divine spirit makes the essence of man, his body consists of soil and animal soul.

Almighty God created man to achieve his goal - to show His secrets, power and beauty. In order for the body to move, act and carry a person, animal spirit was introduced into the body, and brought it to union with the divine spirit. “Well-known and the Most High God created the heart of man with his temple, his throne. So, having planted the animal spirit in it, he sent a man to the world to show His beauty and greatness” [6 - p.17]. It means that a man is a divine creation and he was created by God’s will and he was sent into the world to know and demonstrate the beauty and greatness of Allah. Thus, Makhdumi Azam considers the body to be the means of spiritual perfection of a person. The thinker emphasizes that the physical body of a person is temporary, transient phenomenon, but important one is that a person cannot exist and move along the intended goals without it. Therefore, according to the scholar, the physical body is necessary to obtain knowledge, pray, know the world, carry out noble deeds, to embody the main slogan of the Sufi path of learning Naqshbandi “Spirit to God, hand to work” in life. The physical body of a person is important for the spiritual development and improvement of a man. The optimal way to achieve human perfectness is a constant occupation of worship, the study of science, doing charitable affairs that bring joy and benefit to society. Such noble actions ultimately lead a man to spiritual growth, an increase in morality, and perfection.

To sum up above mentioned, it can be concluded that Makhdumi Azam’s true essence of the dialectic of the philosophy of a perfect man is self-awareness of man, to get the peak of humanity. According to the thinker, the perfect man is to be worthy of the high rank of humanity, for the perfect man is the flower, the crown of the human community. Consequently, in order to achieve a mystical condition of perfectness in a man, there must be a combination of physical and spiritual-moral perfection, and this unity must be formed deeply in the hearts of a human.

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