



## ANTHROPOLOGY AND SUFI ETHICS

**Zebiniso A. Akhmedova**

*Head Of Department Of Social Sciences Bukhara State Medical Institute, Uzbekistan*

### ABOUT ARTICLE

**Key words:** Anthropology, ethics, Sufism, **Abstract:** In this article, the author analyzed the anthropology and ethics of the Sufis. The central place in Sufi anthropology is occupied by the teaching about the Perfect Man, who acts as a mediator between God and an ordinary person. As in many others aspects, here one can also trace the influence of earlier teachings on Sufism.

**Received:** 20.11.2023

**Accepted:** 25.11.2023

**Published:** 30.11.2023

### INTRODUCTION

The central place in Sufi anthropology is occupied by the teaching about the Perfect Man, who acts as a mediator between God and an ordinary person. As in many others aspects, here one can also trace the influence on Sufism more early teachings. For example, the idea is borrowed from Judaism about the first man as the image and likeness of God, as well as the concept about the prophets whom God chooses to proclaim to people some fundamentally important truths. From Christianity, probably gleaned the idea of the possibility of combining in the same personalities of Divine and human nature. Concerning ideas for personal moral improvement highlighting specific stages of this process, then it already existed in the early Buddhism and could have been adopted by Sufis from Indian and Afghan monks But whatever all these influences may have been, there is no doubt that they superimposed on a tradition that already existed in Islam, entered into a cultural synthesis with it and with each other, after which the development of the Sufi teaching about man for many centuries was carried out on its own basis. Ibn believes that the key to understanding human essence is Arabi, is the act of the birth of the first man - Adam.

### THE MAIN FINDINGS AND RESULTS

Adam, in fact, was the first perfect man, and genetically this perfection passed on and continues to pass on to to all his descendants without exception. And Adam was created by the Almighty not by chance, not on a whim, but with a very specific purpose: the self-existent God "has described Himself to us through us: seeing Him, we see their souls, and seeing us, He sees Himself."<sup>41</sup> God created a perfect man with "two hands": He united in him the universal spiritual essence of the universe and an

individualized form of existence. Adam was also universal cosmic being and personality. Through his corporeality God revealed Himself in explicit form, and through his spirit in hidden form. This unity of the universal and the individual, the possible and the actual, the internal and the external found its expression in the entire series of prophets from Adam to Muhammad. Adam was the bearer actual existence of the Divine essences transferred to him, while the final prophetic series, Muhammad, unites in themselves these essences in their potential existence.

Perfection both of these orders are the property of not only the 27 prophets, but also in principle, all representatives of the human race, especially after the last prophet passed through the material world, conveying the most secret truths to people. Now from us depends on whether we prove worthy of the perfection that received from their ancestors and in which, in fact, there is no our personal merit. On this issue the Sufis came into conflict with the doctrine fatalism, absolute predestination, which is quite consistently carried out in the Koran. Because what we have perfection is not only a fact and a given, but also a goal, which still has to be achieved, so we have to give up this ideas about God, where He, having not yet created the world, rigidly programs its entire history. Sufis according to their concept about perfection and perfection they defend the human right to freedom of thought and action, thereby making him responsible for his successes and failures, and ultimately for his own destiny. God is not the creator of an iron mechanism who predetermined everything details of his work down to the last stop

## REFERENCES

1. Zebiniso A. Akhmedova, . (2023). PATRIOTIC AND LEGAL EDUCATION IN THE TEACHINGS OF AHMAD DONISH. *Journal of Social Sciences and Humanities Research Fundamentals*, 3(10), 63–66. Retrieved from <https://inlibrary.uz/index.php/jsshrf/article/view/25588>
2. Akhmedova, Z. A. (2023). HISTORICAL, RELIGIOUS, AND PHILOSOPHICAL IDEAS OF AHMAD DONISH. *Mental Enlightenment Scientific-Methodological Journal*, 4(04), 254–257. <https://doi.org/10.37547/mesmj-V4-14-37>
3. Akhmedova Z. A. THE PROBLEM OF HUMAN EXISTENCE AND THE PROBLEM OF NATURE IN THE PHILOSOPHY OF AHMAD DONISH // *Oriental Journal of Social Sciences*. – 2023. – T. 3. – №. 03. – C. 53-58.
4. Akhmedova Z. A. INNOVATIVE IDEAS (FOR HIS ERA) OF THE THINKER AHMAD DONISH // *Journal of Social Sciences and Humanities Research Fundamentals*. – 2023. – T. 3. – №. 05. – C. 101-104.
5. Akhmedova Z. A. THE CONTRIBUTION OF AHMAD DONISH TO THE DEVELOPMENT OF EDUCATION IN THE EMIRATE OF BUKHARA // *The American Journal of Political Science Law and Criminology*. – 2023. – T. 5. – №. 04. – C. 64-72.
6. Akhmedova Z. A. PHILOSOPHY IN THE WORK OF AKHMAD DONISH // *Oriental Journal of History, Politics and Law*. – 2022. – T. 2. – №. 04. – C. 29-35.
7. Akhmedova Z. A. Socio-Philosophical Views Of Ahmad Donish And His Role In The Formation Of National Ideology // *Journal of Positive School Psychology*. – 2022. – T. 6. – №. 8. – C. 2858-2865.
8. Akhmedova Z. A. Reformist views of Ahmad Donish in the renewal of the education system in the Emirate of Bukhara (XIX and Early XX centuries) // *American Journal Of Social Sciences And Humanity Research*. – 2022. – T. 2. – №. 03. – C. 1-8.
9. Azizovna A. Z. Spiritual and moral values in the views and activities of Ahmad Donish // *European International Journal of Multidisciplinary Research and Management Studies*. – 2022. – T. 2. – №. 06. – C. 174-178.

10. Akhmedova Z. A. PHILOSOPHY OF THE FIRST JADID AHMAD MAHDUM DONISH //CURRENT RESEARCH JOURNAL OF PHILOLOGICAL SCIENCES. – 2021. – Т. 2. – №. 12. – С. 41-44.
11. Ахмедова З. А. XIX АСРНИНГ ИККИНЧИ ЯРМИДА ТУРКИСТОН ЎЛКАСИ МАДАНИЯТИ //ВЗГЛЯД В ПРОШЛОЕ. – 2021. – Т. 4. – №. 7.
12. Azizovna A. Z. Culture of Turkestan in the second half of the 19 century //Berlin Studies Transnational Journal of Science and Humanities. – 2021. – Т. 1. – №. 1.5 Pedagogical sciences.
13. Сагикызы А., Шуршитбай М., Ахмедова З. Upbringing and Education as Factors of Human Capital Development //Адам элэмі. – 2021. – Т. 88. – №. 2. – С. 18-25.
14. Akhmedova Z. A. AHMAD DONISH'S IDEAS ON IMPROVING PUBLIC ADMINISTRATION //Oriental Journal of Philology. – 2021. – Т. 1. – №. 2. – С. 9-17.
15. Akhmedova Z. A. ANALYSIS BY AHMAD DONISH ABOUT THE STATE ADMINISTRATION OF THE MANGYT RULERS //CURRENT RESEARCH JOURNAL OF PHILOLOGICAL SCIENCES. – 2021. – Т. 2. – №. 12. – С. 122-129.
16. Azizovna A. Z. THE ROLE OF TEACHING PHILOSOPHY IN MEDICAL UNIVERSITY //Наука, техника и образование. – 2021. – №. 6 (81). – С. 44-48.
17. Choriyeva M. A. THEORY OF KNOWLEDGE AND RATIONALISM IN THE PHILOSOPHY OF FIRDAVSI //European International Journal of Pedagogics. – 2023. – Т. 3. – №. 06. – С. 104-108.
18. Чориева, М. (2023). INTERPRETATION OF RELIGIOUS DOCTRINES IN SHAKHNAME. Scientific Journal of the Fergana State University, 29(1), 42. [https://doi.org/10.56292/SJFSU/vol29\\_iss1/a44](https://doi.org/10.56292/SJFSU/vol29_iss1/a44)
19. Chorieva M. A. STATE OF STUDY OF THE PROBLEM AND THE METHODOLOGICAL BASIS OF THE RESEARCH //The American Journal of Political Science Law and Criminology. – 2023. – Т. 5. – №. 04. – С. 82-92.
20. Чориева М. РЕЛИГИОЗНЫЕ ДОКТРИНЫ “ШАХНАМЕ” //Farg ‘ona davlat universiteti ilmiy jurnali. – 2023. – №. 1. – С. 195-198.
21. Chorieva M. A. PHILOSOPHICAL IDEAS IN FIRDAUSI'S SHAHNAMEH //CURRENT RESEARCH JOURNAL OF PHILOLOGICAL SCIENCES. – 2022. – Т. 3. – №. 10. – С. 46-52.