

SOCIAL-PSYCHOLOGICAL WELL-BEING AND SATISFACTION IN SUFI TEACHINGS***Tillashayxova Xosiyat Azamatovna****Head of the Department of "General Psychology" at Tashkent State Pedagogical University, Candidate of Psychological Sciences, Associate Professor, Uzbekistan***ABOUT ARTICLE****Key words:** Well-being, satisfaction, Sufism.**Abstract:** This article examines human life, the system of relationships with others, and even with oneself, which are difficult to imagine without the internal ambivalence of experiencing the events of one's life.**Received:** 12.12.2024**Accepted:** 17.12.2024**Published:** 22.12.2024**INTRODUCTION**

Despite the profound interest in understanding the essence of the category "psychological well-being," there is no universally accepted definition in psychology to date. Moreover, even at the level of everyday consciousness, psychological well-being is not understood exclusively in terms of positive evaluations by adults. It is evident that the perception and evaluation of oneself and one's life, which include both cognitive and emotional aspects and are characterized by social competence and maturity, cannot exclude the volitional component from the category of well-being. In this context, the volitional component is understood as a conscious conviction of oneself regarding the impossibility of unbounded serene tranquility. Human life, the system of relationships with others, and even with oneself are hard to imagine without the internal ambivalence of experiencing life events.

N. Bradburn (1969) developed a model of psychological well-being, which, in his opinion, represents a balance between two affects—positive and negative. The difference between these affects serves as an indicator of psychological well-being and reflects the general sense of life satisfaction. However, this somewhat "arithmetical" approach, in our view, diminishes the actual multidimensionality and ambiguity of human experiences and evaluations of life events [5].

V. V. Zenkovsky identified "two experiences in the inner world of the soul—experiencing one's strength and experiencing one's weakness." The Russian scholar believed that from the experience of strength, which grows throughout life, arises the self-affirmation of personality, its individuality, initiative, and creativity. Courage, willpower, self-respect, the desire to assert oneself, and achieve one's plans are the psychological phenomena that reveal the growth of individuality. According to Zenkovsky, the experience of weakness also plays no less significant a role in personality development; it becomes a

center around which homogeneous experiences accumulate throughout life. Through these experiences, the social environment, with which an individual must adapt and reckon, gazes into individuality [1]. Adaptation, obedience, imitation, humility, self-improvement, self-restraint, the habit of considering others, and the process of assimilating traditions—all these are forms of the second activity. Within this understanding of the social orientation of personality, it is evident that the evaluation of oneself, one's life activity, and one's experiences cannot be described solely in terms of well-being or lack thereof. An essential component of the integral emotional attitude of a person toward themselves and their life is seemingly lost or diminished to some extent.

We believe that the discussion of the problem of psychological well-being would benefit significantly from addressing ideas not only of psychological development but also of the spiritual evolution of the individual. In this work, we will not delve into the extremely complex and as-yet-unresolved problem of the development of a subject's spirituality. Instead, we will turn to certain tenets of the Eastern doctrine of the spiritual evolution of man—Sufism. The psychological significance of satisfaction in Sufism is understood as complete acceptance and understanding of Universal Wisdom, a cognitive, emotional, and spiritual process permeating the entire existence of a Sufi. Satisfaction is the highest form of freedom from oneself. By passing through the stages of repentance, abstinence, self-denial, poverty, patience, and trust in God, the Sufi gradually transcends levels of individuality, understood as the renunciation of the "constructed" self [2].

Profound inner satisfaction, compassionate love, empathy for others, sincere service, and constant silent service to humanity are the external manifestations of satisfaction. Internal manifestations include trust and confidence. The state of satisfaction is an acceptance of life as it is. Erich Fromm wrote: "The Sufi surpasses unity with the Lord and attains unity with life" [3].

To gain a deeper and more accurate understanding of the concept of satisfaction, it is necessary to examine the main stages of personality development and the key categories of Sufi teachings. The essence of Sufism lies in the development of an individual in the form of psychological and spiritual evolution. A fundamental definition in this context is the concept of "nafs." "Nafs" is an Arabic word that denotes breath, animal life, soul, spirit, and essence. The concept of nafs is related to the Hebrew term "nefesh" (soul). The word "soul" carries rigid theological and metaphysical associations and does not represent the full depth and breadth of the term "nafs," especially in its psychological meaning. The closest equivalents are concepts like "personality," "self," or "levels of personality development."

Nafs are recognized by their energy and functions. All plants, animals, and humans possess three common functions: nourishment, growth, and reproduction. These functions are essential for any form of life. The vegetative nafs is the basic nafs, present in all living things on Earth. It manifests through processes of nourishment, growth, and reproduction, which are necessary for all forms of life. The animal nafs includes two main groups of forces: driving forces and perceptive forces. Driving forces include two types: (a) sensory force, representing the sexual impulse and the force of desire, and (b) the force of anger, representing the force of rage, irritation, and aggression. Its manifestations include fight-or-flight responses and destructive tendencies. Perceptive forces refer to understanding, awareness, and memory. In this context, it pertains to external sensory perception, conscious and internal perception. Subconscious forces (kuva-i-batina)—where "kuva" means force and "batn" means abdomen, womb, or the inner part, including the heart—refer to internal sensations, inner strengths, and unconscious parts of the mind. These internal forces are manifested in imagination, illusions, and memories. According to Avicenna and the Sufis, the most important components of the human nafs are intellect and the heart. Intellect (aql) means reasoning and also "binding the feet of an animal," implying

the restraining forces of the mind capable of curbing animal instincts and desires. The second meaning of aql is "standing upright." The heart (dil) is the highest level of the unconscious, signifying heart, reason, and soul [2].

One of the key ideas in Sufi teachings involves the stages of human development or, more accurately, the changes and development of the spirit. Human development in the form of spiritual evolution is the essence of Sufi doctrine. The Sufis speak of seven stages of development that the Traveler passes on their path toward further integration and evolution. Each stage corresponds to a level of personality development.

The first stage—Repentance (Tawba)—represents awakening and returning to the Path from a state of ignorance and aimlessness. The seeker begins to realize the lack of satisfaction in their own life. Everyday activities and materialistic aspirations do not fill the inner void or alleviate internal anxiety. The second stage—Abstinence (Wara). Literally translated, "wara" means meekness, caution, piety, and moderation. The accompanying nafs is the reproachful nafs. Humanistic and universal values, as well as the ability to forgo pleasure, originate from the reproachful nafs. At a higher level, the functions of this nafs include self-observation and self-awareness.

The third stage—Self-denial and the inspired nafs. The process of self-denial resembles the shedding of a thick and dense layer of habits, defensive actions, and illusory fantasies to reach the source of boundless unconscious energy.

The fourth stage—Poverty, understood as freedom from needs and desires. Psychologically, it represents the non-deterministic activity of the individual, driven by goal-setting rather than desires. Poverty signifies the beginning of liberation from the self, defined as the constructed personality, and unity with Reality. The nafs accompanying this stage is the trustworthy nafs, symbolizing tranquility, acceptance, and contentment.

The fifth stage—Patience (Sabr), meaning tolerance, endurance, and constancy. Psychologically, patience represents an active process experienced on cognitive, affective, and unconscious levels and expressed in conscious control.

The sixth stage—Trust in God. Psychologically, trust represents the revival and return of the basic trust experienced during infancy.

The seventh stage—Satisfaction (Rida), an Arabic term meaning "contentment, agreement, tranquility." The accompanying nafs of this stage is the purified and perfect nafs. A Sufi who reaches this stage is called "Insan-i-Kamil," meaning "complete human" or integrated individual. Most Sufis believe that every person has the potential to become a complete human—the axis of their existence.

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