# JAHON DINLARIDA KOMIL INSON KONSEPSIYASI TASAVVUF BUDDAVIYLIK VA XRISTIANLIKDA AXLOQIY TA'LIMOT TALQINI

**Axmadjanova Muazzam Islomjanovna**
Namangan davlat pedagogika imstituti falsafiy va tarixiy
fanlar kafedrasi o'qituvchisi
**Aminjonova Shodiyona Nabijon qizi**
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**Annotatsiya**Ushbu tadqiqot insoniyat ma'naviy tafakkuri tarixida markaziy o'rin tutgan, axloqiy va ruhiy yuksalishning eng yuksak cho'qqisi sanalgan "komil inson" g'oyasining fundamental asoslarini o'rganishga bag'ishlanadi. Maqolada geografik va dogmatik jihatdan bir-biridan uzoq bo'lgan uchta yirik ma'naviy meros — tasavvuf, buddaviylik va xristianlik an'analaridagi axloqiy ideal tushunchalari qiyosiy-falsafiy tahlilga tortiladi.

**Tayanch so'zlar:** komil inson, ma'naviy yuksalish, nafs tarbiyasi, Bodxisatva, xristian etikasi, fano va baqo, shafqat, Ilohiy muhabbat, qiyosiy falsafa, madaniyatlararo muloqot.

**Abstract:** This study is devoted to the study of the fundamental foundations of the idea of the "perfect man", which occupies a central place in the history of human spiritual thought and is considered the highest peak of moral and spiritual elevation. The article presents a comparative and philosophical analysis of the concepts of the moral ideal in the traditions of three major spiritual heritages - Sufism, Buddhism and Christianity, which are geographically and dogmatically distant from each other.

**Keywords:** perfect human being, spiritual growth, self-cultivation, Bodhisattva, Christian ethics, death and resurrection, compassion, Divine love, comparative philosophy, intercultural dialogue.

**Аннотация** Данное исследование посвящено изучению фундаментальных

основ идеи «совершенного человека», занимающей центральное место в истории человеческой духовной мысли и считающейся высшей вершиной нравственного и духовного возвышения. В статье представлен сравнительный и философский анализ концепций нравственного идеала в традициях трех основных духовных традиций – суфизма, буддизма и христианства, географически и догматически далеких друг от друга.

**Ключевые слова:** совершенный человек, духовный рост, самосовершенствование, бодхисаттва, христианская этика, смерть и воскресение, сострадание, божественная любовь, сравнительная философия, межкультурный диалог.

**KIRISH.** Insoniyat tafakkuri shakllana boshlagan ilk davrlardanoq "Men kimman?" va "Inson kamolotining chegarasi qayerda?" degan fundamental savollar nafaqat falsafiy izlanishlarning, balki ilohiy ta’limotlarning ham markaziy mavzusi bo‘lib kelgan. Har bir davr va har bir sivilizatsiya o‘zining axloqiy o‘lchovlarini yaratishga intilgan bo‘lsa-da, ularning barchasi yakuniy nuqtada bir mushtarak g‘oya — Komil inson (the Perfect Human) ideali atrofida birlashadi. Bugun, globallashuv shiddati ostida milliy va diniy qadriyatlar transformasiyaga uchrayotgan bir sharoitda, mazkur qadimiy konsepsiyalarning axloqiy ildizlarini qayta o‘rganish har qachongidan ham dolzarbdir.

Ushbu tadqiqotning bosh maqsadi — jahon ma’naviy merosining uchta yirik ustuni sanalgan tasavvuf, buddaviylik va xristianlik an’analaridagi komillik mezonlarini qiyosiy tahlil qilishdir. Bu uch tizim geografik va dogmatik jihatdan bir-biridan qanchalik uzoq bo‘lmasin, ularning inson tabiatini isloh qilish borasidagi qarashlarida hayratlanarli yaqinliklar mavjud.

**INTRODUCTION.** Since the formation of human thought, the fundamental questions "Who am I?" and "Where is the limit of human perfection?" have been the central theme of national philosophical research, as well as of theological teachings.

Although each era and each civilization has defined its own moral dimensions, the documents ultimately converge around a common idea - the ideal of the Perfect Human. Today, in a global context where national and national values are undergoing transformation, the re-examination of the moral roots of ancient concepts is more active than ever. The main purpose of this study is to conduct a comparative analysis of the criteria for perfection in the three pillars of the world's spiritual heritage - Sufism, Buddhism and Christianity. Despite the geographical and dogmatic distance of these three systems, there are striking similarities in their views on the reform of human nature.

**ASOSIY QISM**

1. Tasavvuf falsafasida "Insoni kamil" fenomeni: Nafs islohi va Ilohiy tajalliy

Sharq ma’naviy uyg‘onishining o‘zagi bo‘lgan tasavvufda komil inson — borliq zanjirining so‘nggi va eng mukammal xalqasidir. Mashhur mutafakkir Muhyiddin ibn Arabiy o‘zining "Fusus al-hikam" asarida insonni shunchaki mavjudot emas, balki Ilohiy sifatlarning yerdagi jilvasi (mazhar) deb ataydi.

• Nafsning ma’naviy evolyutsiyasi: Maqomlar tizimidagi sayri suluk jarayoni insonning o‘zligini tanish bosqichidir. Bu yo‘lda solik nafsning yetti qatlamini (Ammora, Lavvoma, Mulhama, Mutmainna, Roziya, Marziya va Komila) bosib o‘tishi shart. Bu yerda asosiy urg‘u "fano fi-l-loh" tushunchasiga beriladi; ya’ni inson o‘zining xudbin "men"ini ilohiy iroda ichida eritib yuborganidagina haqiqiy hurlikka va komillikka erishadi.

• Ruhiy transformatsiya: Jaloliddin Rumiy merosida komillik mezonlari "ishq" tushunchasi bilan chambarchas bog‘liq. Rumiy uchun axloq — quruq qoidalar majmuasi emas, balki qalbning ichki inqilobidir. Uning "Masnaviy"dagi mashhur o‘xshatishiga ko‘ra, inson tashqi olamda mitti zarradek ko‘rinsa-da, botinan butun koinotni o‘z ichiga sig‘dirgan "buyuk olam"dir.

2. Buddaviylikda axloqiy ideal: "Men"sizlik va Bodxisatva shafqati

G‘arb va Sharq falsafasidan farqli o‘laroq, buddaviylikda komillik shaxsiy "men" (Atman)ning mavjud emasligini anglash (Anatta) orqali yuzaga chiqadi. Bu ta’limotda axloqiy kamolot psixologik transformatsiya bilan egizakdir.

• Sakkiz bosqichli najot yo‘li: Insonning kamoloti dunyoviy azob-uqubat (dukkha) va uning sababi bo‘lgan ehtiroslardan (tanha) voz kechish bilan o‘lchanadi. Bu yo‘lda "Oltin o‘rta" tamoyili — to‘g‘ri tushunishdan tortib, to‘g‘ri konsentratsiyagacha bo‘lgan sakkiz pog‘ona komillikning amaliy asosi bo‘lib xizmat qiladi.

• Bodxisatva — fidoyilik namunasi: Mahayana maktabida komillik cho‘qqisi "Bodxisatva" siymosida namoyon bo‘ladi. U o‘zining shaxsiy saodati (Nirvana)dan kechib, boshqalarning najoti uchun dunyo girdobida qolishga qaror qilgan zotdir. Uning axloqiy qiyofasi to‘rt ustun — Metta (ezgulik), Karuna (rahmdillik), Mudita (boshqalar shodligidan quvonish) va Upekkha (vazminlik) ustiga quriladi.

3. Xristianlikda komillik: "Masihga o‘xshashlik" va Kenozis falsafasi

Xristianlik axloqiy tizimida komillik — insonning o‘z xohish-irodasini Ilohiy irodaga butunlay bo‘shatib berishi (Kenozis) orqali tushuntiriladi.

• Oliy axloqiy manifest: Isoning "Tog‘dagi va’zi" inson tabiatini tubdan o‘zgartirishni talab qiluvchi yangi axloqiy o‘lchovni joriy etdi. Bu tizimda komillik — dushmanga nisbatan g‘araz saqlamaslik va uni ham sevish darajasidagi ma’naviy jasoratni ifodalaydi.

• Agape — ilohiy muhabbat qudrati: Komil inson o‘z "men"idan kechish (kenozis) orqali Agape — ya’ni shartsiz, beg‘araz va qurbonona muhabbat manbaiga aylanadi. Bu muhabbat hissi o‘z manfaatlarini chetga surib, borliqni boricha sevish va unga xizmat qilishda namoyon bo‘ladi.

QIYOSIY-FALSAFIY TAHLIL

Ushbu uch xil dunyoqarashni qiyosiy tahlil qilish orqali biz insoniyatning yagona ma’naviy o‘zagiga duch kelamiz:

1. Ego markazidan qochish: Tasavvufdagi "fano", buddaviylikdagi "anatta" va xristianlikdagi "kenozis" tushunchalari mohiyatan bitta maqsadga yo‘naltirilgan: insonni o‘z xudbinligi qafasidan ozod qilish.

2. Universal Mehrning tantanasi: Rumiy kuylagan "Ishq", Buddaning "Karunasi" (shafqat) va Masihning "Agapesi" (muhabbat) turli tillarda aytilgan bo‘lsa-da, mazmunan bir xil ma’naviy energiya va axloqiy quvvatdir.

3. Ichki intizom va sobitlik: Har uchala an’anada ham komillik tashqi shakl yoki ritualda emas, balki chuqur ichki intizom, meditativ holat va doimiy ruhiy hushyorlik (zikr, hushyorlik, ibodat) natijasida shakllanadi.

**MAIN PART**

1. The Phenomenon of "Perfect Man" in Sufi Philosophy: Reformation of the Self and Divine Revelation In Sufism, which is the core of the Eastern spiritual awakening, the perfect man is the last and most perfect link in the chain of existence. The famous thinker Muhyiddin Ibn Arabi, in his work "Fusus al-hikam", calls man not just a being, but an earthly manifestation (mazhar) of Divine qualities. • Spiritual evolution of the soul: The process of the soul in the system of maqams is a stage of familiarity with the identity of a person. On this path, the soul must pass through the seven layers of the soul (Ammora, Lavvoma, Mulhama, Mutmainna, Raziya, Marzia and Kamila). Here, the main emphasis is placed on the concept of "fano fi-l-lah"; that is, only when a person dissolves his selfish "I" in the divine will does he achieve true freedom and perfection. • Spiritual transformation: In the legacy of Jalaluddin Rumi, the criteria for perfection are closely related to the concept of "love". For Rumi, morality is not a set of dry rules, but an internal revolution of the soul. According to his famous analogy in the "Masnavi", although a person appears to the external world as a tiny particle, he is internally a "great world" that contains the entire universe. 2. The moral ideal in Buddhism: "I"lessness and the compassion of the Bodhisattva Unlike Western and Eastern philosophy, perfection in Buddhism arises through the

realization (Anatta) of the non-existence of the personal "I" (Atman). In this teaching, moral perfection is twinned with psychological transformation. • The Eightfold Path: Human perfection is measured by the renunciation of worldly suffering (dukkha) and the cravings that cause it (tanha). On this path, the principle of the "Golden Mean" - eight steps of perfection, from right understanding to right concentration - serves as the practical basis for it. • Bodhisattva - the model of selflessness: In the Mahayana school, the pinnacle of perfection is represented by the figure of the "Bodhisattva". He is one who, having renounced his own personal bliss (Nirvana), decides to remain in the worldly whirlwind for the salvation of others. His moral image is built on four pillars - Metta (kindness), Karuna (compassion), Mudita (joy at the happiness of others), and Upekkha (equanimity). 3. Perfection in Christianity: "Christlikeness" and the Philosophy of Kenosis In the Christian moral system, perfection is explained by the complete surrender of one's will to the Divine Will (Kenosis). • The Supreme Moral Manifesto: Jesus' "Sermon on the Mount" introduced a new moral dimension that required a radical change in human nature. In this system, perfection represents the spiritual courage to the point of not harboring malice towards one's enemy and loving him as well. • Agape - the power of divine love: Through the renunciation of one's "self" (kenosis), a perfect person becomes a source of Agape - that is, unconditional, selfless and sacrificial love. This feeling of love is manifested in putting aside one's own interests and loving and serving all that exists.

COMPARATIVE-PHILOSOPHICAL ANALYSIS By comparing these three worldviews, we come across the single spiritual core of humanity: 1. Escape from the ego center: The concepts of "fano" in Sufism, "anattha" in Buddhism, and "kenosis" in Christianity are essentially aimed at one goal: to free man from the cage of his own selfishness. 2. The triumph of Universal Compassion: Rumi's "Love", Buddha's "Karuna" (compassion) and Christ's "Agape" (love), although expressed in different languages, are the same spiritual energy and moral power in content. 3. Inner

discipline and constancy: In all three traditions, perfection is not formed in external form or ritual, but as a result of deep inner discipline, a meditative state, and constant spiritual vigilance (remembrance, vigilance, prayer).

**XULOSA**

Jahon dinlari va falsafiy tafakkurining ko‘p asrlik tajribasini sarhisob qilar ekanmiz, bir haqiqat oydinlashadi: “komil inson” g‘oyasi shunchaki erishib bo‘lmas mavhum ideal emas, balki bashariyatning ma’naviy tanazzuldan omon qolish strategiyasidir. Tasavvuf, buddaviylik va xristianlik an’analari o‘rtasidagi terminologik hamda dogmatik tafovutlar qanchalik keskin ko‘rinmasin, ularning tub mohiyati insonni tor xudbinlik (ego) qafasidan ozod etib, yanada yuksak va nurliroq maqomga ko‘tarishga qaratilgan.

Olib borilgan qiyosiy tahlillar shuni ko‘rsatadiki, komillik sari yetaklovchi yo‘l har uchala ta’limotda ham mushtarak axloqiy poydevorga ega:

1. Nafsni jilovlash va ichki g‘alaba: Inson o‘zining hayvoniy instinktlari va tuban ehtiroslari ustidan hukmronlik o‘rnatmas ekan, uning ruhiy parvozi va ma’naviy yuksalishi haqida so‘z bo‘lishi mumkin emas.

2. Universal mehr va fidoyilik: Tasavvufdagi ilohiy ishq, buddaviylikdagi cheksiz shafqat (karuna) va xristianlikdagi beg‘araz muhabbat (agape) — mohiyatan yagona ma’naviy quyoshning turli xil jilvalaridir. Bu tuyg‘ular shaxsni o‘zgalar dardini o‘z dardi kabi his qilish darajasiga ko‘taradi.

3. Ichki muvozanat va uyg‘unlik: Haqiqiy komillik tashqi dunyoga qarshi kurash emas, balki insonning o‘z ichki olamida mutlaq tartib, osoyishtalik va muvozanat qaror toptirishidir.

Bugungi globallashuv shiddati va texnologik taraqqiyot insoniyatni "ma’naviy bo‘shliq" inqiroziga ro‘baro‘ qilmoqda. Bunday murakkab sharoitda qadimiy komillik konsepsiyalarini yangicha nigoh bilan mushohada etish, bizga nafaqat o‘zligimizni

asrashga, balki turli madaniyat vakillari bilan samimiy tolerantlik asosida muloqot qilishga zamin yaratadi.

Xulosa o‘rnida ta’kidlash lozimki, komil inson — bu jamiyatdan uzilib qolgan zohid emas, balki qalbi ezgulik bilan yo‘g‘rilgan, amali esa insoniyatga xizmat qilishga safarbar etilgan shaxsdir. Mazkur mavzudagi izlanishlar jahon sivilizatsiyasining ma’naviy ildizlari birdaniga tutash ekanini isbotlash orqali, bugungi parchalanib borayotgan dunyoni umuminsoniy qadriyatlar atrofida birlashtirishga xizmat qiladi.

## CONCLUSION

Summing up the centuries-old experience of world religions and philosophical thought, one truth becomes clear: the idea of the "perfect man" is not just an abstract, unattainable ideal, but a survival strategy for humanity from spiritual degradation. No matter how sharp the terminological and dogmatic differences between the traditions of Sufism, Buddhism and Christianity may seem, their fundamental essence is aimed at freeing a person from the narrow cage of egoism and elevating him to a higher and more enlightened status. The comparative analysis conducted shows that the path leading to perfection has a common moral foundation in all three teachings: 1. Restraint of the ego and inner victory: Unless a person gains control over his animal instincts and base passions, there can be no talk of his spiritual flight and spiritual ascension. 2. Universal love and devotion: Divine love in Sufism, infinite compassion (karuna) in Buddhism, and selfless love (agape) in Christianity are essentially different manifestations of the same spiritual sun. These feelings elevate a person to the level of feeling the pain of others as if it were his own. 3. Inner balance and harmony: True perfection is not a struggle against the external world, but the establishment of absolute order, peace, and balance in a person's inner world. Today's rapid globalization and technological progress are confronting humanity with a crisis of "spiritual emptiness". In such complex conditions, a new look at the ancient concepts

of perfection will allow us not only to preserve our identity, but also to communicate with representatives of different cultures on the basis of sincere tolerance. In conclusion, it should be noted that the perfect person is not a hermit cut off from society, but a person whose heart is filled with goodness and whose actions are mobilized to serve humanity. Research on this topic serves to unify today's fragmented world around universal human values, by proving that the spiritual roots of world civilization are interconnected.

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