

LEVEL OF GRADATION IN LINGUISTIC TERMS "SPIRITUAL MAN"
AND "KOMIL INSON"

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Abstract. Despite the fact that the definition of the terms "spiritual man" and "komil inson" are connected with the concept of "spirituality" in both English and Uzbek language there have been different views how these two terms are different by their usage. As it is seen from the analyses, both words show the last stage of being perfect and connected with high spirituality.

Key words. Semantic field, new spirituality, old spirituality, spiritual man, spirituality, units, invariant, core.

Introduction. In English society, the concept of "spiritual man" is used to refer to persons who have the best qualities of Allah Almighty. "The fruit of the Spirit is love, joy, peace, forbearance, kindness, goodness, faithfulness, gentleness and self-control. Against such things there is no law" (Galatians 5:22-23). That is, a spiritually strong, spiritual person has such qualities as love, joy, peace, tolerance, kindness, goodness, faithfulness, gentleness and self-control.

Analysis. There are 7 steps to this level and they are:

Stage 1. Honesty/acceptance;

Stage 2. Justice;

Stage 3. Hope;

Step 4. Forgiveness;

Step 5. Faith;

Step 6. Courage;

Step 7. Spirituality.

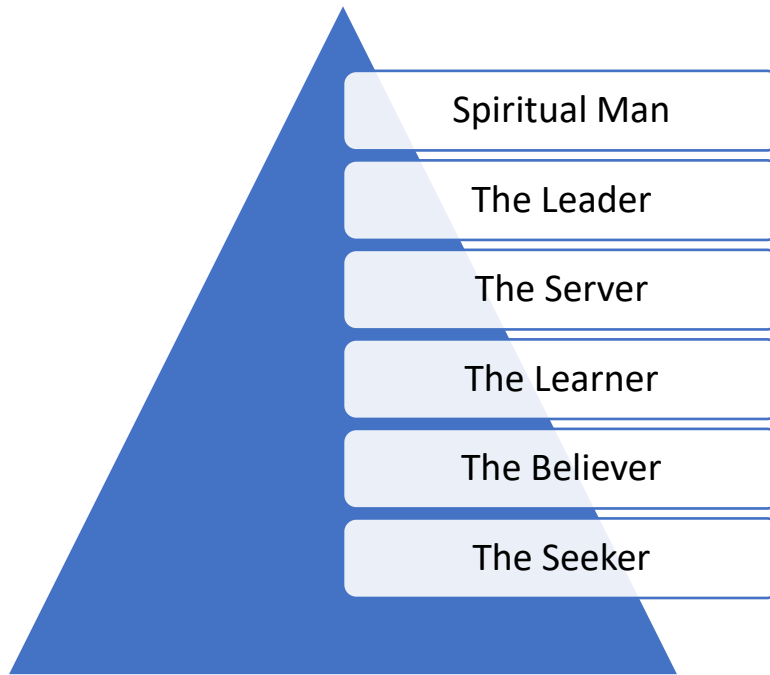


Table 1. Gradation of creation of "Spiritual man" in English

In the same sense, spirituality means "soul" from the English language, the soul is what moves and improves the body and the person.

The levels of spirit and levels of body are located in the seven heavens and they are as follows:

1. The soul of believers
2. People of piety
3. Hermits
4. Wise judges
5. Saints
6. Prophets
7. Mursal prophets

So, the souls of the most perfect people - the prophets - took place in the highest heaven.

Spiritual upliftment is characteristic of all religions, and they mainly have such features as gratitude, compassion, spiritual purification and upliftment, feeling love for God from the heart. The step-by-step development to reach the level of "spiritual man" (perfect man) includes three stages: the stage of purification, the stage of illumination and the stage of unification. We show these steps in the table below:

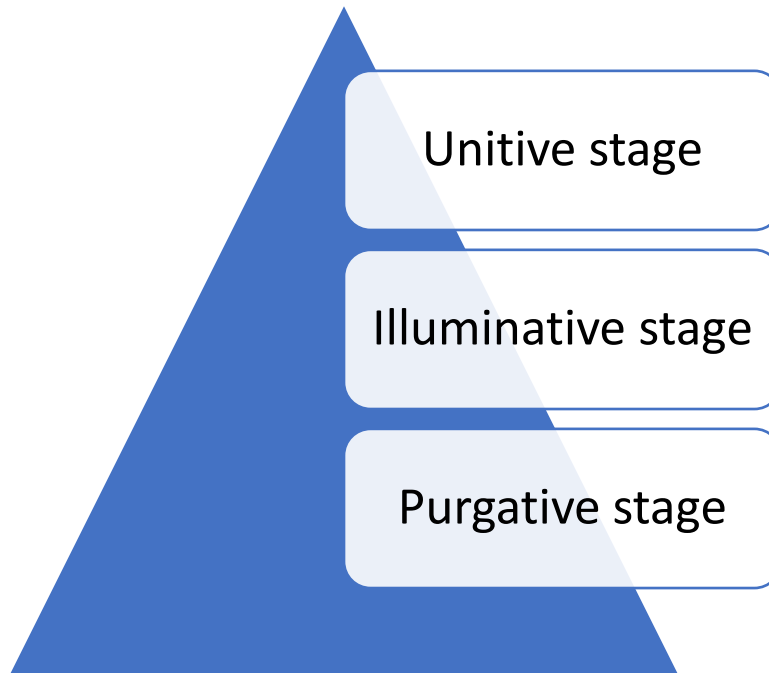


Table 2. Steps to reach the level of Spiritual man.

In Sufism, the concept of Al-Insan al-Kamil (Arabic: الإنسان الكامل - the vicegerent of God on earth and the ideal person in which all spiritual qualities are manifested) was introduced by Hallaj and is religiously used to refer to believers who have reached the highest spiritual maturity. This teaching is a truth that includes all the perfect divine qualities of man, all material and spiritual levels. By following this Sufi doctrine, spiritually perfect, divine-willed persons are created. Prophet Muhammad (PBUH) is the highest symbol of all the attributes of Allah, a spiritually mature and truly perfect person. To reach the career of perfection, a person must have pure divine love, truth and truth, pure human qualities, perfection, love and human concepts, purity, generosity, modesty, devotion, diligence, faith, piety, courage, youthfulness, nobility, humility, should have the qualities of ignorance, sainthood, guardianship, Sufism, and scholarship.

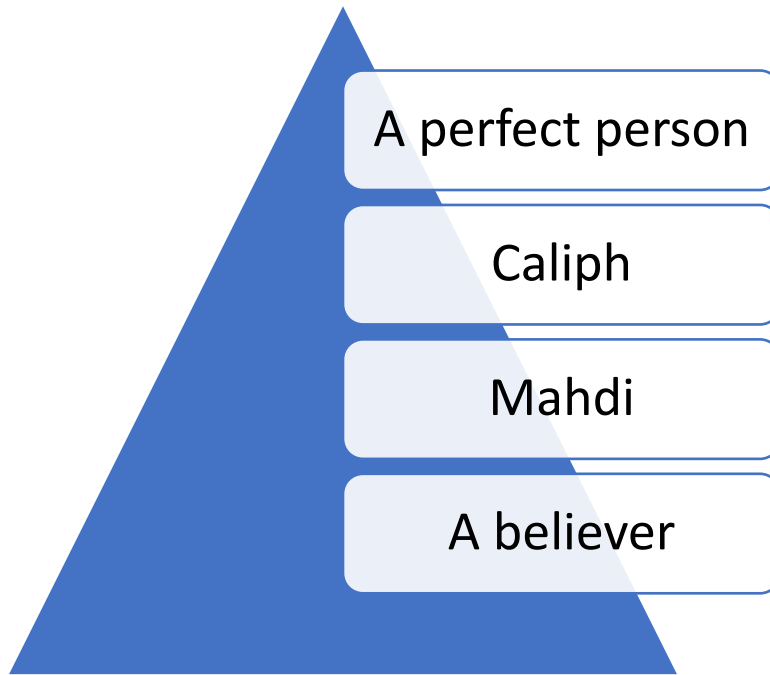


Table 2. In the Islamic world, a spiritually mature person is a gradation of the concept of "Kamil inson".

Spirituality is a characteristic of a person, he has thoughts and imagination, thoughts, feelings, ideas and dreams and can realize them. As the object of study of social sciences, man is considered a cultural being, creator and possessor of spiritual wealth, while concrete sciences study man as a biological or physiological being. From a social point of view, a person is evaluated through his intellectual capabilities, creative ability, activity, behavior, value and respect, social qualities and concrete activity criteria.

Throughout its history, mankind strives for spiritual perfection and maturity, tries to increase the power of mind, power of thinking, and the level of knowledge. Achieving perfect humanity has been a noble dream of mankind, a part of spirituality. He expressed a broader meaning through Islamic philosophy, and the ideas about the perfect human being were used by Khorezmi, Farabi, Ibn Sina, Kaikovus, Yusuf Khos Hajib, Ahmed Yugnaki, Mahmud Koshghari, Lutfi, Alisher Navoi, Zahiriddin Muhammad Babur, Jan Amos Comensky, Johann Heinrich Pestalozzi It is expressed in the works of scientists such as In "Avesta", the idea of achieving perfection is shown by the example of people who have three qualities, namely "good thoughts", "good words" and "good deeds". Attar believes that reaching the level of a perfect human being is in love, while Nasafi says that this path is in the study of knowledge and going through the authorities of the sect, Sultan Walad seeks perfection from divine inspiration, Koshifi says that perfection is the benefit of a person, sacrificing himself for the happiness of others . is the way.

Abu Nasr Farabi defines a human being as follows: "A human being differs from all animals by its special properties, because it has a soul. It is from this soul that there is a power which acts through the organs of the body, and also there is a power in it which acts without the agency of the organs of the body. This power is intelligence. The mind is related to the soul, the innate power that is unique to man." For Farabi, a human being is a socially active creature with social characteristics

perfected through the power of reason, his life should be guided by reason, directed to a specific goal, and have social significance.

In his book "The Essence of Plato's Laws", Farabi explains the quality of "nobility", which means perfection, as follows: "A noble (person) is not noble because of his beauty, strength, weakness, health or fatness, but because of his laws. he is noble because he observes the accepted customs of the proper way of life.' For Farabi, the concept of perfection is related to a person's behavior and compliance with accepted rules in society.

The path to perfection is through knowledge, that is, through reading, learning, and knowing. Zahiruddin Muhammad Babur's

*" Whoever wants knowledge needs knowledge,
A student of knowledge needs knowledge.
I am a seeker of knowledge, and there is no seeker of knowledge.
I am a seeker of knowledge, I need knowledge."*

He described enlightenment and knowledge, which are the core of spirituality, as great qualities that lead a person to spiritual heights.

Conclusion. In the 21st century, a solution to problems such as preserving the humanity of a person, preserving the naturalness of a person's nature, protecting the best qualities in a person's heart, and protecting mankind from spiritual degradation is being sought. human qualities can be noted:

- His Highness;
- Intelligence;
- Knowledge;
- Virtue;
- Justice;
- Ability;
- Goodness.

A person's ability to reach the level of perfection is a concrete phenomenon or a high level of spiritual elevation that can be achieved in the process of serving goodness, mastering and developing knowledge, and doing good deeds.

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