

FORMATION OF PERFECTION ON THE BASIS OF INTERPERSONAL RELATIONSHIPS

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Abstract

This article discusses the process of a person entering into communication with different people in the process of his activity and the formation of his qualities of perfection on this basis. The tasks of people as a process of interpersonal exchange of information, knowledge, ideas, opinions through this communication are considered. The mutual joint action of those entering into a relationship is a speech process, in which it is carried out not only with words, but also with gestures, and their ability to perceive each other.

Keywords: Communication, communication, talent, ability, competence, belief, ignorance, Islamic manners, friendship.

Introduction

With the initiative of our President, Mr. Mirziyoyev, special emphasis has been placed on the following issue, which says "We will mobilize all the forces and capabilities of our state and society so that our youth can develop and be happy, independent-thinking, possess high intellectual and spiritual potential, and become people who are not inferior to their peers in any field on a global scale."¹.

We know from the definitions given to the person that the personality of a person is determined by his sociality. It is in the process of socialization that a person interacts with the world around him. These actions occur within the system of objective relations that are embodied in the process of social laws and production activities. Social relations in any real group are formed primarily within the framework of laws, a system of personal values, and these relations are manifested in subordination, connection, mutual cooperation and other general manifestations. Of course, a person comes into contact with other people in the process of activity, and on this basis, the formation of skills for self-improvement begins. This, in turn, is the result of their joint activity needs. When people establish relationships with others, their first aspect is communication. This relationship involves tasks as a process of interpersonal exchange of information, knowledge, ideas, and thoughts. The second aspect of the relationship is the mutual joint action of those entering into the relationship - the speech process, which involves exchanging not only words, but also gestures, actions. Finally, the third aspect of the relationship is the ability of those entering into the relationship to perceive each other. Thus, in the process of communication itself, three aspects can be distinguished - communicative

¹Mirziyoyev Sh.M. Erkin va farovon demokratik O'zbekiston dalarini birgalikda barpo etamiz. "O'zbekiston".T. 2016.-B.16.



(information transfer), interactive (mutual action) and perceptive (mutual perception). These are general rules of the sphere of relationships in a person, and what the process of communication is based on is irrelevant here. In particular, the fact that socio-psychological relationships in a person are based on religious beliefs does not negate these rules.

At this point, the question arises of what is the relationship and communication. Communication is, in fact, a practical manifestation of the system of relationships in psychology, and entering into communication means the implementation of the system of relationships. In short, it is a manifestation of the functioning of the system in action.

Relationships are a multifaceted process of developing connections between people based on their joint activities and needs. The communication process takes place in connection with the interests, worldviews, communication skills and beliefs of individuals. Based on the problem of the topic, we will analyze the formation of interpersonal relationships based on faith. Here, of course, a religious person who adheres to a certain faith is seen as the object. The belief in a person and his system of interpersonal relationships serve as the subject of the topic.

As Professor B. R. Kadirov emphasizes; “Iqdi - land, dor – bor (*uzbek word, “to have”*), that is, the word iqidar is translated as “Having land”, “Yerdor”. As a result of the revolution that took place in the seventeenth year of the last century, the term “iqdidar” was also erased from our dialect, along with terms such as “entrepreneur” and “owner”.

A talented person is someone who has hidden and obvious unique abilities, who can explain his advanced ideas. Talent began to be interpreted as a scientific category. Talent is considered a characteristic of a person that indicates ability. Ability is a set of abilities formed on the basis of reserve capabilities. Ability is stored in the brain as a person's reserve capabilities, it can appear unexpectedly under the influence of a certain need or situation, it should also be noted that it is not innate. A person's ability to make the right decisions in various situations and achieve success is manifested. Ability is a person's inclination (interest) to activity (aspiration). For example; the process of a boy breaking a car because he is interested in it and repairing it again can be interpreted as an inclination to activity. So, ability serves as a motivating motive. Psychologists have long emphasized that it is precisely ability that gives rise to ability. The Encyclopedia of Islam explains that “Faith, iman (Arabic: *يمان, يمان*) is the belief in Allah, His angels, His books, His prophets, the Day of Judgment, destiny, and resurrection after death in Islam.” This is also called “imani mufasssal,” that is, a detailed interpretation of faith. According to the teachings of Maturidi, faith is considered to consist of two things: belief (deep belief in religion) and confession (verbal recognition)².

As the well-known enlightener Abdurauf Fitrat said, “If the population of a country weakens family relations through immorality and ignorance and allows for indiscipline, then the happiness and life of this nation will be in doubt”³. In the field of religious psychology, the content of religious belief includes such religious categories as God, religious consciousness, soul and heart, merit and sin, heaven and hell, destiny and the afterlife, as well as emotional states that believers experience during prayer, repentance, and in the process of performing various religious acts. It is clear from this that faith, as a psychological phenomenon, can

² Б.Р.Қодиров “Қобилиятлар силсиласи” илмий мақола 2 Б

³ Фитрат А. Оила.–Т.: “Маънавият”, 1998,Б-8.



determine both the internal mental states of a person and his external social activity. That is, he affirms the divine norms set forth in religion in his heart and implements them in society, and these are considered social norms in regions with a large number of believers.

Like all divine religions, Islam is the last religion that forms positive character traits in a person and serves the stability of society. In Islam, special importance is attached to the topic of etiquette in the formation of positive behavioral categories of a person. A special feature of Islamic etiquette is that it is based on divine sources. Islamic etiquette covers all areas of life. Also, the issue of etiquette is linked to faith and has been elevated to the level of worship. Whoever adopts etiquette as a character trait and practices it will receive a reward. Islamic etiquette calls on people to be kind and courteous to others.

According to Islamic beliefs, people have mutual obligations to each other depending on the degree of closeness to others, and there are several levels of this closeness. The highest level is sincere friendship for God, and a brief description of this issue will be analyzed below. Also, the brothers have several obligations:

- A Muslim does not harm another Muslim with his hand or tongue. That is, he must live with the feeling of not directly causing physical or moral harm to another person.
- A Muslim does not like for another person what he does not like for himself. Regarding this, Muhammad (peace be upon him) said: "All Muslims are like one body. If one part is harmed, the whole body is harmed."
- He does not treat anyone with arrogance. Allah considers those who are arrogant as His enemies. This means treating everyone equally, regardless of their social background.
- He does not accept false negative information about a person. Those who spread such information are not trusted. Trust is given to those who are known to be loyal.
- His thoughts, remembrances and actions should always be to do good to Muslims. The best of Muslims in the process of communication is to avoid greeting everyone. It is known that greeting serves to remove the initial obstacles to communication.
- Treating people equally, whether they are considered good or bad. A believer tries to do good to everyone, even if they do not deserve it.
- Treating elders with respect and treating younger ones with dignity.
- Treating others with an open, sincere and friendly face. Through this action, a Muslim hopes for reward and spreads a good mood to others.
- Not betraying someone when making a promise. Not keeping a promise in interpersonal relationships is seen as a sign of hypocrisy and damages relationships.
- If two Muslims are at odds with each other, a third person quickly helps both Muslims to restore their relationship (reconcile).
- To conceal all the faults and secrets of a Muslim without revealing them. This action helps to maintain the respect of others towards the one who has a fault.
- When someone attacks a Muslim or tries to take his wealth, then an honest, pious Muslim helps to eliminate these injustices. Regarding this, Muhammad (peace be upon him) said: "True Muslims should extend a helping hand to one another."
- A Muslim should try to bring joy to others and meet their needs.



- If a Muslim falls ill, even if he is not a close friend or acquaintance, to inquire about his condition. In Islamic teachings, this is considered important and is very necessary for the recovery of the patient, and for strengthening personal relationships and the community.
- If a believer dies, to attend his funeral.

Individually directed kindness has its bright example in the phenomenon of friendship. K. K. Platonov, looking at friendship as a complex spiritual and moral feeling, includes in its composition: improved habits with the object of friendship, requirements in the relationship through the emotion of satisfaction with the relationship; memories of joint activities and their results; past, present, and possible joint mutual care; emotional memories; fear of loss; overestimation (idealization).

Professor E.G.Goziev emphasizes that “in achieving the level of perfection and perfection of a person, it is necessary and important to harmonize the mind, intellect, and abilities”⁴. The verse, **“Surely, the believers are brothers”** (Hujurat-10), appears in the Holy Quran. It contains the ruling on universal brotherhood based on Islam. The universal Muslim closeness includes mutual relations between people, but some people establish special strong friendships and have very close relationships with each other. The first kind of closeness, that is, the kind described in the verse, is general closeness, while the second kind is a special closeness. The evidence for such closeness is the verse in the Holy Quran, **“O you who have believed, fear Allah and be with the truthful”** (At-Tawbah-119) and the narration of the Companion Jabir (may Allah be pleased with him): “The Messenger of Allah (peace and blessings of Allah be upon him) said: **“A believer is one who is a kind companion and is chosen as a kind companion. There is no goodness in not being kind and not being chosen for kindness. The best of people is the most beneficial to people.”**

Friendship begins with acquaintance, cooperation or companionship. When relationships become close, deep and more stable, they turn into friendship. In addition, friendship is determined by certain rules of conduct towards each other, rational and traditionally. The topics of communication are chosen in such a way that they are interesting and relevant for each of the friends. In interpersonal relations between friends, politeness plays an important role, they do not insult each other.

Spiritual and intellectual maturity is necessary for friendship. For this, friendship appears in early adolescence, and at this time the first problems and questions begin to appear in the personal character of young people and they cannot independently regulate them. Friendly relations in adults can be formed in the context of professional work activities with colleagues, arising from their interests and goals.

When choosing a friend, the following criteria are considered necessary in the Muslim faith:

- Mature mind;
- Piety;
- Good character.

In short, the strong faith of the chosen friend is of particular importance. Accordingly, the limits of following the instructions regarding friendly relations in religious sources are determined.

⁴ Э.Г.Ғозиев “Онтогенез психологияси” Тошкент 2000 й; 152 Б



Reasons for friendship: M. Agrail emphasizes that friendly relations are established for the following reasons:

- Trust in material support and information, although friends provide this in smaller quantities than family and colleagues;
- Trust in social support in the form of advice, based on a sense of mutual trust.
- Cooperative activities, common games, common interests.

Since the orientation of a believer is dependent on religious beliefs, his criteria for choosing friends are also manifested in the form of socio-religious norms. The activities of a believer with his friends include performing prayers together, sharing ideas about performing positive deeds prescribed by religion, and so on. Also, common interests are manifested during joint activities.

According to Islamic beliefs, blood relatives have social and spiritual, material and moral duties to each other. Since the closest among relatives are parents and children, there are more ideas about their rights and duties than other blood relatives.

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