SOCIAL - PSYCHOLOGICAL CATEGORIES OF PERFECT HUMAN BELIEFS

СОЦИАЛЬНО-ПСИХОЛОГИЧЕСКИЕ КАТЕГОРИИ УВЕРЕНИЙ О СОВЕРШЕННОМ ЧЕЛОВЕКЕ

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ANNOTATION: *This article presents information about the development and formation of a person. The manifestation of a person as a person is determined by his sociality. It is argued that during the socialization process, the child's actions in conjunction with the world around him depend on a system of objective relationships, and these actions are formed in the process of collective activity based on the written and unwritten laws and regulations of society.*

АННОТАЦИЯ: *В данной статье представлена информация о развитии и формировании личности. Проявление личности определяется её социальным поведением. Утверждается, что в процессе социализации действия ребенка во взаимодействии с окружающим миром зависят от системы объективных отношений, и эти действия формируются в*

процессе коллективной деятельности на основе писаных и неписаных законов и норм общества.

Key words: *Youth, high intellectual, spiritual competence, spiritual - educational, national and universal, values, etiquette - morality, character - character, interpersonal communication, secularism.*

Ключевые слова: *Молодость, высокий интеллект, духовная компетентность, духовно-воспитательная, национальная и универсальная, ценности, этикет-нравственность, характер-характер, межличностное общение, секуляризм.*

At the initiative of our President Sh.M. Mirziyoyev, special emphasis was placed on the following issue:

“We mobilize all the strength and capabilities of our state and society so that our young people can become independent thinkers, have high intellectual and spiritual potential, become people who are not inferior to their peers in any field, and be happy”[1]. In this regard, if we pay attention to the fact that great figures have emerged from our country since ancient times, it is worth noting that our forefathers singled out intelligent, talented and capable children from children who are getting general knowledge. Professor E. Gaziev said, “The striving to separate the dominant “I” from the “not-I” in every person begins from the initial stages of ontogenetic development in processes such as self-expression, self-expression, self-discovery, self-improvement, self-command, and self-influence”, “It begins in the first minutes of childhood and continues until one or another stage of maturity is reached, culminating in the emergence of self-awareness”[2].

The definition of a person reflects the fact that a person's personality is determined by his sociality. In the process of socialization, a child makes mistakes together with the world around him. These actions take place in the system of objective relations formed in the process of collective activity based

on the written and unwritten rules of social society. Social relations are formed within the framework of the interpersonal value system of any group norms and are manifested in obedience to these norms, connectedness, mutual cooperation and other common activities.In the process of activity, a person enters into direct and indirect communication with the people around him. This, in turn, is the result of his needs for social activity. When a person communicates with another person, the first aspect of this is communication - dialogue (verbal, nonverbal). This initial dialogue involves the tasks of interpersonal exchange of information, knowledge, ideas, and opinions. The second aspect of communication is the joint action of the participants in the communication - the speech process, which consists of exchanging not only words, but also mutually understood gestures, gestures, and actions. The third aspect of interpersonal relationship is the ability of the participants to perceive each other as a whole.

Thus, it is possible to distinguish three aspects of the relationship process - communicative (information transfer), interactive (joint action) and perceptive (mutual perception) aspects. These are general rules in the field of personal relations, and the basis of the transaction process is irrelevant at this point. In particular, socio-psychological relations of a person cannot deny these rules on the basis of religious belief.

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

Relationships are a multifaceted process of developing connections between people based on shared activities and needs. The communication process takes place in a context of individuals' interests, worldviews, communication skills, and beliefs. Based on the problem of the topic, we will try to analyze the formation of interpersonal relations based on faith. In this

place, a religious person is taken as an object, and belief in a person and his system of interpersonal relations are taken as the subject of the subject.

The perfect man has a high degree of superiority over his contemporaries with his subsensory and subjective abilities. Access to the possibilities of the subsensory reflects a high degree of perfection. The fulfillment of great prophecies based on scientific foundations is one of his new features[3].

The Encyclopedia of Islam explains that "Faith, iman (Arabic: يقديم) is the belief in Allah, His angels, His books, His prophets, the Day of Judgment, destiny, and resurrection after death." This is also called "comprehensive faith," that is, a detailed explanation of faith. According to the doctrine of Maturidi, faith is considered to consist of two things: belief (deep belief in religion) and confession (verbal recognition).

In the psychology of religion, the content of "religious belief" includes religious categories such as God, religious consciousness, soul and heart, merit and sin, heaven and hell, destiny and the hereafter, as well as the emotional states experienced by a believer during prayer, repentance, and performing various religious actions. It can be seen from this that belief as a psychological phenomenon can determine both the internal mental state of a person and external social activity. That is, he heartily approves the divine norms defined in the religion and implements them in the society, and these are considered as social norms in the areas where the number of religious people is large.

As in all divine religions, Islam is the last religion that develops positive character traits in the individual and serves for the stability of the society. In Islam, special importance is attached to the subject of manners in the formation of categories of positive behavior of a person. A special feature of Islamic manners is that they are based on divine sources. Islamic manners cover all areas of life. Also, the issue of etiquette is connected to faith and raised to the level of prayer. Whoever adopts manners as a character trait and follows it, will be rewarded.

Islamic etiquette calls for people to be kind and courteous to others: "... the differences in color, stature, nature, and morals of (people) are not only due to differences in lineage, but also due to differences in soil, water, air, and the places on earth where (people) live".

According to Islamic belief, people have mutual obligations to each other based on their degree of closeness to others, and there are several degrees of closeness. The highest degree is sincere friendship for the sake of God, and it is appropriate to analyze this issue briefly below. There are also several obligations of brothers and sisters: A Muslim should not harm another Muslim with his hand or tongue. That is, he should live with the obligation not to directly cause physical or spiritual harm to another person.

A Muslim does not like for others what he does not like for himself. Regarding this, Muhammad (peace be upon him) said: "Every Muslim is like a body. If one part is harmed, the whole body is harmed."

"He does not treat anyone with arrogance. Allah regards those who act arrogantly as enemies to Him." This refers to treating everyone equally, regardless of their social background. "He does not accept false negative information about anyone. "Those who spread such news are not believed. The words of those who are considered loyal are trusted."

"Let your thoughts, remembrances, and actions always be to do good to Muslims."

"The best of Muslims in the process of conversation is the one who greets first." As is known, greeting serves to remove the initial barriers to entering into a conversation.

"To treat people equally well, whether they are considered good or bad. A believer tries to do good to everyone, even if they do not deserve it." "To not break a promise to someone." Breaking a promise in interpersonal relationships is seen as a sign of hypocrisy and damages relationships.

"If two Muslims are at enmity with each other, a third person will quickly help both Muslims to restore their relationship" (reconcile).

"Hiding all the sins and secrets of a Muslim without making a sound." This act serves to preserve the respect of others towards the guilty person.

"When someone attacks a Muslim or tries to take his wealth, a just and pious Muslim will help to eliminate this oppression. In this regard, 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, he should inquire about his condition. This is considered important in Islamic teachings, as it is essential for the recovery of the sick person and for strengthening personal relationships and society. If a believer dies, he must attend the funeral.

Individually directed affection is reflected in its brightest example in the phenomenon of friendship. K. K. Platonov views friendship as a complex spiritual and moral feeling, including the following in its composition: improved habits with the object of friendship, demands in the relationship that arise through the emotion of satisfaction from the relationship; memories of their joint activities and their results; past, present, and future shared care; emotional memories; fear of loss; overestimating (idealizing) it.

The Holy Quran states, “Indeed, the believers are but brothers” (Al-Hujurat 10). It contains the ruling of universal brotherhood based on Islam. Universal Muslim closeness includes mutual relations between people, but some people forge strong bonds of friendship and have very close relationships with each other. First, the closeness described in the verse is a general closeness, and the second is a specific closeness. This closeness is referred to in the Holy Quran, "O you who believe! Fear Allah and be with the truthful." (At-Tawbah-119) and the narrations of the Companion Jabir (may Allah be pleased with him) that the Messenger of Allah (peace and blessings of Allah be

upon him) said: "A believer is one who is kind and is chosen for kindness. There is no goodness in not being kind and not being chosen for kindness. The best of people is the one who benefits the people the most." are evidence.

Friendship begins with acquaintance, cooperation, or companionship. When the relationship becomes closer, deeper, and more stable, it develops into friendship. In addition, friendship is rationally and traditionally determined by certain moral rules for each other. Conversation topics are chosen in such a way that they are considered interesting and relevant for each of the friends. Politeness plays an important role in interpersonal relations among friends, they do not insult each other.

Making friends requires spiritual and intellectual maturity. For this, friendship appears in early adolescence, and at this time, initial problems and questions begin to appear in the personal character of young people, and they cannot arrange them on their own. Friendships among adults can be formed with colleagues based on professional work activities that stem from their interests and goals.

In Muslim belief, the following criteria must be followed when choosing a friend:

A sound mind;

True religiousness;

Good character.

In short, it is of particular importance that the chosen friend should be strong in faith. Based on this, the limit of following the instructions regarding friendly relations in religious sources is determined.

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

Trust in providing material support and information, although friends provide this to a lesser extent than family and colleagues;

Trust in social support in the form of advice, while feeling a mutual trusting relationship.

Activities in cooperation, common games, common interests. Due to the fact that the orientation of a religious person depends on religious beliefs, his criteria for choosing friends are also manifested in the form of social and religious norms. A religious person's cooperative activities with his friends include performing prayers together, sharing common views on performing positive deeds prescribed in religion, etc. Common interests are also manifested during cooperative activities.

Physical beauty is important in human development. Being physically fit and healthy is not only a personal but also a social value. The hadith of the Prophet (peace be upon him) in which he said, "Ask Allah for forgiveness (in another narration, correct belief) and well-being, for none of you will find a blessing like well-being after faith"[4] also shows how great a blessing peace and health are.

According to Islamic belief, blood relatives have social and spiritual, material and moral obligations to each other. Since the closest relatives are parents and children, there are more opinions about their rights and obligations than other blood relatives. In conclusion, it can be said that interpersonal relations should be built on the basis of harmony, and behavior should be normal.

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