



Article

The Problem of Perfection in Modern Life Sciences and Mystic Research

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Abstract: This article analyzes the mystical views formed on the basis of Ahmad Yassavi's wisdom and the conceptual compatibility of the document with modern artificial intelligence systems. The study covers the issues of the ethical and normative system of mysticism, the concept of wisdom and its comparison with artificial intelligence as a model for processing knowledge and processing it. , The spiritual, educational and epistemological significance of the work "Divoni hikmat" is revealed in the context of modern thinking.

Keywords: Mysticism, Wisdom, Artificial Intelligence, Spirituality, Cognitive Process, Perfect Person, Algorithm, Moral Model

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1. Introduction

The concept of perfection, particularly the idea of the "perfect human being," occupies a central place in both classical mystical thought and modern interdisciplinary research. In Islamic philosophy and Sufism, the notion of the perfect human represents the highest level of spiritual and moral development, exemplified by the Prophet Muhammad (peace be upon him). This concept has been extensively reflected in the works of classical thinkers such as Ahmad Yassavi and Alisher Navoi, whose literary and philosophical heritage continues to influence contemporary intellectual discourse [1].

In modern scientific paradigms, especially within the fields of cognitive science and artificial intelligence, the question of human perfection is being reconsidered through new lenses. The comparison between mystical knowledge systems and artificial intelligence models reveals a unique intersection between spirituality and technological development. While artificial intelligence operates on algorithmic processing and data-driven learning, mystical traditions emphasize inner purification, ethical development, and spiritual enlightenment as the path to perfection.

The works of Ahmad Yassavi, particularly "Divoni Hikmat," provide a comprehensive framework for understanding the ethical and spiritual dimensions of human development. His teachings integrate Qur'anic principles with practical guidance for achieving moral and spiritual maturity. Scholars such as Komilov have analyzed these ideas, highlighting the importance of sincerity, patience, and enlightenment as essential qualities of the perfect human being [2].

Despite the growing interest in interdisciplinary approaches, there remains a gap in systematically analyzing the compatibility between mystical concepts and modern scientific models. In particular, the ethical and epistemological aspects of mysticism have not been fully explored in relation to artificial intelligence systems [3].

The aim of this study is to examine the concept of perfection in mystical thought and analyze its relevance in the context of modern life sciences and artificial intelligence. The research seeks to identify key similarities and differences between these paradigms and to propose a conceptual framework that integrates spiritual and technological perspectives [4].

2. Materials and Methods

This study adopts a qualitative interdisciplinary research methodology combining hermeneutic analysis, comparative analysis, and conceptual modeling. Primary sources include the works of Ahmad Yassavi, particularly "Divoni Hikmat," and classical Islamic texts, which are analyzed to identify key concepts related to spiritual perfection and ethical development. Secondary sources, including scholarly studies on Sufism and philosophical interpretations of the concept of the perfect human, are used to provide theoretical support. The hermeneutic method is applied to interpret the symbolic and conceptual meanings within mystical texts, focusing on the relationship between Qur'anic teachings and their artistic representation. Comparative analysis is employed to examine the similarities and differences between mystical knowledge systems and artificial intelligence models, particularly in terms of knowledge processing, ethical frameworks, and decision-making mechanisms. Additionally, elements of systems theory are used to conceptualize the integration of spiritual and technological paradigms. The reliability of the study is ensured through cross-referencing of sources and consistency in analytical approaches. This methodological framework allows for a comprehensive understanding of the concept of perfection and its relevance in both traditional and modern contexts [5].

The concept of perfect man and classical literature In Sufism, the concept of "perfect man" means the highest spiritual status. In this regard, all mystics agree that the most perfect example of a perfect human being is the Prophet Muhammad (pbuh). All other saints and sages strived for perfection by following this perfect example.

This idea has found artistic expression in classical Uzbek literature. Alisher Navoi creates the image of a perfect human being in the image of Farhad in the epic "Farhad and Shirin". Khusrav was the central hero in the "Khamasa" traditions before Navoi, but Navoi evaluates him as not worthy of true perfection and exalts Farhad through love, knowledge and moral purity. The images of Farhad's teachers - Qaran, Moni, Suhayla and the guide Khizr are interpreted as artistic symbols of the murshid-murid relationship. Most importantly, Farhad's arrival to Socrates is a symbolic reference to the place of wisdom and reason in perfection [6].

The views of Najmiddin Komilov are of special importance in modern mysticism. His work "Tasawwuf" consists of two parts, the first part is dedicated to "Perfect Human Morality" and the second part is "Secrets of Monotheism". The scientist systematically analyzes the main qualities of a perfect person - sincerity, patience, contentment, enlightenment and love. He shows Sayyid Hasan Ardasher and Abdurrahman Jami as examples of perfect human beings and connects their spiritual heritage with Navoi's thinking [7]. Looking at it from this point of view, the ideas of soul training, obedience to the murshid, consent and perfection in Yassavi's wisdom form a whole spiritual-educational system in common with the holy verses of the Qur'an, classical literature and modern scientific research.

According to Al-Kahf Surah, verse 65, the Qur'anic principle that it is necessary to acquire knowledge only from a person who has knowledge is fully compatible with the

necessity of a murshid in Sufism. In the wisdom of Ahmed Yassavi, this principle takes a practical form through the stages of leech and lust.

The views of Navoi in classic literature, and Najmiddin Komilov and other scientists in scientific studies show the historical and theoretical continuity of this idea. As a result, the concept of the perfect person appears as a central concept formed at the intersection of Islamic, mystical and literary thought. Sufi-artistic interpretation of the Qur'anic ideas of self, patience and spiritual perfection in the wisdom of Ahmed Yassavi In the wisdom of Ahmad Yassavi, the issues of self, the mortality of the world and the path to spiritual perfection of a person are interpreted in direct connection with the content of the relevant verses in the Holy Qur'an.

While in the Qur'an the status of those who are patient is highly valued, in Yassavi's wisdom, patience is reflected as an important condition of mystical perfection through artistic images and symbolic expressions. In this way, the moral-philosophical content of the verses of the Qur'an is transferred to a poetic-mystical form and brought closer to the people's thinking.

The issue of repentance is also interpreted in the Qur'anic spirit in Yassavi's wisdom. A person's sinfulness, indulgence and turning from this state to God are expressed in wisdom with deep spiritual experiences. Repentance is understood here not as a one-time act, but as a continuous spiritual process that lasts throughout a person's life. This approach is in full harmony with the content of the verses in the Holy Qur'an that the door of repentance is always open [8].

Researchers say that Yassavi sees repentance as the central mechanism of self-education and considers it the starting point of spiritual awakening. The concept of zikr is also interpreted in Yassavi's hikmats as an important spiritual act that has a Quranic basis. While it is emphasized in the Qur'an that frequent remembrance of Allah brings comfort to the soul, in the hikmats, dhikr is described as a means that cleanses the soul from worldly dust and brings it closer to divine truth. Vocal, collective or internal spiritual forms of zikr are artistically expressed in connection with mystical experience. This aspect shows that Yassavi sect has a folk and practical character. Great attention is paid to knowledge and enlightenment in the Holy Qur'an, and this aspect is also reflected in Yassavi's wisdom. Knowledge is interpreted not only as external knowledge, but as internal enlightenment that leads a person to the Truth. In the proverbs, ignorance is condemned as a factor leading to the destruction of a person, and knowledge is glorified as the main condition of spiritual perfection. This situation is interpreted in harmony with the content of the Qur'an, which states that "those who know and those who do not know are not equal." Yassavi shows science as a power that serves to control the ego and purify the soul [9].

It should be noted that Ahmad Yassavi achieved the spread of religious and enlightened teachings among the masses by adapting the contents of the Qur'an to the common people's thinking. He conveys the deep philosophical and moral essence of the verses through artistic images, symbolic symbols and folk expressions. For this reason, the teachings of the Holy Qur'an appear in Yassavi's wisdom not only as a theoretical belief, but as a practical spiritual program that regulates human life. Yassavi scholars evaluate this feature as one of the most important aspects of the Yassavi school [10].

In the wisdom of Ahmed Yassavi, the ethical and normative ideas of the Holy Qur'an are interpreted as a continuous spiritual system aimed at educating the human personality. In the Qur'an, the duty of a person on earth is connected with caliphate, but in Yassavi's wisdom, this responsibility is manifested by educating a person's self, purifying his heart, and establishing justice and goodness in society. In this respect, wisdom interprets the Quranic ideas by combining individual spiritual perfection with social responsibility.

The state of the human heart is seen as a central issue in the Qur'an. In Yassavi's wisdom, the concept of the soul appears as an important artistic and spiritual category. The heart is interpreted as a place where God looks, and it is emphasized that it needs to

be purified from envy, arrogance, hypocrisy and worldliness. This view fully corresponds to the content of the verses related to purity of heart and sincerity in the Qur'an.

In the proverbs, it is shown that the purification of the soul is carried out not only by prayers, but by turning moral qualities into a way of life. Yassavi also actively uses the warning ideas in the verses of the Qur'an in his wisdom. The Qur'anic warnings about the transience of the world and excessive attachment to material things will lead a person to destruction are revealed in wisdom through artistic images. The world is depicted as a transitory place, and man as a stranger. These images are ideologically compatible with the verses of the Holy Qur'an about the transience of worldly life [11].

The concept of justice also occupies an important place in Yassavi's wisdom. In the Qur'an, justice is defined as a central moral criterion, but in Yassavi's wisdom, it is interpreted not only as a concept related to the activities of rulers, but also as a moral responsibility in the daily life of every person. It is emphasized that a person should be fair to his own self, and should constantly take stock of himself. This approach expands the content of verses in the Qur'an about man being responsible for his actions in a mystical way.

In Ahmad Yassavi's hikmats, the content of the Qur'anic verses is recreated through mystical and artistic interpretation, which increases the religious and educational significance of the hikmats. Quranic ideas appear in Yassavi's work as a powerful educational tool that leads a person to spiritual perfection, moral purity and spiritual awakening. In this respect, Yassavi's wisdom acquires a special scientific significance as an artistic and practical expression of the teachings of the Holy Qur'an in Central Asian mystical thought [12].

In the wisdom of Ahmad Yassavi, the idea of compassion is expressed as an important element inextricably linked with the spiritual maturity and social responsibility of a person. In the proverbs, God's mercy towards His servants and the necessity of people to be kind to each other are reflected in an impressive artistic tone. Yassavi shows this idea as an integral part of human perfection and strongly condemns tyranny, arrogance and violence. These views are fully consistent with verses in the Holy Qur'an calling for mercy (for example, Nisa, 36; Al-Imran, 159).

In the wisdom of Ahmed Yassavi, by interpreting the verses of the Qur'an in an artistic form, their spiritual influence is adjusted to the common people's thinking [8]. Complex divine ideas are conveyed through symbols, symbols and images that are understandable to ordinary people. In this way, the content of the Qur'an is perceived not only as a religious text, but also as a spiritual program closely connected with everyday life experience. In Yassavi's wisdom, the Qur'anic style of warning and encouragement is harmoniously used. People are encouraged to turn away from sins, hope for God's mercy and forgiveness is awakened. This balance strengthens the educational effect of wisdom and serves to spread it widely among the people [13].

In the wisdom of Ahmad Yassavi, the issue of unity of Quranic faith and action is covered with special attention.

In the Qur'an, it is repeatedly emphasized that the salvation of a person depends not only on faith, but also on righteous deeds. In Proverbs, it is emphasized that faith is not only a confirmation in the heart, but should be manifested in human behavior, behavior in everyday life, and moral decisions. At the same time, in Yassavi's wisdom, the ideas of "reckoning" and "self-combat" in the verses of the Qur'an are expanded in a mystical spirit. It is emphasized that a person should constantly take into account his ego, analyze his actions and learn from his mistakes, and strive for spiritual maturity. This process is inextricably linked with the contents of Surah Zilzila, verses 7-8 in the Holy Qur'an.

Also, in the Holy Qur'an great attention is paid to the issues of community and society, while in Yassavi's wisdom, this idea is expressed through the place of a person in

society, his responsibility towards others, and his moral duties. In the proverbs, lies, betrayal, hypocrisy and injustice are strongly condemned, and honesty, truthfulness and kindness are glorified. In the wisdom of Ahmed Yassavi, the concept of guidance is also interpreted in a unique way. In Proverbs, guidance is shown as a blessing from God, but also as a process closely related to the inner striving and effort of a person. It is repeatedly emphasized in wisdom that if a person does not seek to purify his heart, he will not be able to achieve guidance. This approach is a mystical interpretation of the Qur'anic concept of guidance [14].

In Yassavi's hikmats, the stories of the Holy Qur'an are also reflected in a unique artistic style. The stories of the prophets are not told in full, but their spiritual essence is summarized and given as an example. This method corresponds to the principle of the main purpose of the Qur'anic stories - education and admonition. In this way, proverbs become a fast-spreading, memorable and effective spiritual tool among the people.

3. Results

The results of the study demonstrate that the concept of the perfect human in mystical thought is based on a holistic framework that integrates ethical, spiritual, and cognitive dimensions. In the teachings of Ahmad Yassavi, perfection is achieved through continuous self-purification, adherence to moral principles, and the cultivation of inner awareness. These elements form a structured system that guides human behavior and development.

The analysis reveals that mystical concepts such as repentance, patience, remembrance (zikr), and enlightenment serve as key mechanisms for achieving spiritual perfection. These processes are not static but dynamic, requiring constant effort and self-reflection. This aligns with the idea of continuous learning in artificial intelligence systems, where models are trained and refined over time.

However, significant differences are also identified. While artificial intelligence relies on data processing and algorithmic logic, mystical systems emphasize ethical responsibility, emotional intelligence, and spiritual awareness. The concept of knowledge in mysticism goes beyond factual information and includes intuitive and experiential understanding.

The study also finds that the integration of mystical principles into modern scientific frameworks can enhance the ethical dimension of technological development. For example, the emphasis on justice, compassion, and responsibility in Yassavi's teachings can provide valuable guidelines for developing ethical AI systems [15].

Overall, the findings confirm that while mystical and technological paradigms differ in their approaches, they share common goals related to knowledge acquisition and human development.

4. Discussion

The findings of this study highlight the relevance of mystical concepts in addressing contemporary challenges in science and technology. The concept of the perfect human provides a comprehensive model for understanding human development, emphasizing not only intellectual growth but also moral and spiritual maturity.

The comparison with artificial intelligence reveals both convergences and divergences. On the one hand, both systems involve processes of learning, adaptation, and knowledge acquisition. On the other hand, the absence of ethical and emotional dimensions in artificial intelligence systems represents a significant limitation. This underscores the importance of integrating ethical frameworks into technological development.

The teachings of Ahmad Yassavi offer valuable insights into the role of ethics in human development. Concepts such as repentance, patience, and compassion are not only spiritual practices but also essential components of a balanced and harmonious society. These principles can serve as a foundation for developing ethical guidelines in artificial intelligence.

Furthermore, the study demonstrates that mystical texts provide a rich source of knowledge that can complement modern scientific approaches. By incorporating insights from Sufism, researchers can develop more holistic models of human and technological development.

However, the study also acknowledges certain limitations. The interpretation of mystical texts is inherently subjective, and different scholars may arrive at different conclusions. Additionally, the application of mystical concepts to technological systems requires careful consideration to avoid oversimplification.

Future research should explore the practical implementation of ethical principles derived from mystical traditions in artificial intelligence systems. Interdisciplinary collaboration between scholars in humanities and technology is essential for advancing this field.

5. Conclusion

In conclude, in the wisdom of Ahmed Yassavi, the content of the verses of the Qur'an is reworked through artistic and mystical interpretation, and it appears as a whole system that serves to form the spiritual perfection, moral purification and social responsibility of a person. Proverbs encourage a person not only to pray, but also to be a responsible, honest and perfect person. In this respect, Yassavi's wisdom can be evaluated as one of the effective and influential interpretations of the teachings of the Holy Qur'an in the Turkish environment.

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