

CONTEMPORARY DEFINITIONS IN THE WORKS OF ANNEMARIYE SCHIMMEL

*Pulatova Zubayda Abduravupovna**PhD student of Navoi State University**p.zubi@mail.ru Tel: +998913364397*

Abstract: This article discusses how the German Islamic scholar and orientalist Annemarie Schimmel (1922–2003) condemned negative qualities in her works. Several of her internationally renowned writings are analyzed. Based on Schimmel's views, the article criticizes such negative traits as laziness, arrogance, ill intent, and indulgence in one's own desires.

Key words: Annemarie Schimmel, ethics, negative traits, Sufism, spiritual and moral upbringing, Islamic teachings, spiritual development.

Аннотация: В данной статье речь идет о том, как немецкий исламовед и востоковед Аннемария Шиммель (1922–2003) осуждала негативные качества в своих произведениях. Анализируются её несколько всемирно известных трудов. В статье на основе взглядов Аннемарии Шиммель подвергаются критике такие отрицательные черты, как лень, гордость, злой умысел и потакание собственным страстям.

Ключевые слова: Аннемария Шиммель, нравственность, отрицательные качества, суфизм, духовно-нравственное воспитание, исламское учение, духовное развитие.

Annotatsiya: Ushbu maqolada nemis islomshunos, sharqshunos olimasi Annemariye Schimmel(1922-2003) asarlarida salbiy sifatarning qoralanishi haqida soʻz boradi. Uning bir qancha dunyoga mashhur asarlari tahlil qilinadi. Maqolada dangasalik, kibr, yomon niyat, nafsiga erk berish kabi salbiy sifatlar Annemariye Shimmel fikrlaridan kelib chiqib tanqid ostiga olingan.

Kalit soʻzlar: Annemariye Shimmel, axloq, salbiy sifatlar, tasavvuf, maʼnaviy-axloqiy tarbiya, islom taʼlimotlari, maʼnaviy rivojlanish

INTRODUCTION

Annemarie Schimmel (1922-2003) is a German thinker, writer and scientist who devoted her scientific work mainly to the fields of Islamic teachings, ethics and spirituality. Her works address important issues of spirituality, moral qualities, personal development and social justice, as well as negative human qualities.

LITERATURE ANALYSIS AND METHODS

In order to shed light on the topic of the research, the pedagogical views and approaches in Annemarie Schimmel's works on Islam and Sufism - "Islamic Mysticism: A Short History", "The Triumphal Sun: A Study of the Works of Jalaluddin Rumi", "The Mystery of Numbers" were studied using the methods of analysis and synthesis, induction and deduction. The following results were noted in the course of the research.

CONCLUSION AND DISCUSSION

Annemarie Schimmel's works condemn negative vices and unvirtuous behavior, mainly through the Islamic religion and the philosophy of Sufism. She analyzed many negative vices and moral defects in her works, especially in the process of studying spiritual elevation and spiritual purity. The following negative vices are emphasized and often condemned in Schimmel's works:

1. Laziness (La'azz) Schimmel emphasizes the need to fight laziness in Sufism. According to Sufism, laziness is a major obstacle to self-transformation and the pursuit of spiritual elevation. It hinders a person's work and aspirations to achieve their goals.
2. Impure Intention (Riya) In Schimmel's works, impurity in intention, that is, doing one's actions only to impress others or to gain worldly benefits, is seen as a negative vice. In Sufism, there must be a true intention, a pure intention directed towards God.
3. Arrogance and pride (Takabbur) Arrogance and pride are condemned in many of Schimmel's works. In Sufism, a person's superiority over others, looking down on others, prevents true spiritual elevation. In their place, humility and sincerity are introduced.
4. The Dominance of the Self (Nafs) Schimmel analyzes the self (a person's inner passions and personal desires) in Sufism. The dominance of the self, that is, the person's placing his passions and his own interests above all else, is described as a negative vice. Schimmel emphasizes that this condition hinders spiritual growth and distracts a person from being authentic.
5. Not doing justice to others (Oppression) Schimmel taught justice, which is one of the basic principles of Islam. He views oppression, that is, not showing justice and respect to others, as a

negative vice. Oppression is seen not only externally, but also internally, that is, as the oppression of one's own ego over others.

By reading Schimmel's works, one can see his approach to moral and spiritual growth, the importance of a person's spiritual development and his pursuit of his purpose in life. Annemarie Schimmel's works analyze negative qualities, mainly through the teachings of Sufism and Islam. She has shown many negative qualities and their factors that hinder people's spiritual and moral development. Some of Schimmel's works specifically show negative qualities and vices:

1. "Islamic Mysticism: A Short History" In this work, Schimmel explores the spiritual principles of Sufism, and also analyzes how negative qualities, such as lust, arrogance, laziness, and oppression, hinder the process of mystical ascension. In this work, Schimmel emphasizes the need to avoid negative behaviors, especially ego and arrogance, in order to achieve mystical enlightenment.
2. "The Triumphal Sun: A Study of the Works of Jalaloddin Rumi" ("The Triumphal Sun: A Study of the Works of Jalaloddin Rumi") Jalaloddin Rumi's works mainly emphasize mystical love and closeness to God. In this work, Schimmel discusses negative vices in Rumi's teachings, such as selfishness - putting oneself above oneself, attachment to things, and arrogance. Rumi mainly emphasizes overcoming one's own ego and not putting oneself above others.
3. "The Mystery of Numbers" ("The Mystery of Numbers") In this work, Schimmel explores numbers and their symbolic meanings in Sufism. While this work does not directly analyze negative qualities, it does present ideas about how negative behaviors (such as laziness and arrogance) create obstacles to a person's spiritual growth. Schimmel emphasizes the value of good qualities (industry, patience, and humility) in the development of a person's self-esteem for social and spiritual advancement.

Negative qualities, such as the dominance of the ego, oppression, and arrogance, are condemned in Islamic ethics. Schimmel shows how these conditions create obstacles for a person to find their truth and achieve their spiritual goals.

In Schimmel's works, negative qualities are often seen as obstacles to spiritual and moral development. They usually show the need to take into account the inner purity, humility, and sincerity necessary for the rise of mystical morality.

Annemarie Schimmel's pedagogical approaches to the formation of spiritual and moral qualities include a comprehensive system aimed at developing social, moral, and spiritual values in students. These are pedagogical mechanisms aimed at educating not only moral qualities, but also a person as a whole, helping to develop self-awareness and social responsibility.

REFERENCES

1. Annemarie Schimmel. *Mystische Dimensionen des Islam*. Insel Verlag, Frankfurt am Main und Leipzig. 1995.
2. Annemarie Schimmel. "The mystery of numbers". Oxford University Press, USA, 1994
3. Annemarie Schimmel. *And the Sun will rise: A History of Islamic thought*
4. Annemarie Schimmel. *Deciphering the Signs of God: A Phenomenological Approach to Islam*. Gifford Lectures, (Scotland: Edinburgh University Press, 1994).
5. Annemarie Schimmel. *The Triumphal Sun: A Study of the Works of Jalaloddin Rumi*. State University of New York Press, 1993
6. Burzine K . Waghmar, "Professor Annemarie Schimmel (April 7, 1922 to January 26, 2003)," *Journal of the Royal Asiatic Society* 1, no. January (2003): 377–79. <https://doi.org/10.1017/S1356186303009866>.