



Religious-Mystical Conceptions in the Philosophy Of Tasavuf (Issues of Humanity And Divinity)

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ABSTRACT

In the analysis of Western and Eastern literature and researches, secular and divine factors that improve the personality were studied, but it was found that not enough attention was paid to the harmony of humanity and divinity. Therefore, it is vital to study the relevance of the harmony of humanity and divinity in the spiritual development of a person. This article is based on the fact that in Eastern philosophy, humanity and divinity come as dialectically interrelated co-substantial realities (the existence of two foundations, and they are not exactly realities, but are manifested in the existence of an object in the form of side-by-side existence).

Keywords:

Mysticism, philosophy, religion, humanity, divinity, existentialism, Islam, Christianity, ethics, mysticism, esotericism.

Introduction

The processes of globalization taking place in the world affect the social and spiritual life of peoples, leaving a significant mark on the consciousness, lifestyle, transcendental views of people. As globalization deepens, religiosity and secularism, humanity, and divinity are also changing in proportion. In recent years, differences between different cultures have created a "clash of cultures" in which the solution to these problems is dependent on the harmony of humanity and divinity.

Today, in developed countries, a lot of scientific research is being carried out on religion, religiosity, spiritualistic research. Researchers pay an acute attention to the dialectic of personality – transcendent – spirituality, criteria for humanity, evolution and transformation of religions, ethno-confessional problems. Sociological, anthropological, historical-cultural, existentialist, psychological, spiritualist and theological studies on the dialectic of humanity and divinity are being conducted. In the world, it is observed that

conflicts between religious and secular views are becoming reality.

Thematic literature analysis

It is known that the issue of the topic in World Philosophy scientists have also always been in the spotlight. One of the most common currents in the West is existentialism. It was representatives of this current who studied issues related to our topic. To him, the West is looking as a philosophical current that "reveals its acute questions in all spheres of life and answers the fundamental issues of the essence of human existence". At the same time, existentialism synthesizes religion, literature, art with philosophy, forming specific directions. These include "existentialism of Jesus" and "Catholic existentialism".

Large representatives of the stream of Christian existentialism K.Yaspers, M.Heidegger, G.Marseille, A.Kamyu, J.P.Row, N.A.Berdyayev, S.Kerkegor, M.Ponti. It was under the influence of their creative, philosophical research, works that existentialism was formed as a current.

Therefore, "existentialism is a complex anthropological-philosophical topic that can be solved with the methods specific to different philosophical systems." Even when Sartre says, "I have the goal of liberating myself by work and faith," his confession is existential. Worshiping God, believing in religious dogmatism, no matter how much it affects the spiritual and cultural life of a person, they cannot be a source of creativity, creative research, "filling not only oneself, but also the surroundings with divine purity, love, and goodness." So, divinity does not consist only of worshipping God, the transcendent, it is closely related to humanism, the further humanization of social existence. This conclusion can be said in relation to the studies of Western scientists.

Research methodology

Philosophy, especially the Eastern philosophy of religion, has developed harmoniously with religious teachings. True, in his own time, al-Ghazzali opposed philosophers in his "Taxafut al-philosophia", harshly criticizing their sixteen metaphysical and four physical rules, and sought to absolve the Divine Will, gaining followers, achieving success in this regard, [1] cannot end the harmony between philosophy and religion, between humanity and divinity. Perhaps he brought Ibn Rushd into the world of philosophy, Ibn Rushd found fame by illuminating the relationship of philosophy and religion [1]. By the way, al - Ghazzali himself later also made a significant contribution to the analysis of the problems of philosophy and religion, the development of religious - philosophical views, discussing long-standing topics.

Philosophical mysticism emerged later, advancing ideas and beliefs that were drowned in Islam under the influence of various philosophies. Prominent manifestations of such mysticism were Muhyiddin ibn Arabi, Mansur Khalloj, and others who shared philosophies such as vahdatul vujud, hulul valittihad, causing great discord." [2] it is known that, in accordance with the opinion of our respected Sheikh, adherents of the philosophy of mysticism "advanced strange thoughts and beliefs" were condemned by both the people of

mysticism and the hypocrites of mysticism. In this place, the tendency to interpret mysticism as a reality far from the human possibility of cognition, mental perception, even unrelated to its independent thinking is visible.

In philosophical observation, the mind relies on perception, on the rational-on humanity, it does not reject intuitive cognition, irrational. Philosophy mudom has lived in harmony with religious teachings. Moral issues in mysticism actually have a philosophical essence.

The disclosure of the spiritual and moral nature of mysticism, the views on humanity and divinity in it, in our opinion, begins with the identification of approaches (concepts) to mysticism and the acquisition of a certain knowledge about them. Looking at these concepts is important from two points of view. The first is that they allow Sufism to be viewed as a certain scientific - philosophical or social reality. Idris Shah Sufism is not a certain scientific philosophical doctrine, a system, while it looks at each Sufism as its own "path to self - perfection", we look at it as a social reality with certain internal laws, immanent properties, scientifically - philosophically perceived. The lack of recognition of this aspect in mysticism leads to an inappropriate approach that it cannot be studied in absolute terms. The latter serves to correctly realize that the concatenation and classification of mysticism approaches (concepts) in accordance with other aspects of its philosophical and spiritual ethics, on the basis of which it fully reveals its philosophical and spiritual moral basis in mysticism.

We divide them into the following directions:

1. Religious-mystical conceptions.
2. Philosophical concepts.
3. Psychological approaches.
4. Artistic-aesthetic approaches.
5. Spiritual-moral approaches.

Religious-mystical conceptions are manifested in the view of mysticism in connection with the religion of Islam. In it, the mind is first interpreted from the point of view of mysticism, the Quran Karim and Hadith, while other approaches, especially philosophical, metaphysical, aesthetic ones, are not recognized. In our opinion, these concepts tend not to recognize or reject color,

firstly, to turn to fanaticism by forgetting the instruction by Prophet Muhammad (Pbuh) that "each soul of has its own religion"[3], and secondly, not to take into account the fact that mysticism itself also consists of colorful views, approaches, individual experiences of the soul. In fact, " Sufism is the essence of all religions." [4] but these thoughts do not deny that there is a religious, mystical, individual experience, esoteric in mysticism, their philosophical interpretations can be specially researched. Even religious, mystical, esoteric do not reject the anthropological goal from the basis of mysticism. Solik's intention to achieve truth, justice, and purity is "the idea of penance through divine work and attainment to the will of the pure Lord (i.e. the idea of Man and the God mixing and merging) ...Beauty in the material world created by the God is what is reflected in the perfection and totality of the God, and his flower goes through love for a person. Thus secularism is interwoven with divinity" [5].

In religious-mystical conceptions, the idea of the righteous living is promoted from the worries of the world, from the affairs of society, from the struggle for justice, for the decision of truth, from all things and deeds that violate the peace of mind, spirit, heart, to the will of God. For example, " early ascetics deliberately abandoned their lucrative trades or renounced their inheritance. In doing so, they expressed their protests against the injustice and corruption inherent in the Umayyad office. As a rule, such sluggish discontent and abandonment of active social and economic life did not lead to active resistance, therefore, the owners of power did not consider it necessary to fight the emerging act of asceticism before their eyes... the Hermits were allowed to smoke math, which, in their eyes, was a moment of revenge (yayum al - Score) was a preparation" [6]. A.D. According to Knish's writing, thus the Sufis hoped for God's favor and passion, and later came to the ideas of God's love, divine work [6] it was the hermits who initiated the tradition of both theoretical and practical proof that the world, the amlok, the chop-chops are fleeting, that it is only the will of Allah and the noble feeling of Allah, that living with work is a virtue of the true pious. Divine love is based on the "long-standing agreement", covenant, contract between God

man. As the Qur'an was taught in Karim ... And when the Lord brought out from the waist of Adam all his descendants, who were scattered from him, and showed them His miracles, they said, "Tell me, Am I not the Lord of you, "they said," Lord, you are the Lord of all of us, and we have witnessed this, and they have given the Lord a covenant, that is, an example." [7] this covenant is characterized by both ascetics and other sects of mysticism, that man is amorous to God, that is, he presupposes divine love. However, the body, the objects that attract the gaze from the side, the concern for the achievement of honor, prestige, power, interfere with the full manifestation of divine love, living with the thought created by the heart. Therefore, "the purpose of mysticism is to restore the soul to its state of devotion and atonement to God before the creation of the world" [6] that is, the restoration of this contract, aimed at the long-standing agreement between God and man, the return to the covenant, or rather, the harmonization of the Divine with humanity.

Mysticism sects do not bypass the religious – mystical approach, but, on the contrary, look at it as a way to reach the vassal of God in his teachings. But the point is not to absolve this path, asceticism.

Asceticism, mysticism in the teachings of the early mutasawwif were modified in later sects, that is, brought closer to life. It was supplemented by the further strengthening of human relations with social being, thereby urging him not only to forget about God, but also society, his responsibility to people. Society, failure to fulfill its duty to people, forgetting about it ultimately leads to a spiritual and moral decline of a person himself.

The occurrence of philosophical concepts is associated with the names of Ibn Arabi and Mansur Khalloj. Idris the individual notes that "no Sufis can be found who influenced Orthodox theology so strongly as Ibn Arabi". [4] experts who studied the life of the philosopher argue that the formation of Ibn Arabi as a thinker, Sufi was influenced by Abdulqadir Gilani. Referring to the internal contradictions inherent in the philosopher Idris Shah, "he (Ibn Arabi-D.J.) conformist in religion (compromise – D.J.), who was an esophtherist in his inner life", [4] writing.

From mysticism to the vassal of God, the monotheistic quest takes place through vahdadi qusud, vahdadi shuhud and vahdadi vahdadi vujud. God is a subjective and objective being, according to Vahdadi. According to the subjective reality, God is long-standing, unchanging, one, there is no picture of his form. Also objective of God, i.e...there is also a relational aspect of being with the universe (Mukavvanot)...God is like a mirror in relation to the world of beings." [10] in this interpretation of subjective and objective beings, a pantestic approach to God is prominent. On this basis comes the idea that what happens in human morality, virtue, spirit is behind God and man. Phenomena on Earth, in the lives of people, qualities are a product of the cooperation of God and man. If all events, as arising from God, occur at his discretion, are formed, then a person becomes a being not only inactive, but also not responsible for his own vices, actions. With divinity, humanity is somewhere, in what it should harmonize, converge, it is wrong to juxtapose them or look at them as hypocritical forces. The behavior, faith, spiritual and moral life of a person is a space that harmonizes humanity with divinity.

In mysticism, it is noted that there are ways to reach the vassal of God through Tawhidi AF'ol (morality), Tawhidi quality and Tawhidi breed. In accordance with the description of Osman Turar, "Tawhidi AF'ol: in this rank Orif is the ratio of verbs from Man, malak and Satan to God, not mosivo. This vahdati contradicts qusud. Tawhidi quality: Orif has all qualities in relation to God, not to mosiva, which also contradicts the vahdati shuhud. As a being, Tawhidi is only to see the lone God and his Tajalli of various careers, as well as to exile the "being" from mosiva. This is the vahdadi body". [10] from a religious – philosophical point of view, they have their own tasks, internal features, but it is the Tawhidi who is the end result, the goal. "This career of Tawhid is in relation to the state, and as the spirit of Orif matures, it reaches the rank of Tawhidi as he perceives each of these through pleasure in turn, and ends up becoming full". [10] that is, he reaches the vassal of God, the exalted, the pure one.

Psychological approaches explore Solik's own "perception of man, his cognitive experience on

the ways to curb God's will. Indeed, " Sufism relies directly on transcognitive experience. The true " I " has the ability to confirm and observe the fleeting "I" and also comprehends the individual spirit, as well as the spirit of humanity at the same time" [11]. Therefore, at the heart of the imagination lies the perception, free expression of one's own "I", the desire of the soul to harmonize with the spirit of mankind. It is the journey of the "i" within the universe, the search for a breed above itself, that makes Solik the object of psychological approaches.

It is known that psychological approaches research the processes that occur through the organs of human vision, perception, hearing, cognition of smell and taste, the changes that occur in the human mind through them. These processes and changes take place in a special way in the life of the solik, that is, its life purpose, which determines the psychological states of the ustanovka. For example, Solik feels hunger, loneliness, or pain completely differently, even voluntarily seeking them out. Boiling his body, body, disgust, fervor, temperance, restraint, restraint are the lifestyles of Solik, while ordinary people cannot always obey them to the fullest of themselves.

The instability of emotions leads to the acquisition of real knowledge about limitation and objective existence. Therefore, in mysticism, attention is paid to exercises such as self-control, purification, concentration and meditation. With logical thinking, reliance on mental perception, the application of the laws of objective existence to the transcendent, God cannot be understood and felt. From religious-philosophical teachings, it is known that God cannot be understood by a rational perception, he assumes more irrational, intuition. "The direction of the spirit," writes N.A. Berdyaev, - defines the structure of consciousness, and the structure of consciousness determines knowledge. Knowledge is spiritual life, the activity of the soul.

The essence of the doctrine of mysticism lies in its focus on the inner world of man, on the spiritual spiritual world. Sharia will focus on external behavior – the fulfillment of Sharia practices, and mysticism will focus on inner life – the study of aspects such as the state of lubb, Khulus, itob, malamatchi nafs, vara', Tawhid,

tazkiya, Khushu'kabi. Therefore, in mysticism, the main task is to study the aspects of religious – Iranian views related to the Lubb – Soul, Mind, - Soul, Soul, morality, faith. It seems that mysticism actually believes that spiritual perfection can be achieved through the harmony of humanity and divinity.

Conclusion

Although in Islamic and Islamic philosophy, the issues of humanity and illusion are put in the framework of various problems, themes, they are ultimately measured and evaluated by Islamic dogmatics-the oneness of God and the recognition that the Prophet Muhammad is His Messenger, namely tashhud, prayer, fasting, Zakat and the bow of Hajj. There is no religion without adherence to religious dogmatics, all religions have their own dogmatics. Therefore, religious and philosophical teachings that arise within religion, currents are also obliged to recognize dogmatics above all. Islamic dogmatics, on the other hand, finds expression in Qurani Karim and Hadith.

First of all, we need to note that the Quran Karim and Hadith as a universal reality illuminate issues, topics that are difficult for the advancement and inclusion of a colorful, simple mind regarding humanity and divinity. Let alone reveal all of them within the framework of one study, there is no possibility to even mention. Therefore, we tried to reveal issues related to the problem through the following directions.

First of all, according to the Karim dogmatics of the Quran, man is the slave of the Creator, God. In this regard, it is necessary not to understand the term "slave" in the sense of the free, absolute bandi of the ancient Roman period," an animal-slave who is sold, donated, even killed. It is natural for God, who created man, man, life and death, being, to exert his influence on them, his judgment, including his love and his wrath. I.A. Kant noted, the tiny little matter, the atom itself, does not appear naturally"[14-17], he wrote. In doing so, he recognized the existence of a divine power that created the universe and man. On the basis of the moral imperative of the philosopher lies such a divine power, the concept of adherence to the social orders that it establishes, bowing. Hence,

religious dogmatics associates the will of man with the Creator, God, transcendent. And makes the deity a leader. That is why Islam encourages a person not to bow to anything other than God, not to "beg for help from another. With this, he intertwines humanity with divinity, man with God, creation with creation, forming integrity, harmony, unity, integrity between them. This is actually an expression of the whole of the universe, of being.

Thirdly, the Quran Karim and hadiths determine the outward and Botanic manners, behavior of a person. At the same time, they do not deny that a person commits actions in accordance with his will, from his needs and interests, from social necessity. Goho man Satan, succumbing to the temptation of the devil, can oppose divine orders, not adhere to Islamic dogmatics, but reject God. The end, however, is that one comes to Genesis, God, to taste the bitterness of life, observing the struggles between goodness and evil, justice and injustice, drawing metaphysical conclusions from them. In this place is Foma Akvinsky or L.N. Tolstoy. It is worth remembering Tolstoy's search for God. Islamic and Islamic philosophy, as well as the rest of the world religions, seeks to form spiritual perfection in a person from an early age by introducing him into divine things, procedures, to make him morally pure, beautiful, noble and benevolent. But they believe in, belief is the first.

Fourth, humanity is the core of Islamic and Islamic philosophy, dogmatics. Because the thought expressed in them, the idea put forward, even the stability of God, is aimed at filling the human soul with an eternal, created, capable absolute thought, in which faith and belief are formed.

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