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RELIGIOUS-MYSTICAL CONCEPTS IN EASTERN AND WESTERN PHILOSOPHY

Submission Date: January 07, 2024, 2023, Accepted Date: January 12, 2024,

Published Date: January 17, 2024

Crossref doi: <https://doi.org/10.37547/ajsshr/Volume04Issue01-13>

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ABSTRACT

This article reviewed Western and Eastern literature and research into worldly and divine factors that improve personality but found that not enough attention was paid to the harmony of humanity and divinity. Therefore, it is important to study the significance of the harmony of humanity and divinity in the spiritual development of man. This article is based on the fact that in Eastern philosophy, humanity and divinity are dialectically related realities.

KEYWORDS

Mysticism, philosophy, religion, humanism, divinity, existentialism, Islam, Christianity, morality, mysticism, esotericism.

INTRODUCTION

Today, in developed countries, a lot of scientific research is being carried out on religion, religiosity, and spiritualistic research. Researchers pay special attention to the dialectic of personality – spirituality, criteria for humanity, evolution and transformation of religions, and 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 real events.

It is known that the issue of the topic in World philosophy has always been in the attention of scientists. 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, and art with philosophy, forming specific directions. These include "existentialism of Isavity "and" Catholic existentialism".

Analysis of sources on the topic

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

Existentialists refer to the inner, spiritual world of a person, referring to the "gift of life" (A.Camus), "existence consists of infinite obstacles and chains" (M.Heidegger), "the essence of creation in hurlism and divinity" (N.A.Berdyayev)," infinite futility " (J.P.Sartre) on the agenda and sought to answer them in their artistic-philosophical works. According to E. Kossak, existentialism "was never formed as a holistic doctrine."

Therefore, "existentialism is complex anthropological-philosophical themes that are solved by methods specific to various philosophical systems." Even when Sartre says, "I have the goal of freeing myself with work and faith, "his confession is existential. No matter how much the worship of the divine, the belief in religious dogmatics affects the spiritual and spiritual life of an individual, they cannot be indolent to the creativity, creative search, so to speak, "filling not only themselves but also their environment with divine purity, kindness, goodness." Therefore, Divinity does not consist in the worship of God, it is closely related to humanity, the further humanization of Social beings. This conclusion can be said concerning the research of Western scientists.

METHOD

Philosophy, especially Eastern philosophy, has always developed in harmony with religion, and 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, aal-Ghazzali himself later also made a great contribution to the

analysis of the problems of philosophy and religion, the development of religious–philosophical views, discussion of long-standing topics.

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, and aesthetic ones, are not recognized. In our opinion, these concepts tend not to recognize or reject colourfulness, firstly, to turn to fanaticism by forgetting the instruction that "each soul of the Prophet has its own religion"[3], and secondly, not to take into account the fact that mysticism itself also consists of colourful 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, and 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 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] According to A.D.Knish's writing, thus the Sufis hoped for God's favour 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 amok, and 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, a contract between God and 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, and the concern for the achievement of honour, prestige, and 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 and 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 beings, thereby urging him not only to forget about

God but also society, and his responsibility to people. Society, failure to fulfil its duty to people, and 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 Shah 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 Shakh, wrote "he (Ibn Arabi-D.J.) conformist in religion (compromise – D.J.), who was an esophterist in his inner life" [4].

An important aspect of our topic is that Ibn Arabi put on the agenda the need for a scientific–philosophical interpretation of the question of humanity and divinity, that is, the connection between God and man, created with the creator, between the right and the people, in Islam, including mysticism. Until then, all mutasawwif viewed God as the only basis, substation, the creator of the universe, the will of Man, the earth as determined by his will, the commandment. Ibn Arabi, in recognition of the absolute role of God, the divine, states that material things are attributes of God, in these things, his qualities are hidden, so God showed "cosmic toshoyna" [9]. From this interpretation comes the idea that virtues and vices in Man are also from God, that is,

they are attributes of God, contrary to Islamic dogmatics. It is true that Ibn Arabi wants to resolve this conflict by compromise. In his view, "the existence of good – evil, oppression – mercy, darkness – light, contradictory things in the universe is also based on one divine wisdom. On the basis of these contradictions, both the qualities of Allah and the qualities of Jalal are embodied." [10] it means that both positive and negative aspects are from God, they are based on divine wisdom. In other sects, in Islam in general, God is seen only as a positive, pure creator, free from evil and defects. Unethical behaviour in a person is considered as the result of his ego, body desires, sexual inclinations, and tendency to use power and accumulate property.

In Sufism, it is noted that there are ways to reach God's will through monotheistic virtue (ethics), monotheistic quality, and monotheistic character. According to the description of Usman Turar, "Tawhidi af'ol: a scholar in this rank attributes the actions of man, malak and Satan to Allah, not to the enemy." This unity is contrary to kusud. Tawhidi attribute: the scholar attributes all attributes to Allah, not to the object, which also contradicts the oneness of the witness. To see only the one God (Allah) as a monotheistic being, and His manifestations in various ranks, is to banish "being" from the image. And this is a unified existence". [10] From the religious-philosophical point of view, they have their own tasks and internal characteristics, but

monotheism is the final result and goal. "These ranks of tawhid are related to the state, and as the soul of the scholar reaches maturity, he attains the rank of tawhid when he perceives each of them in turn and through pleasure." [10] In other words, the pure, great, pure Being - God will be in control. Psychological approaches explore the individual's self-perception, his cognitive experience of bridging the path to God. Indeed, Sufism relies directly on transcognitive experience. The real "I" has the ability to confirm and observe the transitory "I" and understands the individual soul, as well as the soul of humanity at the same time". [11] So, at the basis of imagination lies a person's perception of his "I", free expression, soul's desire to harmonize with the human spirit. It is the journey of the "I" in the universe, the search for finding a Being that is higher than itself, that makes tax an object of psychological approaches.

Spiritual and ethical approaches are embedded in the whole essence of Sufism. Therefore, all the above approaches (concepts) take it into account. Our research is also consistent with this approach. However, we can say here that although Sufism promotes the transcendental idea of reaching God through spiritual and moral perfection, it does not reject the social demand. Both Islam and Sufism emphasize that the individual lives in harmony with the social environment and society, and that his monotheistic research is in accordance with the Universal and the One. Western individualism and

egoism are realities foreign to the East and Islamic culture. Although Sufism relies on personal cognitive experience, it does not deny that a person is a "social being" (Aristotle) and considers his socialization as an important condition for achieving spiritual and moral maturity. For example, Sufism's ideas about the harmonious perception of the individual with humanity are essentially social. "A person," writes Hazrat Inayat Khan, "is created to inculcate humanity, brotherhood, love, and kindness towards one's relatives... selflessness is necessary to instill love, goodwill, and sympathy in our hearts." In order to empathize with the sorrows of others, we must forget our own sorrows. In order to feed others, we must forget our own hunger. Everyone serves their own selfish interests, not thinking about others, and this is what causes so much suffering in the whole world".[3] Ignoring social interests, the needs and sufferings of the surrounding people, and sometimes openly ignoring them, alienates a person from society, faith, and the Creator and His servants. Just as absolute asceticism leads to negative situations, asceticism and arrogance, egoism and individualism also cause such immoral, irreligious situations, and alienates a person from society. The essence of Sufism is that it focuses on the inner world of a person, the spiritual and spiritual world. Shariah is focused on external behavior - actions - the implementation of Shariah actions, and Sufism is focused on internal life - studying aspects such as the state of the soul, khulus, itab, blameworthy

nafs, Wara', tawheed, tazkiya, khushu'. So, in Sufism, the main task is to study the aspects of religious-mystical views of religious practices related to the heart, mind, spirit, soul, morality. It appears that Sufism actually believes that spiritual perfection can be achieved through the harmony of humanity and divinity.

CONCLUSIONS AND SUGGESTIONS

Although the issues of humanity and divinity in Islam and Islamic philosophy are placed within the framework of various problems and topics, they are ultimately measured and evaluated by Islamic dogmatics - the recognition of the unique of God and the prophet Muhammad as his messenger, that is, obedience to the pillars of tashahhud, prayer, fasting, zakat and pilgrimage. . There is no religion without adherence to religious dogmatics, all religions have their own dogmatics. Therefore, the religious-philosophical doctrines and currents that have arisen within the religion must first of all recognize dogmatics. Islamic dogmatics is expressed in the Holy Qur'an and hadiths. According to the Holy Qur'an, man is the servant of the Creator, Allah. At this point, it is necessary not to understand the term "Slave" in the sense of a free-willed, absolute clause of the Ancient Roman period, "an animal-slave that can be sold, given away, or even killed." It is natural that God, who created man, man, life and death, and existence, will pass his influence and judgment on them, including his

love and wrath. As noted by I. Kant, insignificant matter, an atom, does not appear naturally by itself» [14]. By this, he recognized the existence of a divine power that created the universe and man. At the heart of the philosopher's moral imperative is the concept of obeying and obeying such a divine power, the social order established by him. Hence, religious dogmatics connects the human will with the creator, God, the transcendent, and makes God the leader. That is why the religion of Islam urges a person not to bow down to anyone other than Allah, "not to ask for help from others." With this, he closely connects humanity and divinity, man and God, created and created, and forms integrity, harmony, unity, wholeness between them. It is actually the expression of the universe, the totality of existence.

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