
STUDY OF HUMAN SPIRITUAL WORLD IN ISLAMIC PHILOSOPHY

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ABSTRACT: In the article, the existence of different views on the spiritual life of a person in Islamic philosophy and the factors in the formation of the concept of spirituality are listed one by one. In the philosophy of Islam, the existence of different approaches and views on the issue of the spiritual qualities of a perfect person has been highlighted.

KEYWORDS: spiritual life of a person, perfect person, Islamic philosophy, "ethics", "will", "spirit", Alisher Navoi, Aziziddin Nasafi, "Perfect person", "Maqsadi al-Aqsa", "Zubdat ul-haqaiyiq" .

INTRODUCTION

In the process of developing his mental, spiritual and emotional world, he expressed it with different concepts. Some of these concepts were more general and broad, while some of them expressed specific aspects, aspects, or a specific state of the human inner world. The concept of "spirituality" has emerged as one of the most general concepts. In turn, various aspects, sides, status, and stages of spirituality are reflected in science, literature, and philosophy. For example: greed, lust, prayer, modesty, loyalty, faith, belief, generosity, perfection, perfect person, knowing oneself, knowing God, education, enlightenment, striving for truth, etc. Along with the notions of virtue, the notions of evil, dishonesty, immorality, ignorance, avarice, etc., which are its alternatives, were also important. Because without these concepts, a person could not deeply study goodness and spirituality.

In ancient philosophy, spiritual life was studied in separate areas, and this tradition gradually found its reflection in Western philosophy. In the East - in the philosophy of Islam, spiritual life is studied jointly. Concepts such as "morality", "will", "spirit" characteristic of the spiritual world of a person are embodied in spirituality. The formation of the concept of "spirituality" as a term was strongly influenced by Islamic philosophy, the science of theology - the word - "ilm al-tafsir" devoted to the interpretation of the Holy Qur'an, and later the teachings of Sufism.

As President Islam Karimov noted: "It is known that the thinking, lifestyle, and spiritual views of any people or nation do not form by themselves, in a vacuum. We all know that their emergence and development are based on specific historical, natural and social factors . "

The formation of the concept of spirituality in Islamic philosophy is based on several factors. First of all, it goes back to the fact that Allah created man as a conscious, intelligent being, the master of nature, the owner of nature and all living creatures. In this sense, spirituality is the abilities, talents, creativity and creative potential given to man by Allah Almighty.

Second, man is even a small universe within the universe. That's why Sheikh Aziziddin Nasafi divides the world into two: the world of sugra and the world of kubro. Nasafi calls the human

being "alami sughur" ("small world"), the divine world and the material world together "alami kubro" ("great world"). It says that the aggregates and properties of the macrocosm exist in the microcosm. In this way, a person is an enhanced copy of the higher world - "alami kubro" .

Thirdly, the purpose of human existence is divine love, and through this love, one can overcome his/her own self and reach the truth. This view does not belong to the Islamic theology, but to the teachings of Sufism. Love is the power that leads a person to enlightenment, the holy fire that cleanses and transforms a person from the material base. Love burns the body and purifies the soul, tajrid and tafrid (purification, isolation) occur in the body. That's why lovers withdraw from the people, because their soul does not like worldliness, it craves seclusion, it wants to be with its mawla - Allah all the time .

In his work "Mahbub ul-Qulub", Alisher Navoi divided love into three parts: the first part is the love of ordinary people, the second part is the love of special virtues, and the third part is the love of the righteous. "My dear friends, they are the ones who are separated from the means by which the realization of the truth is revealed to the people and are defeated. And in the ul moshohada, you will be aware of your vanity, and you will be happy. His witnesses have reached the level of stability and the level of stability has created the position of istihlaq . (Content: The righteous live with the hope of seeing the beauty of the truth clearly, and therefore they are desirable. Their hope of seeing the truth with their eyes has reached the level of self-forgetfulness, and beyond that, it has risen to the status of perishing. ladi).

Fourthly, there are different approaches and views on the issue of the spiritual qualities of a perfect person in Islamic philosophy. The concept of a perfect person and the attributes given to his spirituality were first used by Muhyiddin Ibn al-Arabi (1165-1240), known as Sheikh Kabir. According to Ibn al-Arabi, the embodiment of a perfect person on earth is our Prophet Muhammad, may God bless him and grant him peace. He possessed mental and spiritual perfection, worldly and divine knowledge. According to Ibn al-Arabi, a perfect person is a soul with a divine power. From this it can be concluded that the perfect man is a mediator between God and ordinary people, and this concept cannot be applied to ordinary people.

In the views of Sheikh Omuli and Abdulkarim Geloni, a perfect person is seen as a cosmic being, whose qualities are not similar to the qualities of mortal people on earth. It is as if we are observing a set of supernatural forces. But in Sheikh Aziziddin Nasafi's "Perfect Man", "Maqsadi Aqsa", "Zubdat ul-Haqayiq" and other treatises, the concept of a perfect man and his spiritual qualities are considered in connection with the emergence, development, and career of a person. . Aziziddin Nasafi's concept of a perfect person reflects the signs and moral qualities characteristic of a living person. "Know that a perfect person is a person who is perfect in Sharia, Tariqat and truth, and if you don't understand this phrase, let me say it with another phrase: know that a perfect person is such a person, in which the following four things have been perfected: z, good behavior, good morals and education" .

These qualities listed by Nasafi - good words, good deeds and good behavior - are taken from Zoroastrian religion. In Zoroastrianism, good thoughts, good words, and good deeds are ideas that have become a universal moral value and constitute the main factor and true essence of a person's moral and spiritual image. At this point, one idea from Islam Karimov's work "High

Spirituality - Invincible Power" is worth noting: we can see that there are lessons in it that are very instructive for today. Such thoughts, that is, the interpretation of good intentions, good words and unity of work as the priority idea of the life of the society, are inextricably linked with our today's spiritual ideals, and have a strong vital basis. is important" .

The term "spirituality" gradually expressed the doctrine of Sufism, did not become solidified with the acquisition of a religious content, but the content of the concept as a term became richer and the stages of formation and development continued, and now it represents the spiritual and mental world of a person, creativity. ability, moral, legal, philosophical, scientific, artistic, religious ideas and concepts. In the dictionaries of philosophy and various explanatory dictionaries, especially post-independence dictionaries and explanatory, scientific and popular dictionaries on spirituality, the concept of "spirituality" and its core "meaning" ", "meaning", "spiritual" concepts are revealed, and it can be seen that its content as a scientific concept is getting richer.

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