

## Issues of Personal Development in Eastern and Western Philosophy

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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, humanity, divinity, existentialism, Islam, Christianity, morality, mysticism, esotericism.

### Введение

Today, as globalization deepens in the world, the balance of religiosity and secularism is also changing. In recent years, differences between different cultures have caused a "clash of cultures."

Today, in developed countries, a lot of scientific research is being carried out on issues of religion, religiosity and spiritualistic research. Researchers pay special attention to the dialectic of personality and spirituality, criteria of humanity, evolution and transformation of religions, and ethno-confessional problems. Sociological, anthropological, historical and cultural, existentialist, psychological, spiritualist and theological studies are conducted on the dialectic of humanity and deity. Conflicts between religious and secular views are becoming a reality in the world. It is known that in world philosophy the question of the subject has always been in the center of attention of scientists. One of the trends common in the West is existentialism. It was the representatives of this movement who studied the issues related to our topic. In the West, it is considered as a philosophical trend, "revealing acute questions in all areas of life and answering the fundamental questions of the essence of human existence." At the same time, existentialism synthesizes religion, literature, art with philosophy and forms its own trends. Some of them are "Jewish existentialism" and "Catholic existentialism."

### Анализ источников по теме

The most prominent representatives of the Christian existentialism movement are K. Jaspers, M. Heidegger, J. Marcel, A. Camus, J.-P. Satre, N. Berdyaev, S. Kierkegaard, M. Ponti. Existentialism was formed as a movement under the influence of their creative and philosophical research and works. Existentialists turned to the inner, spiritual and spiritual world of man and put on the agenda such questions as "the absurdity of life" (A. Camus), "existence consists of endless obstacles and chains" (M. Heidegger), "the essence of creativity is freedom and divinity" (N.

Berdyaev), "infinite absurdity" (J.-P. Sartre) and answered them in their artistic and philosophical works. According to E. Kossak, existentialism "has never taken shape as a single teaching."

### **Методология исследования**

Therefore, "existentialism is a complex anthropological-philosophical topic that can be solved by methods specific to different philosophical systems." Even when Sartre says: "I have a goal to free myself through work and faith," his confession is existential. Those who worship God, who believe in religious dogmatism, no matter how much it affects the spiritual and spiritual life of man, cannot be a source of creativity, creative searches, "filling not only themselves, but also the environment with divine purity, love and goodness." So, divinity consists not only in the worship of God, it is closely connected with humanity, further humanization of social existence. Such a conclusion can be said in relation to the research of Western scientists. Philosophy, especially Eastern, has always developed in harmony with religion and religious teachings. True, al-Ghazali in his work "Tahafut al-falsafa" spoke out against the philosophers, sharply criticized their sixteen metaphysical and four physical rules and sought to absolutize the divine will, although he gained followers and achieved success in this regard. [1.] cannot destroy the harmony between philosophy and religion, humanity and divinity. Perhaps he brought Ibn Rushd into the world of philosophy, Ibn Rushd became famous by highlighting the relationship между философией и религией.,[1.]

By the way, al-Ghazali himself made a great contribution to the analysis of the problems of philosophy and religion, to the development of religious and philosophical views, discussing ancient topics. Although the main representatives of Sufism, Muhiddin ibn Arabi, Mansur Hallaj and the teachings of wahtul wujud and hulul walittihad created by them were rejected by Islamic orthodoxy, we see that interest in their study and research has increased at present. Available sources and research show that Sufism has important views on religious and ethical issues, issues of humanity and divinity, spiritual and ethical ideas, teachings and research are also important for our topic. Philosophical Sufism arose later and brought new ideas and beliefs to Islam under the influence of various philosophies. Outstanding representatives of such Sufism are Muhiddin ibn Arabi, Mansur Hallaj and others, who created such philosophies as wahdatul wujud, khulul walittihad, and caused great controversy"[2]. It is known that, according to our esteemed sheikh, the supporters of Sufi philosophy "propagated alien ideas and beliefs", were condemned by both Sufism and anti-Sufism. In this place, there is a tendency to interpret Sufism as a reality far from the ability of man to know and understand, not even connected with his independent thinking. In philosophical observation, reason relies on perception, rationality-humanity, it does not reject intuitive knowledge, irrationality. Philosophy has always lived in harmony with religious teachings. Moral questions in Sufism have a philosophical essence. The disclosure of the spiritual and ethical nature of Sufism, its views on humanity and deity, in our opinion, begins with the definition of approaches (concepts) to Sufism and the possession of certain knowledge about them. Consideration of these concepts is important from two points of view. Firstly, they allow us to consider Sufism as a certain scientific-philosophical or social reality. Idries Shah considers Sufism not as a certain scientific-philosophical teaching, a system, but as a unique "path of self-improvement" of each Sufi – we consider it as a social reality with certain internal laws, immanent features, scientifically and philosophically perceived.

Religious-mystical concepts appear in connection with Sufism and Islam. Consciousness is first interpreted in terms of Sufism, the Holy Quran and Hadith, and other approaches, especially philosophical, metaphysical and aesthetic approaches, are not recognized. In our opinion, these concepts tend to not recognize diversity or, by rejecting it, firstly, to indulge in fanaticism, forgetting the Prophet's instruction that "every soul has its own religion" [3], and secondly, not to take into account that Sufism itself consists of a variety of views, approaches and individual experiences of taxation. In fact, "Sufism is the essence of all religions." [4] But these thoughts do not deny the existence in Sufism of religious, mystical, individual experience, esotericism, the philosophical interpretations of which can be specially studied. Even the religious, mystical, esoteric does not reject the anthropological goal on the basis of mysticism. Solik's intention to achieve Truth, Justice and

Purity is "the idea of purification through divine love and the attainment of the pure will of God (i.e. the idea of the mixing and merging of Man and God) ... The beauty of the material world created by God is what reflects the perfection and beauty of God, and its glory passes to man through love. Thus, the worldly and the divine are interconnected." [5] Religious-mystical concepts promote the idea of the righteous to renounce worldly concerns, public affairs, the struggle for justice and truth, in a word, from all things and actions that disturb the peace of mind, soul and heart, and to live only with the thought of achieving God. For example, "the first hermits consciously abandoned their profitable professions or renounced their inheritance. In this way they protested against the injustice and corruption inherent in the Umayyad chancery. As a rule, such slow protests and the refusal to actively participate in social and economic life did not lead to active resistance, so the authorities did not consider it necessary to fight the ascetic movement that was emerging before their eyes... The ascetics were allowed to enjoy *riyazat*, which, in their eyes, was a preparation for the moments of revenge (*yayum al-hisob*). [6] According to A.D. Knish, in this way the Sufis hoped for the mercy and compassion of God, and later came to the ideas of God's love, Divine love. [6] Sufi sects do not avoid the religious-mystical approach, but, on the contrary, consider it as a way to reach God in their teachings. But the point is not to make this path, asceticism, absolute. Asceticism, mysticism in the teachings of the first mystics was changed in later sects, i.e. brought closer to life. It was supplemented by further strengthening of the relationship of man with the social being, thereby calling on him not to forget about his responsibility not only before God, but also before society and people. Failure to fulfill one's duty to society and people, forgetting it ultimately leads to the spiritual and moral fall of man. The emergence of philosophical concepts is associated with the names of Ibn Arabi and Mansur Hallaj. According to Idries Shah, "there is no Sufi who has had such a strong influence on orthodox theology as Ibn Arabi." [4] Experts who have studied the life of the philosopher claim that Abdul Qadir Gilani influenced the formation of Ibn Arabi as a thinker and Sufi. Idries Shah, speaking about the internal contradictions inherent in the philosopher, writes that "he (Ibn Arabi - D.J.) was a conformist (a compromiser - D.J.) in religion, and an esotericist in his inner life" [4]. An important point for our topic is that Ibn Arabi put on the agenda the need for a scientific and philosophical interpretation of the relationship between God and Man, the Creator and the Creation, Truth and People, that is, humanity and divinity, in the Islamic religion, including Sufism. Until then, all mystics considered God to be the only basis, substance, creator of the universe, the will of man is determined by His will and command. Ibn Arabi recognized the absolute role of God, divine, material things are attributes of God, His qualities are hidden in these things, therefore God was shown as the "Cosmic God". [9] From this interpretation comes the idea, which contradicts Islamic dogma, that human virtues and vices are also from God, that is, they are attributes of God. It is true that Ibn Arabi wants to resolve this conflict through compromise. In his view, "The existence of good and evil, oppression and grace, darkness and light, contradictory things in the world are based on the same divine wisdom. On the basis of these contradictions, both the beautiful attributes and the glorious attributes of Allah are revealed. [10] Therefore, both the positive and negative aspects come from Allah and are based on divine wisdom. In other religions and in Islam in general, Allah is viewed only as a positive, creative force, free from corruption and defects, a pure, immaculate Being. The immoral actions of people are viewed as the result of their ego, desires, sexual inclinations, and the inclination to use force and accumulate wealth.

Psychological approaches study the individual's perception of his "I", his cognitive experience on the path to overcoming and reaching God. Indeed, "Sufism is directly based on transcognitive experience. The true "I" has the ability to affirm and observe the transient "I" and understands both the individual soul and the soul of humanity simultaneously. [11] Thus, imagination is based on the individual's awareness of his "I", its free expression and the aspiration of his soul to harmony with the spirit of humanity. It is the journey of the "I" through the world, the search for a Being greater than itself, that makes taxation an object of psychological approaches. As is known, psychological approaches study the processes that occur through the human senses: sight, touch, hearing, smell and taste, as well as the changes that occur in the human consciousness under their influence. These processes and changes occur in a person's life in a unique way, that is, his life goals and attitudes determine his psychological state. For example, a taxon perceives hunger, loneliness or pain in a completely different way and

even seeks them independently. To own one's own body, to restrain and curb one's lust, lust and anger is the way of life of a tax collector, and ordinary people are not always able to make them completely obey them.

The objective existence is constantly changing, never remaining the same from one moment to another, even the so-called eternal Sun emits light differently at each moment, affecting things, people's senses and emotions differently. The mental and psychological state of man is also constantly changing. Feelings based on the objective world or connected with the external world are forced to forget their "I" and live in the mainstream of this objective world. Constantly changing emotions and psychological states cannot control thoughts and imagination. This hinders the search for Truth, God and finding His path. The practices of asceticism, meditation, solitary prayer and repetition of prayers in Sufism are essentially aimed at controlling thoughts and imagination and achieving the transcendent through meditation. A person who cannot control his thoughts and actions will continue to follow external influences, and their fleeting factors will distract his heart from monotheistic aspirations and the possibility of reaching God. "We," writes Hazrat Salahuddin Ali Nadir Shah Anka, "do not acquire true knowledge of life through some discoveries which are the result of the actions of our senses; the changing face of nature and its various states are temporary, unchangeable ripples in the sea of life. To be bound by them is painful, and to be free from them brings peace and happiness." [11]

If we proceed from Ibn Arabi's idea that the universe and all that exists are manifestations of the attributes of God, then the changing external world is also a manifestation of the attributes of God. If this changing, unstable world hinders man's striving for monotheism and following God's will, why did God create it? Did He deliberately create obstacles on the path to achieving Himself? If so, wouldn't man act against the will and desire of God? Where is the logic here, that is, where is the idea that God, as a positive force, created man in his own image and likeness and made an "eternal covenant" with him? Unfortunately, neither Ibn Arabi nor his followers can answer these contradictory questions. Spiritual and moral approaches are embedded in the very essence of Sufism. Therefore, all the above approaches (concepts) take it into account. Our studies also agree with this approach. However, at this stage it can be said that although Sufism promotes the transcendental idea of reaching God through spiritual and moral perfection, it does not reject social demands. Both Islam and Sufi philosophy emphasize that man should live in harmony, rationality and agreement with the social environment and society, and that his monotheistic aspirations should be in harmony with the Universal, the One. Western individualism and egoism are realities alien to the East and Islamic culture. Although Sufism relies on personal cognitive experience, it does not deny that man is a "social being" (Aristotle) and considers his socialization an important condition for achieving spiritual and moral perfection. For example, Sufi ideas about the individual's understanding of himself as a human being are essentially social. "Man," writes Hazrat Inoyat Khan, "was created to awaken in him a sense of humanity, brotherhood, love and kindness to his fellow man... selflessness is necessary to awaken love, goodwill and compassion in our hearts. To sympathize with the sorrows of others, we must forget our own sorrows. To feed the stomachs of others, we must forget our own hunger. Everyone serves his own selfish interests without thinking of others, and this is the cause of so much suffering throughout the world." [3] Ignoring the public interests, needs and suffering of others, and sometimes openly ignoring them, alienates a person from society, faith, the Creator and His servants. Just as absolute asceticism leads to negative situations, asceticism and arrogance, egoism and individualism lead to the same immoral, irreligious situations, alienating a person from society. The essence of Sufism is its focus on the inner world of man, his spiritual and intellectual world. Sharia focuses on external actions - performing Sharia acts, while Sufism focuses on the inner life - studying such aspects as the state of the heart, sincerity, repentance, self-reproach, wara, monotheism, purification and humility. Therefore, the main task in Sufism is to study the aspects of religious and mystical views and practices related to the heart, mind, soul, morality. Apparently, Sufism essentially believes that spiritual perfection can be achieved through the harmony of humanity and divinity.

## Conclusions and Suggestions

Although the issues of humanity and divinity are raised within the framework of various problems and themes of Islam and Islamic philosophy, ultimately they are measured and assessed through Islamic dogma - the recognition of the unity of God and the Prophet Muhammad as His Messenger, i.e., the observance of the pillars of tashahhud, prayer, fasting, zakat and hajj. There is no religion without adherence to religious dogmas, and all religions have their own dogmas. Therefore, religious and philosophical teachings and movements that arise within a religion must first of all recognize dogmas. Islamic dogma finds its expression in the Holy Quran and the Hadith. First of all, it should be noted that the Holy Quran and Hadith, as universal truths, shed light on issues and topics related to humanity and divinity that are difficult to understand and comprehend with the ordinary mind. It is impossible to cover them all in one study, let alone mention them. Therefore, we have tried to clarify the issues related to this problem in the following directions. Firstly, according to the dogma of the Holy Quran, man is a slave of his Creator - Allah. Here, the term "slave" should not be understood in the sense of an involuntary, absolute slave in the ancient Roman era, an animal slave who could be sold, given away or even killed. It is natural for God, who created man, life and death, as well as all creation, to exercise His influence and judgment on them, including His love and wrath. As I. Kant emphasized, "small, insignificant matter, the atom, does not arise naturally from itself" [14]. In doing so, he acknowledged the existence of a divine power that created the world and man. The moral imperative of the philosopher is based on the idea of obedience and submission to the divine power and the social order it establishes. Thus, religious dogma links the human will with the creator, God, the transcendent. And it makes God the leader. That is why Islam calls upon people not to worship anyone but Allah and not to "seek help from anyone else." Thus, it closely links humanity and divinity, man and God, creation and creation, and creates between them integrity, harmony, unity, and wholeness. In fact, it is an expression of the universe, the entirety of existence. Secondly, in Islam and Islamic philosophy, humanity and divinity are not seen as opposed to reality. The fact that some people (unbelievers, non-believers) do not recognize or even reject Allah as written in the Holy Quran does not mean that the people of Islam, first of all the Prophet Muhammad, opposed humanity to divinity or divinity to humanity in their lives and activities. In fact, as reported by at-Tirmidhi, the Prophet Muhammad himself "did not deprive people of religious and worldly benefits, and one of the signs of the verses of the Lord was that among those who came (i.e., those who came to the Prophet Muhammad, to his gathering - J. J.) he gave preference to those who possessed knowledge and were able to do good deeds" [15]. Thus, the Prophet Muhammad shows that humanity and divinity, as well as worldly problems, are harmoniously and dialectically related. However, it is important to remember that it is wrong to interpret the divine as subordinate to the human, associating God with man. The creation of divine teachings is the product of human epistemological research, but God, the Creator, is above, separate and beyond these researches, divinity, beyond reason and perception, beyond feelings and emotions, beyond rational experience. Thirdly, the Holy Quran and Hadith determine the external and internal manners, behavior and actions of man. At the same time, they do not deny that man acts of his own free will, based on his needs and interests, social necessity. Sometimes man can succumb to the temptations of Satan and the devil and go against divine commands, not adhere to Islamic dogmas and even reject Allah. However, in the end, that is, having tasted the bitter and bitter fruits of life, having observed the struggle between good and evil, justice and injustice and having drawn metaphysical conclusions from this, man comes to the beginning, that is, to God. Islam and Islamic philosophy, like other world religions, strive to form spiritual perfection in man, to make him morally pure, beautiful, noble and kind-hearted, introducing him from a young age to divine things and practices. But among them, faith comes first. Fourthly, humanity is the basis of Islam, Islamic philosophy and dogmatics. Because the thought expressed in them, the idea put forward, even the immutability of God, are aimed at filling the human heart with the thought of the Eternal, the Creator and the Almighty, to form faith and conviction in it.

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