



The Concept Of Human In Sufi Philosophy: An Ontological And Spiritual Analysis

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Abstract. This article provides a comprehensive conceptual analysis of the central theme in Sufi philosophy - the issue of human nature - from a philosophical and ideological perspective. In Sufism, a human being is interpreted as a perfect creature embodying the essence of the universe, having found balance between the external and internal, material and spiritual aspects.

The article extensively covers the conceptual approach to human essence, emphasizing that in Sufism, the attainment of human perfection is not only through personal effort but also involves traversing a spiritual distance connected with divine light. In Sufism, this process occurs through "suluk" - the journey of entering the spiritual path and receiving education under the guidance of a mentor (pir).

Key words: Man, concept of man, body, soul, mind, perfection, order, mysticism, existence, experience.

Introduction

When discussing the philosophy of tasawwuf (lit. "Sufism"), it is necessary to consider the approaches of both Western and Eastern scholars to this matter. Western scholars interpret Sufi philosophy as mysticism - a belief in supernatural forces. Deviations from the foundations of Islam are noticeable in the Sufi orders that emerged in Arab and Persian countries. However, all tariqats in our country are distinguished by their adherence to the Quran and Sunnah. In Central Asian countries, the philosophy of Sufism is not highly developed. Instead, more attention is given to dhikr and ascetic practices, as well as spiritual education, which bring one closer to Allah - the practical aspects of Sufism. In our view, when studying the philosophical foundations of Sufism, considering the interconnectedness of its theoretical and practical aspects helps avoid various errors. Therefore, searching for Sufi philosophy in literary works or philosophical ideas outside of Islam can be misleading. However, it should not be overlooked that when discussing Sufi philosophy, one must recognize that there is no single ideological phenomenon called Sufism in the world, but rather there are orders and currents that prioritize spiritual education. Indeed, each tariqa emphasizes its own unique concept when it comes to Sufism.

A person is defined as a combination of three closely interconnected factors - body, soul, and mind. The biological state of a person encompasses morphophysiological and genetic changes occurring in the body, electrochemical processes in the brain, as well as age, race, and physical characteristics. The mental state of a person includes their emotions, mood, experiences, willpower, and temperament. The intellectual state of a person comprises a set of qualities, traits, abilities, knowledge, skills, and competencies formed as a result of societal conditions and factors, indicating that a person is a complex, integrated biosocial being.



Materials and methods

Definitions “The Arabic word tasawwuf (lit. "Sufism"), generally translated as Sufism, is commonly defined by Western authors as Islamic mysticism. The Arabic term Sufi has been used in Islamic literature with a wide range of meanings, by both proponents and opponents of Sufism. Classical Sufi texts, which stressed certain teachings and practices of the Quran and the sunnah (exemplary teachings and practices of the Islamic prophet Muhammad), gave definitions of tasawwuf that described ethical and spiritual goals and functioned as teaching tools for their attainment. Many other terms that described particular spiritual qualities and roles were used instead in more practical contexts. Some modern scholars have used other definitions of Sufism such as the "intensification of Islamic faith and practice" and the "process of realizing ethical and spiritual ideals" [2].

At this point, Fariduddin Attar cites the definition of Sufism given by Abulhasan Nuri in his work "Tazkirat ul-Awliya":

They asked again:

- What is Sufism?

Sheikh Hasan Nuri answered:

"Sufism is a tradition, not a science. However, Sufism is one of Allah's attributes. As God indicates in His words, Sufism embodies the attributes of God. Moreover, Sufism is freedom and courage. It is abandoning showing off for Allah's pleasure and taking the world as an enemy. That is befriending the Hereafter!" [2;368].

Abu Sa'id Kharroz also expresses a valuable opinion about Sufism and writes: "They asked:

What is Sufism?

He said:

Sufism in Arabic means "to speak". A person's words are free from any desires and worries. Nothing remains inside or outside the human heart except Allah. If a person achieves this status, they are called a Sufi" [3;368].

Results

Research shows that the main goal of Sufi philosophy is human striving for perfection, achieving practical confirmation that Allah places humans above angels, and widely promoting the idea of surpassing them. This once again confirms that Sufism, as a social phenomenon, is a doctrine serving society. Studying the rules and fundamental principles of Sufi teachings confirms that the dream of an ideal society underlies the main characteristic of Eastern social thought. We can see that the ideas of an ideal society are at the core of Sufi orders. Such a society is based not on violence and bloodshed, but on the ideals of human perfection and moral education. We can learn this from the ideas about a society of socially equal, righteous people without a king, which are the main concepts in the epics "Khiradnomai Iskandariy" by Abdurahman Jami and "Saddi Iskandariy" by Alisher Navoi.

Alisher Navoi dreams of seeing his ruler Husayn Bayqara as a just and enlightened king and interprets him as a "tavanno," that is, a perfect person. During his stay in Astrabad, he sent letters to Husayn Bayqara, princes, and other officials, calling them to justice and fairness, urging them to establish strict order in state administration and implement reforms.

The main idea and central problem of Navoi's dastan "Lison ut-tayr," written in response to Fariduddin Attar's dastan "Mantiq ut-tayr," are the issues of faith, belief, and spirituality in Sufism.



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Navoi's goal is to explain the divine essence of humanity to ordinary people, to put them through difficult trials, and elevate them to the level of a perfect person. In the work, the poet depicts righteous people who have entered the path of Sufism and are earnestly striving to see and reach God, using birds as symbols. Navoi attempts to show and prove his ideas related to Sufi teachings that Allah is not outside everything, but inside, within himself. He effectively portrays human greatness in a figurative style, connecting it with real social phenomena. The theory of unity of existence in Sufism is also reflected in this manner.

The main human aspirations - the desire to achieve absolute truth, absolute justice, and purity - are manifested in Sufism. Such spiritual desire and divine need manifest through Love, which encompasses aspects like intense passion, pleasure, self-forgetfulness, and selflessness. These socio-psychological demands also contribute to the emergence of love.

In Sufism, many views about humans are accepted. According to Islamic teachings, humans are the noblest of all creatures created by Allah. Humans are the Creator's vicegerents on earth, that is, those who carry out the good deeds commanded by Allah. Humans are even considered higher in status than angels. It is noted that a person consists of three foundations - body, mind, and soul, and that the human body contains the properties of four elements - water, fire, air, and earth. Sufi sheikhs say that a person is connected to angels through the spirit and to nature, that is, to animals, through the body. Indeed, Imam Ghazali writes about this in his work "Mukashifat ul-qulub" ("Revelation of Hearts"): "Allah created living beings in three categories:

1. Angels: Allah has given angels only intellect, not a soul that is constantly inclined to desires. Therefore, angels have no inclination to sin.

2. Animals: Allah did not give animals intellect in the sense we understand it; He only gave them desires.

3. Humans: Allah has given humans both intellect and desires. Therefore:

1. Whoever's desires overcome their intellect and lives according to those desires is lower than animals, meaning animals are better than them.

2. Whoever's intellect overcomes their desires and lives their life within the framework of the moral foundations set forth by Allah is above angels.

A person who submits to the fleeting desires of the ego, even if he is a ruler, falls into the state of a slave. A person who opposes the whims of his ego and is patient will become a ruler even if he is a slave" [4;24-25].

Apparently, in Sufism, all events and actions occurring in the environment are explained through man and his activity. This leads to the placement of man at the center of everything, which in philosophy is called anthropocentrism. Man is considered the cause of negative and positive phenomena occurring in nature and society. This led to contemplation and explanation through human vision. As a result, it was concluded that all natural and spiritual contradictions, miracles, exist in man. Indeed, the study of Allah's attributes is also carried out through the study of the attributes of the human soul. We can learn this from Jalaluddin Rumi's work "Masnavi-ye Ma'navi."

Another important aspect of Sufi philosophy is its relationship to the human mind. The point is that God, His power and miracles, and the unseen realm in general, cannot be known solely through reason. In Sufism, the science of knowledge is called irfan. Today, our philosophers call the science of gnosis mysticism or irrationalism. Indeed, in Sufism, the predominance of irrationality is always felt. However, this does not mean that Sufism denies reason in the process of cognition. In



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Sufism, the role of reason and its power are also recognized. From the point of view of Sufi philosophy, reason is aimed only at acquiring secular knowledge and knowledge that requires proof. But reason is not capable of understanding divine knowledge, that is, the knowledge of the unseen. According to Sufis, the science of the unseen is understood and perceived through the individual emotional thinking of each Sufi and the divine light that illuminates the soul. Therefore, in Sufi philosophy, special attention is paid to the concepts of mukashafa, kashf-u karomat, hal-sukra in the process of cognition.

Discussion

In Sufi teachings, reason is suitable for worldly knowledge and knowledge that can be proven by evidence, but reason is not capable of perceiving the unseen. The science of the unseen, the infinite knowledge in the world of God, is understood by the Sufi through special sensory-body thinking. He understands and comprehends with the light of miracles that illuminate the heart. Therefore, in Sufism, special attention is paid to the concepts of mukashafa, kashf-u karomat, and hal-sukra. Indeed, mukashafa is primarily achieved through mujahada - torturing the nafs with physical difficulties and resolutely fighting against the nafs. This is a manifestation of the ecstatic spirit in a seeker engaged in mujahada, a complete surrender of the soul to Allah and detachment from worldly concerns. Knowing through revelation is revealing the unseen secrets in the saint's heart.

It is here that the third feature of Sufi philosophy manifests itself. The peculiarity of this stage is that in Sufism it is called the stage of mental development. The seeker is not content with acquiring all knowledge, but enters the world of infinite possibilities of perfection through spiritual hardening and purification of the soul. At this stage, the Sufi also goes through the process of self-improvement, self-regulation, and achieving new statuses and levels. To achieve this, education alone is not enough; one must follow a certain spiritual path, that is, follow the tariqa, experience strict restrictions and limitations. Only then can the soul triumph over the body, over the soul, over nature. It is at this stage that a person approaches the world of Truth and approaches union with it. Indeed, as Zunnun Misri emphasized, "It is at this stage that the tax collector relies on Allah, abandons all desires, becomes occupied with Allah, and guards himself from doubts. It is at this stage that the seeker becomes acquainted not with the ego, but with the Creator. At this stage, the seeker acquires the key to worship, and the key to worship is contemplation, and to be convinced of its acceptance is to oppose the ego and lust, to abandon all worldly aspirations"[3;157].

Conclusion

In conclusion, Sufism, including the Naqshbandi order, sought to reform the extreme aspects of Sufism, to harmonize the perfection of asceticism and purification with physical and socio-moral needs. Instead of vehemently opposing the material world, he prioritized guidance and upbringing. He sought to transform evil and wickedness into goodness through compassion, not through hatred and revenge.

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