

The Relationship between Classifications of Spiritual Studies and Ethics

Sariboyeva Shahnoza Khasanboyevna

Master of Education National Idea and Law, Namangan State University

ABSTRACT: The article discusses the relationship between the categories of spirituality and ethics. In everyday life, "spirituality" is often used to refer to the products of mental activity (spiritual culture) of a person and society that are not directly related to material production, as well as to moral, religious views and practices of faith. In Russian, the concept of "spirituality" corresponds to our "spirituality". But when "spirituality" is translated into Uzbek, it becomes "spirituality" or "spirituality" and not "spirituality". In Western languages, too, the term is derived from the word "spirit."

KEYWORD: spirituality, spirituality, morality, ethics, culture, mind, thinking, worldview, psyche.

Even the Soviet-era Dictionary of Philosophy in Uzbek does not mention this concept. However, the scope of application of the concepts of "spirituality" and "spiritual" derived from its core has expanded dramatically, and their lexical and terminological content has become so rich that the study of this spirituality as a separate scientific concept, culture, consciousness, thinking, worldview, psyche and artistic, political, moral values, etc. k. it is necessary to determine their place in the system of concepts, to analyze their interaction with them.

The concept of spirituality is very broad. Because this concept has developed over a long historical period. Its formation as a term was greatly influenced by Islamic philosophy, theology, and later, especially mysticism.

In our language, the term "spirituality" is not "spirituality" but "spirituality." Why did this happen? However, in Islam, as in Judaism and Christianity, there is a concept of the soul that is close to the meaning. Verse 85 of Surat al-Isra says:

“You are asked about the soul. Say, "The soul is of the knowledge of Allah alone. You have been given very little knowledge.

Even the prophet does not understand YA because the essence of the soul is divine. Human beings only know that there is a soul, which is a gift from God. At the same time, the concept of "clergy" has been used in the context of Islam, especially in mystical terms, in the context of narrow religious thought. In Alisher Navoi's "Lison ut-tayr" we read:

Priesthood

Negative emotions.

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Except for the clergy,

You're late for that.

Navoi here defines the concept of "priesthood" in the context of the manifestation of the original human qualities, the active, realistic spirit that unites him with God when he renounces the lust that brings him closer to the animal, the inner spiritual world of man is using.

Thus, the formation of the concept of spirituality in the Islamic world was influenced by factors other than those that influenced the formation of the term in the Jewish-Christian world, and went beyond the narrow scope of its traditional basis.

In the West, "spirituality" is still used in a more religious sense. In an interview with Tafakkur in the first issue of 1996, Stanley Escudero, the US Ambassador Extraordinary and Plenipotentiary to Uzbekistan, said: "But we also have a fear of spiritual poverty. Spiritual poverty is sometimes caused by a lack of understanding of the role of grain in society."

It is obvious that "spirituality" is not used in the United States (in the whole West) in the same broad sense as in our country. In contrast to Western languages, in the Soviet era, in Russian (as well as in the languages of other former Soviet nations), "spirituality" (its equivalents) greatly expanded its original meaning and became largely secular. Religious content is now one of the many meanings of this concept.

In the process of social development, the meaning of the term expands and deepens: the whole set of social phenomena that do not belong to the material is called "spiritual culture". These include science, philosophy, ethics, law, religion, education, media and propaganda, ideology, aspects of tradition related to ideology and belief, and so on. Such a broad interpretation of "spiritual culture" naturally enriched the concept of "spirituality".

In our language, the question arises as to how "spirituality" was formed (not as a word) in the Islamic world as a whole. We would like to express our views on this issue.

The concept of "spirituality" can be divided into two parts. The first hypothesis is that the concept is based on the Arabic "meaning" (meaning, meaning).

The Mu'tazilites, one of the first Islamic theologians and philosophers, the disciples of Hasan al-Basri, Wasil ibn Ata and Amr ibn Ubayd, laid the foundations for the interpretation of the Qur'an, that is, ilm at-tafsir. Their doctrine, the word, is divided into several parts: the doctrine of pre-existence is sand, the doctrine of atoms is Jawhar al-fard, the causal connection is birth, the essence is meaning, and so on. k. Thus, the doctrine of things and events, processes, nature and society, and even the essence of God, they called "meaning." The Mu'tazilites argued that Allah could not have the ability to see, hear, speak, or have a physical structure like His servant, which contradicted the monotheistic requirement of the oneness and oneness of God.

Putting the matter in this order has made it possible not to dwell on the possibility of God being a physical or material being, but on how to understand His prophecies, blessings, graces, and guidance, and to move them to the spiritual realm of divine events in general.

The Mu'tazilites were the first to use ancient Greek philosophy and methods of logic in Islam, and established many terms in Islamic philosophy, including the term "meaning," the core of the concept of spirituality.

The second hypothesis is that spirituality, the core of which is "meaning", can be traced back to the concept of "meaning", one of the basic concepts of ancient Indian philosophy, i.e., "meaning" in Arabic is its meaning. may have expanded the content of the secret.

Today, science has no doubt that in the distant past, the culture of ancient India was associated with the cultures of Egypt, Babylon, Hittite, Hurrian, Sami (Jewish, Assyrian, Akkadian, Aramaic and Arab), and Greek. The myths about Heracles are said to have been influenced by the Jewish myths about Samson, which in turn derived some elements from the Sumerian (Gilgamesh) epics about Helgamish and Enkidu. Sumerian mythology and the Hellenistic epic had a profound effect on the culture of the peoples of the Middle East. The epic has been translated into Akkadian, Hittite and Hurrian languages. Roman poets wrote about Gilgamesh two thousand years after the Sumerians. Floods - The first floods in the Middle East are found in Sumerian mythology and Helgamish epics.

Subsequent research has shown that some of the Middle Eastern myths have common roots with the oldest Indian myths (the Vedic period). At least they have something in common. For example, the myth of the flood is also present in India. There are images similar to those of Gilgamesh and Enkidu. In ancient Greek philosophy, the teachings of the four elements that make up the material basis of the universe — soil, water, grass, and air — also appeared in Indian philosophy for the first time. For example, Brihadaranyaka (IV-4,5) and Chhadogya-upanishada (VII, 7, 1) speak of two pairs of elements: heaven, air, earth, water-fire (fire).

In general, the Vedas, which reflect the early Indian philosophical views, are 1-2 thousand years older than the Greek and Arabic philosophies (it is not a question of their writing, but of their origin). So some of their concepts, of course. It is not unlikely that it will be adopted by the peoples of the Middle East. Conversely, some of the ideas that emerged in the Middle East have spread to Iran, Central Asia, and India. Some scholars speculate that some elements of Sumerian mythology came to India from the Middle East.

India, Egypt, Iran, Central Asia, the Middle East, and ancient Greece have long had ties. Especially after the conquest of India by Alexander the Great, relations between these regions became even stronger. Archaeologists have unearthed gold objects and precious stones from India and Badakhshan in the Puabi excavations of the ancient Sumerian I-Ur dynasty (2,500 BC).

The ship sailed between the Sumerian and Indian ports of Melaxi (Meluxha). Legend has it that Pythagoras completed some of his works in India (6th century BC) based on conversations Plato had with a priest named Sexnufis in Egypt.

The cultural similarities between ancient India, Babylon, and Egypt are so great that they cannot be coincidental. Not to mention the closeness of Indian culture with the cultures of Central Asia and Iran.

Their relationship can be traced back to ancient times. There is every reason to believe that cultural ties have been established between India and the Middle East before they appear in written sources. In the late 80s of the XIX century, the Russian scientist L. YU. Schroeder has convincingly proved that the sources of our Pythagoreans are rooted in the mystical-mathematical teachings of the Indian Brahmin priests. However, the Eurocentric views prevailing in the West have not allowed us to study the cultural relations between East and West objectively and deeply.

The interrelationships and influences of Indian and Arabic cultures and languages have not been studied in depth and comprehensively. But we know from the available literature that these connections are much longer and more effective.

The views of the Hammari, one of the earliest Islamic theologians, are clearly rooted in Indian teachings. They tried to introduce some Indian ideas into Islam. For example, the idea that the soul (spirit) moves, or that God created sinful slaves from apes and pigs, and so on.

“In some fields, such as medicine and mathematics, they (the Arabs A.E.) learned a lot from India. Many mathematicians came to Baghdad. Many Arab students went to Takshashila dorilfunu, a medical school in northern India that has maintained its greatness. Books on medicine and other fields were translated from Sanskrit into Arabic,” wrote Jawaharlal Nehru.

Some of the Mu'tazilites also enjoyed Indian philosophy. For example, Abu Ishaq al-Nazzam (ninth century), one of the great representatives of the Mu'tazilites, was in constant contact with the Indian Sophists, the Sumanians, from a young age.

From the above examples, it can be concluded that the early Islamic theologians were well acquainted not only with the Jewish and Christian beliefs, but also with the religious and philosophical views of India. This does not rule out the possibility that certain concepts of Indian religious and philosophical teachings contributed to the formation of the concept of Islamic theology - theology.

Similarly, it is not illogical that the concept of "spirituality", which we use today, has contributed to the formation of the concept of "meaning" to its core.

The meaning in Sanskrit is "mind". As one of the archonian concepts of ancient Indian philosophy, it refers to all forms, all states, and all functions of the mind — the mind, intellect, emotions, feelings, senses, will, and so on. is the source of k. It belongs to the coin, appears with the body and dies. Manas, according to the Rigveda, is in the heart.

The meaning is the same as that used by the Indians in Central Asia and Iran. In the dictionary "Farhangi zaboni tojiki" the meaning - local unsu ulfat - is the place of friends and ulfats, and the following verse of Rumi is given:

The castle itself is mar-shohonro manas ast,

Murdaro khanu makon gore bast ast.

Purpose: If the palaces are a friendly place for kings, the abode is a grave for the dead.

So here Rumi expresses the idea of Sufism. Manas is a friend, a place where God lives. According to the teachings of Wahdat-ul-Wujud, God is present in the heart of every human being. So the meaning is used in this byte to mean the heart. When we say kings, we mean perfect people with great intentions, generosity, dreams, and self-control, and their hearts are like castles. The dead are the victims of their own lusts, the indifferent, the indifferent, the indifferent, and their souls are buried in the grave. Both the tower and the tomb are figurative expressions of meaning. Thus, Rumi promotes the idea of religious-mystical pantheism. Rumi uses the concept of meaning not in the sense of "meaning", but rather as a figurative image in the context of spirituality, that is, the source of divinity in man.

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