



Humanity And Divinity Are The Objects Of Sufi Teachings

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ABSTRACT

Philosophy, especially Eastern philosophy, has always developed in harmony with religion, religious teachings. It is true that at one-time Imam al-Ghazali in his "Tahafut ul-Falasifa" ("Incoherence of the Philosophers") opposed philosophers, sharply criticized their sixteen metaphysical and four physical rules, and sought to absolutize the divine will, which, although it gained followers and successes in this respect, cannot eliminate the harmony [1] between philosophy and religion, humanity, and divinity. Perhaps he brought Ibn Rushd into the world of philosophy, and Ibn Rushd became famous for illuminating the relationship between philosophy and religion [2].

KEYWORDS

Philosophy Imam al-Ghazali Muhiddin ibn Arabi Mansur Hallaj, Later, Imam al-Ghazali himself made a great contribution to the analysis of the problems of philosophy and religion, discussion of ancient topics, the development of religious and philosophical views.

INTRODUCTION

Although the great representatives of Sufism Muhiddin ibn Arabi, Mansur Hallaj and the doctrines of unity and creation they created were rejected by Islamic Orthodoxy, now interest in their study is growing. Existing

sources and research show that Sufism has important views on religious, moral, human and divine issues, in which spiritual and moral ideas, doctrines, research are also important for our subject.

THE MAIN RESULTS AND FINDINGS

The view of Sufism as a philosophical trend has given rise to conflicting views. Muhammad Sadiq Muhammad Yusuf writes: "Philosophical Sufism is condemned and denied by all anti-mystics, as well as by the mystics themselves. However, Sunni Sufism based on the Qur'an and Sunnah is widely used.

Philosophical Sufism emerged later and, under the influence of various philosophies, promoted ideas and beliefs less compatible with Islam. Prominent representatives of this Sufism are Muhiddin ibn Arabi, Mansur Hallaj, and others, who put forward such philosophies as Wahdat al-Wujud and Hul al-Walittihad and caused great controversy[3]. It turns out that, according to the respected sheikh, adherents of the philosophy of Sufism "promoted strange ideas and beliefs", which were condemned by both mystics and hypocrites. At the moment, there is a tendency to interpret Sufism as a reality, far from the possibility of human cognition, beyond the understanding of the mind, and not even associated with 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. Ethical issues in Sufism are actually philosophical.

Explanation of this essence of Sufism, its views on humanity and divinity begins, in our opinion, with the identification of approaches (concepts) to Sufism and the acquisition of certain knowledge about them. It is important to look at these concepts from two perspectives. First, they allow us to look at Sufism as a special scientific, philosophical, or social reality. Sufism of Idris Shah is not a

specific scientific and philosophical doctrine, a system, it is a way of self-improvement of every Sufi, but we see it as a social reality that has certain internal laws, immanent features, perceived from a scientific and philosophical point of view. Not knowing this aspect of Sufism leads to an incorrect approach that is completely impossible to learn. Secondly, the generalization and classification of mystical approaches (concepts) serve to correctly understand that its philosophical aspects are combined with other aspects, and on this basis for the full disclosure of the philosophical and spiritual foundations of Sufism.

We divide them into the following areas:

- Religious and mystical concepts;
- philosophical scientific concepts;
- Psychological approaches;
- Artistic and aesthetic approaches;
- Spiritual and moral approaches.

In our opinion, not recognizing or rejecting the diversity of these concepts, we tend, firstly, to forget the Prophet's admonition that "every soul has its own religion" [4] and to lean toward fanaticism, and secondly, to ignore the fact that Sufism itself consists of different views and approaches. In fact, "Sufism is the essence of all religions." [5] However, these ideas do not deny the existence of a religious, mystical, individual experience, esotericism in Sufism, their philosophical interpretations can be specially studied. Even the religious, mystical, esoteric does not deny an anthropological goal based on Sufism. Salikh strives to achieve Truth, Justice, and Purity: "The idea of cleansing with divine love and achieving the purity of the pure Lord (that is, the idea of the union of a man and God) ... The beauty of the material world, created by God,

is achieved by love for man. goes Thus worldly and the divine is intertwined [6].

Religious and mystical concepts promote the idea of living in the mind of God, abandoning all worldly concerns, social affairs, fighting for justice, fighting for justice, in short, all things and actions that disturb the peace of mind, spirit, and soul. For example, “the first ascetics deliberately abandoned their lucrative professions or abandoned their heritage. However, they protested against the injustice and corruption inherent in the Umayyad administration. As a rule, such sluggish protests and rejection of an active socio-economic life do not lead to active resistance, so the authorities did not consider it necessary to fight the nascent ascetic movement before their eyes ... Ascetics were allowed to perform *riya'at*, which, in their opinion, should have prepared for the moment of revenge (*yayum al-Hisab*) [7]. According to A.D. Knisha, Sufis hoped for the mercy and mercy of Allah and later came to the ideas of love for Allah, Divine love[9]. It was the ascetics who laid the foundation for the tradition of proving, both theoretically and practically, that peace, property, and publications are transient and that only the care of God, the noble feeling of love for God, and the virtue of true piety belong to him. Divine love is based on an "everlasting covenant," a covenant, a covenant between God and man. According to the Qur'an, When God took all the descendants of Adam from His waist with His power and showed them His miracles, He said: "Tell me, am I not your Lord?" They made a covenant with God. Both ascetics and other sects of Sufism describe this covenant as a requirement of man's divine love for Allah [8]. But the body, that which attracts the attention of others, the anxiety of gaining honor, prestige, power,

hinder the full manifestation of divine love, living by the thought created by the heart. Therefore, "the goal of the mystic is to return the soul to a state of devotion and purity to God before the creation of the world [10]. That is, to return to the eternal covenant, the covenant between God and man, or, rather, to restore this covenant aimed at reconciling humanity and divinity.

Sufi teachings do not ignore the religious-mystical approach, but rather view it as a way to reach the guardian of God in their teachings. However, the point is not in the absolute asceticism of this path.

One of the heroes of the German writer S. Zweig wants to live innocently, harming no one. ... I don't want to live in sin anymore, he says to himself, I don't want to own land, subordinates. Who wants to own, he binds himself, his soul with the mortal world. He who does not want to live innocently should neither strive for the world of *sertalotum*, nor be greedy for what others have found on the skin of his forehead. One who lives alone will find his god. I want to be closer to God than others, to live more innocently than them. “Thus, the hero Virata abandons everything, the circle of people, and goes to the edge of the forest. His tent becomes a *tawaf*, and he himself becomes a saint, and his name, his eloquence, and his deeds are spread everywhere. One day, Virata spreads his sect and stops in front of the hut of a woman who has lost her children due to poverty and hunger.

-“For the death of my children,” she said, “Virata, you are to blame!”

-“If I live away from people and an ascetic, I will meet with you now. What am I to blame?”

-“Here is a bench,” she said, taking Virata to her hut and the coffins of her starving sons. “She belonged to my husband.” He was woven into it, we didn't know what hunger was because he was making money. We had three children, and now, when we put them on their feet, you are at the edge of the forest. It was the voice that you lived as a hermit and became a saint. My husband walked past us and went ahead. Hunger invaded our hut and I lost three sons in a row. Tell me, how can you justify your actions if I am accountable to the judge of all the living and the dead? You shared what you found with birds and animals where naughty babies starved to death. You escaped earthly events, you forgot your debts, you communicated with the people of heaven, you arrogantly misled ordinary people, you separated them from their families. All our deeds are by the judgment of God, and even children know that no one lives innocently, and if you do not know this, where are you? “In the end, the writer confesses to his protagonist:” I was saved from sins, but our feet are tied to the earth, and our deeds are at the disposal of the laws of eternity. I came to the conclusion that a free man is not free, that he is practically innocent, that he is a free man who has fulfilled his duty, and that he who spends his will and strength on another, without asking for anything, he is free. The middle of the matter is ours, the beginning and the end are in the hands of God ... Of course, wisdom serves people [1].

Asceticism and Sufism in the teachings of the first Sufis were changed in later sects, that is, they were brought closer to life. It was supplemented by the further strengthening of man's connection with a social being, encouraging him not to forget his responsibility not only to God but also to society, to people. Society, not fulfilling its duty

to people, forgetting it, ultimately leads to the spiritual and moral degradation of itself.

The emergence of philosophical concepts is associated with the names of Ibn Arabi and Mansur Hallaj. According to Idris Shah, “There is no Sufi who has had such a strong influence on orthodox theology as Ibn Arabi” [3] Experts who have studied the life of the philosopher argue that Abdul Qadir Gilani influenced the formation of Ibn Arabi as a thinker, a Sufi. Referring to the internal contradictions inherent in the philosopher, Idris Shah writes that “he (Ibn Arabi) was a conformist (compromise) in religion, an esoterist in his inner life” [2]

An important aspect of our topic is what Ibn Arabi put on the agenda in Islam, including Sufism, the need for a scientific and philosophical interpretation of the relationship between God and Adam, Creator and Creator, Truth and people, that is, humanity and divinity. Before that, all Sufis believed that God was the only basis, substance, creator of the universe, the will of man, the will determined by His will and command. Ibn Arabi, recognizing the absolute role of God, the divine, said that material things are attributes of God, in these things his qualities are hidden, and therefore God is shown as a “cosmic mirror” [1]. This interpretation implies the idea that the virtues and vices in man also come from God, that is, they are attributes of God, contrary to Islamic dogma. It is true that Ibn Arabi seeks to resolve this conflict through compromise. According to him, “the existence of good and evil, oppression and blessing, darkness and light, contradictory things in the universe is also based on divine wisdom. On the basis of these contradictions, both the attributes of Allah and the attributes of glory appear” [2]. So, both positive and negative

aspects come from Allah, they are based on divine wisdom. In other sects, in Islam in general, Allah is viewed only as a positive, pure, pure Creator, a force that creates a positive, free from corruption and imperfection. It is believed that a person's immoral behavior is the result of his desires, bodily desires, sexual inclinations, a tendency to use force, and the accumulation of wealth.

In Sufism, the comprehension of God, monotheistic quest occurs through the unity of vomiting, the unity of testimony, and the unity of existence. According to the unity of being, God is a subjective and objective being. According to subjective reality, God is eternal, changeable, he has no formal image. There is also the objective aspect of God, that is, his relationship to the universe (mukavvanat). ... Allah is like the mirror of the universe [1]. In the interpretation of these subjective and objective beings, a pantheistic approach to God is evident. On this basis, the idea arises that everything that happens to human morality, character, and spirit happens through God and man. Events and qualities on earth, in the lives of people, are the product of cooperation between God and man. If all events come from God, occur according to His will, and are formed, a person becomes not only inactive but also a creature not responsible for his own vices, his own actions. It is wrong to look at divinity and humanity somewhere, in something, in harmony, in opposition, opposition, or as hypocritical forces. Actions, beliefs, the spiritual and moral life of a person is a space that combines humanity and divinity.

Sufism argues that there are ways to achieve the monotheism of God through monotheism (morality), monotheism through quality, and monotheism through God. According to the

description of Uthman Turar, "Tawhid al-A'fal: In this position, Arif ascribes the verbs emanating from man, angels, and the devil to Allah and not Mosul. This unity is contrary to vomiting. Adjective Tawhid: The fact that Arif attributes all attributes to Allah and not to the Mosaic, which also contradicts His unity. Tawhid must see only God (Allah) as a being and His manifestations in various ranks and at the same time expel the "being" from the world. And this is unity [1]. " From a religious and philosophical point of view, they have their own functions, their own characteristics, but it is monotheism that is the end result, the goal. "These ranks of Tawhid are associated with the state, and as the soul of Arif reaches perfection, he reaches the rank of Tawhid, when he completes his perfection, perceiving each of them in turn through pleasure [2] That is, the pure, the great, the pure reach God.

Spiritual research investigates the perception of a righteous person of his "I", his cognitive experience in ways of restraining it and becoming God. Indeed, "Sufism relies directly on trans-cognitive experience. The true "I" has the ability to affirm and observe the transitory "I" and at the same time understand the individual soul, as well as the spirit of humanity [2] So, the basis of imagination is the perception of a person of his "I", his free expression, his desire to reconcile the soul with the spirit of humanity. It is the journey of the "I" in the universe, its search for the One who surpasses it, that make the tax an object of psychological approaches.

It is known that the study of man studies the processes occurring through his organs of sight, sensation, hearing, smell, and taste, as well as changes that occur in human consciousness through them. These processes and changes occur in a special way in the life of

the tax, that is, its life purpose, the institution determines the psychological state. For example, a tax on hunger, loneliness, or pain feels completely different, even if you voluntarily find them. Boiling your own body, curbing lust, immorality, anger, and restraint is a tax collector's lifestyle, and ordinary people cannot always completely obey them.

Being is constantly changing, one moment is never the same, even the so-called eternal Sun shines differently at every moment, in different ways affecting things, people's feelings, emotions. The mental and psychological state of a person is also constantly changing. Emotions that are constantly changing, psychological states cannot control thought, play. This prevents us from seeking Truth, God, and finding His guardian. Asceticism in Sufism, meditation, prayer in solitude, and repetition of prayers actually control the mind, control thought, capture the transcendent through the lubb. Anyone who is unable to control his thoughts and thoughts will follow external influences, temporary factors that will distract his heart from striving for monotheism, from the possibility of gaining the care of God. "We," writes Hazrat Salahuddin Ali Nadir Shah Anka, "do not acquire true knowledge of life through any discoveries that are the product of the actions of our senses; the changing face of nature and its various states are temporary, unmistakable fluctuations in the sea of life. It hurts them to be trapped, and getting rid of them brings peace and happiness" [1].

If we follow Ibn Arabi's idea that the universe is a manifestation of the attributes of Allah, then the changing external world is also an expression of the attributes of God. If this changeable, unstable world prevents a person from reaching his monotheistic quest, from the vision of God, why did God create them? In

doing so, did He deliberately create obstacles in His path? If so, does not man act against the will of Allah? Where is the logic here, that is, that God, as a positive force, created man in his own likeness and made an "eternal covenant" with him? Unfortunately, neither Ibn Arabi nor his followers can fully answer questions about these contradictions.

Emotional instability makes it difficult to gain real knowledge about life and objective existence. Therefore, Sufism focuses on exercises such as self-control, purification, concentration, and meditation. Reasoning logically, relying on reason, and applying the laws of objective existence to the transcendent, it is impossible to understand and feel Allah. It is known from religious and philosophical teachings that God cannot be understood by reason, this requires greater irrationality, intuition. "The direction of the soul," [4] writes N.A. Berdyaev, "determines the structure of the mind, and the structure of the mind determines knowledge. Knowledge is spiritual life, an activity of the soul. The dependence of philosophy on life is nothing more than relativism. In the soul itself, in life itself, qualities that radiate knowledge are revealed. " Thus, N.A. Berdyaev leads to the conclusion that philosophy is based on the life, not an objective being, but a human soul. "From here," he writes, "believing in truth, the dogmas of religions cannot lose their absolute essence, but they are revealed in a different light and with a different depth. Religion cannot depend on philosophy, and philosophy cannot change religion or limit it for itself.

"Religion has always had its own philosophy, its own religious metaphysics, and it expressed the age of man's spiritual paths and not the ultimate truth of religion" [3] Thus, spiritual life is full of paradoxes, it is an antinomy, irrational

reality, irrational for the mind [2]. All religious and mystical life grows in the human soul, from the depths of this spiritual world, from which it is difficult for the external mind to perceive, feel rationality, and cognize. Even psychological research is a weakness. The bond between God and man grew out of this inner spiritual world, which is not an expression of external bonds. He is irrational, full of intuition, and feels that the substance of life, the universe, is God. "In the spiritual life there are no thoughts or feelings about God, there is an understanding of divine reality, God himself" [1]

We observe an artistic and aesthetic approach in Sufism through poetry, music, dance, myths, and stories. There is not a single sector founder of Sufism that does not use them effectively. Reading the Quran, quoting hadiths, myths and narratives contributed to the strengthening of the artistic and aesthetic influence of Sufism. In general, the artistic and aesthetic approach in Sufism is called "samo". While Self means to hear, to listen, it also includes dancing, body, head, hand movements, chanting, and reading together. Samoa is not an end in itself, it is a means of spiritual purification, peace, and the attainment of the Divine Beloved [8]. So, in "samo" there is a force that directs the human spirit, feelings to the care of God. Apparently, the Sufis knew that it is difficult to instill in a person the idea of achieving perfection, the tutelage of Allah, without restraining his emotions. Music, dance, rhetoric or storytelling move the human soul, move it into inanimate spaces, thoughts, free the imagination from existing existence, life worries, and awaken the desire to be with God. Those who supported the self were well aware of this psychological state. But there were also Sufis who approached him differently or openly rejected

him. For example, Ibn 'Abid ad-Duni (d. 894) also wrote a work in which he criticizes "samo", "music and songs," he says, "contradict the teachings of the Prophet and his companions" [8] Some sages and sheikhs, on the other hand, forbade their followers "samo," and entertainment, in their opinion, distracts the righteous heart from monotheism and enslaves it to the pleasures of the transitory world [7]. However, Sufis such as Abdurrahman al-Sulami, Zunun al-Misri, Abul Qasim al-Kushairi, Abu Hamid al-Ghazali, Najmiddin Kubro, and Ahmad Tusi supported Samo.

Sufis such as Jalaluddin Rumi, Faruddin Attar, Sanoj, Abdurahman Jami, Saadi, Alisher Navoi, Ahmad Yassawi, Umar Khayyam relied on fiction, poetry, narratives, and stories. N. Kamilov writes about the poetry and work of Yassavi: "Khoja Ahmad Yassavi is one of the great leaders of Sufism, he founded the Yassavi sect and began simple, popular poetry in Turkish - Sufi literature. His name is valuable and respected in the Islamic world. His Excellency Sharif combined Islamic truths and mystical rules with amazing skill, knew Sharia and teachings in general, sang the ideas of faith and devotion with great passion, and embraced the spirit of the Turkish saints embodied in the legendary Arslanbob. He led his people to the highest enlightenment and knowledge.

In his poetry and rubs, Umar Khayyam "speaks not only of the poet himself but of the entire school of mystical philosophy." Indeed, the poet's rubai about "love", "wine" and "drunkenness" is an example of the combination of Sufism with philosophy, which makes God the center of artistic and aesthetic research. True, in the poet's lines about May, zucchini, and drunkenness, there are also those

who see signs of worldly taste. However, they obeyed the general direction of mystical teaching, and even when Umar Khayyam glorified May, he adapted him to mystical ideas as an artistic symbol. The mystery, charm, and charm of his hacking lies also in the fact that he skillfully combines humanity with divinity.

If ye would love, be sober, wise and cool

And keep your mind and senses under rule

If ye desire your drinking be loved by God

Injure no person, never act a fool [6].

The poet understands love at the level of madness. The power of martyrdom is so strong that a person forgets his present state as if he had not stepped on the heel of a drunk person after a flood. A truly "drunk" person does not think about the consequences of his actions, he is surrounded by love, a vassal of his beloved. Falling in love at the level of self-forgetfulness is, according to mystical teaching, divine love.

I came, the world saw the benefit!

If I die, will my career grow? Where?

Nobody could explain:

What is the reason for my arrival and departure?

Could he find this secret? [5]

The Sufiyana answers this question based on everyone's own life experiences. But Sufis believe that he is under the tutelage of Allah, in moral and spiritual perfection. Therefore, the desire of the Sufis to live day and night with the thought of Allah, not being content with the world and themselves, can be called *ria'at*. However, this protest is not a protest against Allah, but a sense of obedience to one's imperfections, imperfections of one's body,

mind, imagination, and calls for impure desires. "The self-sacrifice of the sheikhs," writes N. Kamilov, "is explained by the fact that they have adopted chronic *riyadh*, are accustomed to hardships and strive for a world of great spiritual purity, which cannot be replaced by anything." It consisted of *dhikr* and *sama*, madness and groans, entreaty and obedience, spiritual conversations, prophecies and gestures, conversations with *chiltans* in a chill, indescribable joy on the path of mystical discoveries. The mystics considered the achievement of divine enlightenment as a means of human perfection, a method of moral purification, the disclosure of humanity, a means of saving his soul from the clutches of Satan [4].

Religious and philosophical approaches are embedded in the whole essence of Sufism. Therefore, all of the above approaches (concepts) take this into account. Our research is also consistent with this approach. However, here we can say that although Sufism promotes the idea of attaining the tutelage of Allah through spiritual improvement, social demands are not rejected in it. Both Islam and the philosophy of Sufism emphasize that a person lives in harmony with the social environment, society and that his monotheistic aspirations are in harmony with the community. Western individualism, selfishness is alien to the East, Islamic culture. Although Sufism relies on personal cognitive experience, it does not deny that the individual is a "social being" (Aristotle), and views his socialization as a necessary condition for achieving spiritual and moral maturity. For example, the idea that Sufism perceives a person in harmony with humanity is inherently social. "Man," writes Hazrat Inayat Khan, "was created to awaken in him a sense of humanity, brotherhood, love,

and kindness to his loved ones. We need the dedication to awakening love, kindness, and compassion in our hearts" [3]. To empathize with other people's sorrows, we must forget our own sorrows. To feed others, we must forget our own hunger. Everyone serves their own selfish interests, they do not think about others, and this causes a lot of suffering for the whole world. " Ignoring the social interests, needs, and sufferings of others, and sometimes even blatantly ignoring them, alienates a person from society, from the faith, from the Creator and His servants. Just as absolute asceticism leads to negative situations, arrogance, so selfishness and individualism lead to such immoral, secular situations that alienate a person from society.

The essence of Sufi teaching is that it is focused on the inner world of a person, the spiritual world. Shariah focuses on external actions - doing Shariah and Sufism on the inner life - exploring aspects such as the state of the lubb, hulusa, itoba, accusing nafsa, wara ', tawhid, tazkiya and hushu. Thus, in Sufism, the main task is to study aspects of religious and mystical views associated with lubb - heart, mind, soul, nafs, morality, religious deeds. Apparently, Sufism actually believes that spiritual perfection can be achieved through the harmony of humanity and divinity.

CONCLUSION

Although the issues of humanity and divinity in Islam and Islamic philosophy are placed within the framework of various problems and themes, in the end, they are a recognition of Islamic beliefs - the unity of Allah and the fact that Muhammad (pbuh) is His messenger, i.e. faith, prayer, fasting, zakat. and is measured and measured by its submission to the pillar of the Hajj. There is no religion without adherence

to religious beliefs, all religions have their own strict requirements. This means that religious and philosophical doctrines and trends that have arisen in religion must first of all recognize beliefs. Islamic beliefs are reflected in the Qur'an and hadith.

First of all, it should be noted that the Qur'an and hadiths, as a universal reality, cover a wide range of issues related to humanity and divinity, which are difficult to grasp for common sense. It is impossible to even mention them, let alone uncover them all in one study. Therefore, we tried to clarify the issues in the following areas:

- First of all, according to the Koran, a person is a servant of the Creator Allah. Here the term "slave" should not be understood in the sense of the involuntary, absolute reservation of ancient Rome, "a slave animal who is sold, given or even killed." For God, the Creator of man, man, life and death, being, it is natural to have His influence, condemnation, including love and anger, on them. As Kant put it, "insignificant matter, the atom, does not arise spontaneously" [2] Thus, the philosopher recognized the existence of a divine force that created the universe and man. The philosopher's moral imperative is based on the concept of submission to such divine power, the social order that he established. Consequently, the strict requirements of religion created human will, tying it to God. And makes God a leader. That is why Islam encourages not to bow before anyone but Allah, not to "seek help from others." Thus, he unites humanity and divinity, man and God, created and created.

Secondly, in Islam and Islamic philosophy, humanity and divinity are not seen as contradicting reality, and the fact that some

people (non-believers, non-believers) do not recognize or even reject Allah is mentioned in the Qur'an by Muslims, especially Muhammad (pbuh). his life does not mean that in his work he turned humanity against divinity or deity against humanity. By the way, Muhammad himself (peace and blessings of Allah be upon him), as at-Termizy said, "did not deprive people of religious and worldly interests, and one of the ayahs of the Prophet (pbuh) was the verses of those who came (that is, those who came to Muhammad). they preferred others, allowing them to do things" [1] Thus, the Messenger of Allah (pbuh) demonstrates that humanity and divinity are in harmony, dialectical connection. However, it is important to remember that it is wrong to interpret the divine as dumb, connecting the divine with man, God with a man. The creation of divine teachings is a product of human epistemological research, but God, God, the Creator is above this research, divine reason, feelings, and rational experience.

Thirdly, the Qur'an and hadith determine the external and internal manners and behavior of a person. However, they do not deny that a person acts according to his will, needs, and interests, as well as a social necessity. Sometimes, a person can succumb to the temptations of the devil, the devil, rebel against divine orders, disobey Islamic teachings, and even reject Allah. But in the end, that is, a person comes to the beginning, that is, to God, God, tasting the bitterness of life, observing the struggle between good and evil, justice and injustice, and drawing metaphysical conclusions from them. It is appropriate here to recall the God-seeking of Thomas Aquinas or L.N. Tolstoy. Islam and Islamic philosophy, like other world religions, strive to form spiritual perfection in a person from an early age,

introducing him to divine things and order in order to make him morally clean, beautiful, noble and merciful. But in them, faith is the first.

Fourth, divinity is the essence of Islamic doctrine. However, the stability of Allah is aimed at recognition, filling the human heart with the absolute thought of the Eternal, Creator, Almighty, and the formation of faith in her. It is at this moment that divinity is in harmony with humanity.

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