

## PHILOSOPHICAL INVESTIGATION OF THE HUMAN HEART IN THE HISTORY OF EASTERN PHILOSOPHICAL THOUGHT

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### Abstract

This article analyzes the gradual development of philosophical views on the soul in Eastern philosophy. The article also describes the interpretation of the human soul in Eastern philosophical thought and the formation of philosophical anthropological views on man.

**Keywords:** heart, soul, spirit, spiritual power, human heart, spiritual world, psyche, philosophical anthropology.

### Introduction

In Uzbekistan, educating not only the physical health of a person, but also the purity of his heart is one of the priorities of the state policy . It begins with the improvement of pre-school education, and continues with activities aimed at valuing people, such as the training of highly qualified professionals at all levels of education, social activity within the framework of five initiatives, the establishment of the Youth Parliament under the Legislative Chamber of the Oliy Majlis, which is purity of heart, forming the spirit of patriotism, national pride and self-confidence. After all, "it is necessary to talk more with young people, to listen to their hearts, to know their pain, to give practical help to solve their problems" [1 . 1].

Therefore, in order to ensure the purity of the heart and the idol of faith of young people, there is a need to study the ideas of Eastern and Western thinkers and use them wisely in social life. Similarly, the categories of soul, soul, and spirit are defined as synonymous concepts with subtle differences.

In the history of philosophy, the first ideas about the human soul were created in the countries of the Ancient East, especially in India and China. In the Indian Vedas, it is written that the human heart, behavior, and behavior are constantly changing, and that the worldly soul is the spiritual foundation not only of the universe, but also of man. Also, human life is constantly changing from birth to rebirth. As a result of rebirth, a person is elevated, qualities and virtues arise. According to the philosophy of Jainism, faith based on right knowledge and right life goal frees the human heart from any weakness, especially selfishness and introversion.

In the teachings of Buddhism, it is said that in order to achieve peace of mind, it is necessary to get rid of the sufferings of this world. In the teachings of Taoism in Chinese philosophy, it is said that not being able to control desire causes selfishness to appear in the human heart. A person's selfishness disturbs the balance not only in a person, but also in the universe. It is also emphasized in Taoism that a harmoniously developed person is more inclined to naturalness. Chinese thinker

Men S zi, man is naturally good and he is subject to natural emotions. As for Sunzi, he says that ignorance and anger are innate in human nature. Thoughts on the human heart in ancient Chinese philosophy rise to a new level in the teachings of Confucius. According to his views, according to his inner essence, a person has a tendency to do good to others, to be good.

## Materials and Methods

Who when he uses the full potential of his heart and mind, he reveals his identity. Showing his identity, he shows his whole being. A person's integrity and soul is created on the basis of nobility and social discipline. Therefore, in the ancient Eastern philosophy, it is emphasized the need for sincere relations between people in order to raise humanity and make the human heart glorious.

In medieval Eastern philosophy, in particular, in Arab-Muslim philosophy, the study of the human spiritual world, the study of the soul was brought to a new level. The word "heart" appears 133 times in the holy book of Islam, the Holy Qur'an.

## Results

The heart is defined as a human organ that perceives religious truths and has feelings of faith and piety . The heart is the divine mystery within man and because of this man is even higher than the angels. The heart is a mirror that reflects human actions , good deeds fill it with light, and bad deeds, on the contrary, darken it. It is necessary for a Sufi to "soften" his heart, to prepare himself for mastering divine knowledge, and to give up worldly desires. The concept of the heart is closely related to dhikr. Along with the tongue, all human organs participate in Zikr, and the heart is considered the most important among them.

Thanks to Zikr, Allah takes place in the Sufi's heart and becomes the sole cause and driving force of all his actions. So, according to Islam , the creator finds a place in the human heart and becomes its driving force. In all periods of human history, special attention has been paid to identifying the reasons for the manifestation of good and evil in the human heart. In particular , the idea that "doing good to people is the most honorable custom in the world" in " Avesta" is a recognition of godness in the human heart. In the teachings of Buddhism, it is emphasized that in order to achieve peace of mind, it is necessary to get rid of the sufferings of this world. In medieval Eastern philosophy, the soul was described as the organ of man that perceives religious truths.

Abu Ali ibn Sina said that true love is the power that brings a person to perfection, and Abu Rayhan Beruni argued that in order to form good deeds in people, it is necessary to teach them to love work. Jalaluddin Rumi's idea that "man is a talking animal" is a hint that his tendency towards good and evil is related to the social environment. Alisher Navoi also glorified hard work and courage in the human heart in the image of Navoi Farhad. Naqshbandi's opinion that " let your heart be in God and your hand in work" is a recognition of the harmony of faith and knowledge. Abu Hamid al-Ghazali in his book "The Chemistry of Happiness" wrote that "the soul is sometimes called the spirit, sometimes the soul, the soul is not a piece of meat on the left side of the chest, it is seen with the eyes. He says that the soul cannot be seen with the eyes and that its reality is not of this world" [2.2]

He also comments on human inclinations , that in addition to having the qualities of flora and fauna, man also has original human qualities that cannot be distinguished from each other, and man has not yet realized himself.

Ghazali emphasizes that man should rise above his animal tendencies and reach his happiness. He compares the human body to the state and the heart to the ruler, and describes the mind as a minister, lust as a thief, and anger as a king of the night . "If the ruler - the heart works with the advice of the minister - the mind, if he subordinates lust and anger to the minister - mind and follows him, the country of the body will find happiness" [3.2]

Ghazali's view that the abilities and capabilities of the world of the unconscious, advanced by Freudianism, are stronger than the world of consciousness, is supported by the fact that "there is a heart that knows all knowledge and all crafts." And everyone understands the meaning of books. My body is large, a part of the heart does not accept destiny (mangu tirikdur). So many sciences are not enough for him , "[ 4.2], he explains.

According to Abu Hamid al-Ghazali, the soul is superior to the mind , and through it there is a possibility to pass to the spiritual world. The state of a person's heart determines his moral beauty or ugliness. A person with a broken heart will also have a flawed character , if his heart is pure, his morals will also be beautiful.

puts forward the point of view that the inhuman vices of human lifestyle, behavior, and heart cannot be eliminated by relying only on the capabilities of the mind (rationalism), but it is necessary to be able to use the capabilities of ignorance, unconsciousness, and unconsciousness (irrationalism).  
Mahmoud

According to Zamakhshari's views, "being compassionate to those who have done evil is one of the qualities characteristic of a perfect person, and people's memory is the strongest and the most forgetful among them " [ 5.3]. According to the views of Saadi Shirozi, one of the signs of the greatness of the human heart is the feeling of friendship and brotherhood. He says that the role of the social environment is important in the formation of human qualities.

In the philosophy of Jalaluddin Rumi, one of the great sages of the East, man is expressed as a unity of body and soul, and they cannot be separated from each other. According to him , "man is a talking animal. That is why it differs sharply from other creatures in the world with the combination of animality and humanity. The things of this world are the fate of the animal aspects of man . They give strength to animal feelings in man. As a result, signs of humanity are weakened.

Lust is the trigger of human animal feelings. And the food of humanity is knowledge, wisdom and beauty of God " [ 6.3].

Also, there is no limit to lust, desire and passion, but it is necessary to be able to control dreams and passions. The spiritual image of a person is the mirror of his heart and soul. But changes in heart and soul are not always reflected in that mirror. Because the desires and passions that exist in the human heart do not allow this. The spiritual world of man

get rich, it is necessary to clean his heart from the rust of excessive desires. In Rumi's philosophy one of the signs of the greatness of the human heart is gratitude. Sometimes man gives thanks for God's wrath and sometimes for his love. Gratitude turns wrath into grace. The thinker believes that a person should reach the status of dying before dying, and for this, it is necessary to give up the bad vices of the ego, to improve the things that he does not like . Sufism played an incomparable role in the development of ideas about the human soul in medieval Muslim philosophy , where the soul is illuminated on the basis of the conflict between merciful and satanic forces. "The combination of lust and anger further develops the animal desires in the human heart and destroys the merciful qualities" [7.4].

Enlightenment is necessary to control lust and anger. Depending on a person's ability to control his ego, his ability is divided into "martabai nafs", "martabai qalb", "martabai ruh". Sufism is called "spiritual education" and discusses concepts such as heart, soul, mind, and soul.

In Sufism, the path to perfection is understood as the path of the soul. It is called "Purification of the heart - the way to be healthy ." Purification of the heart is done by subordinating the lower, second-level power (or ego ) to the higher-level power - the soul. As a result, the harmony between the desires or powers is achieved "[ 8.5]. So subjugating the ego to the soul is a mystical goal.

writes in the preface to his 3-volume book "Spiritual Education" : "The religion of Islam pays special attention to the body and soul of a person. The spiritual-spiritual part is called "tazkiyat un nafs" - "purification of the soul", which includes the purification of the souls of believers, i.e., their personalities, acquiring virtues and ridding them of evils. In this regard, along with the word nafs, the meanings of soul and soul are of great importance. No one knows the truth of the divine heart, spiritual and spiritual things, the soul except Allah Almighty. But the Qur'an is about purifying the soul many words, it is more common to use the word "nafs" than the words "heart" and "spirit" [9.6]. So, considering these three words to be synonymous, the author points out that there is a subtle difference between them. According to him, "nafs is the lowest state or the starting point of the soul, and the soul is the highest state and the final point of the soul. The soul in the status of the soul has a personality conflict that is fighting with itself . But the soul in the state of spirit is free from the conflict that is the basis of such a struggle. The reason is that he has achieved peace of mind "[ 10.7].

It follows that the soul, heart and soul are the state of the human soul that is gradually rising and moving towards perfection.

The relationship between spirituality and sensuality is expressed as follows by the famous mystic - Sheikh Suhrawardi, "There has always been love between soul and spirit. The reason for this is the femininity of the soul (unusat) and the masculinity of the soul (zukurat).

Just as Eve was created from Adam in the world of matter, so the soul was created from the spirit in the world of power . This is the basis of union between soul and soul.

For example, the soul is an animal soul, which, thanks to the honor of being close to the spiritual soul, has acquired its sexuality "[ 11. 8 ].

Allama Suhrawardi's approach to the relationship between spirit and soul is also important. In conclusion, in the development of Eastern philosophical thought, many thinkers analyzed the inclinations of goodness and evil in the human heart, trying to clarify the moral and religious importance, the factors that direct the human heart to goodness or evil, their manifestations and social significance. tried to show.

It is impossible to recognize a period in the history of the peoples of the East that was not concerned with science and culture. Especially in the countries of Central Asia, religion and priesthood, science and enlightenment as a factor of social development have been formed since ancient times.

In the Eastern world and surprised the world is the product of this knowledge and enlightenment. At this point, it should be said that the concept of "religious and secular knowledge", which is mentioned in some cases, was called "enlightenment" in the East, and after the establishment of Islam in our country , the main attention here that's it enlightenment to the issue was directed.

Discussion . In it society development and a person maturity for necessary has been mental - figurative sciences one to the goal service did , " Islam is science " , " holy Quran karim and Hadith Sharif while enlightenment source" was clearly demonstrated. In this sense, if "about 78,000" [12.9] words are used in the Holy Qur'an, then the word science is 1%, the word science is the fifth most

used word in it, and the word science is mentioned 765 times for different purposes. shows his attitude" [13.10].

In the same way, in the words of God, knowledge as such a respectable phenomenon is a value, a need, a requirement, and these requirements were strengthened by other sources of Islamic teachings and culture, in particular, the hadiths of the Prophet. In the most hadith collections recorded in the sources and in the most reliable hadith narrations, the promotion of knowledge occupies a leading place.

It should be said that in the history of the East, including the history of our country, the Holy Qur'an and Hadith enlightenment, which have been the only source of support for the development of consciousness and the development of personality, were completely excluded from the process of education and morals during the former Shura period, and members of such society universal and humanitarian from views deprived done \_ That's why under the influence of to himself special to tradition have hadith schools , teachers activities , hadiths society prosperity i and person in maturity held place his own complete price didn't get it . Yu is in the snow as said , sacred Quran in my car science and wisdom , scholar and virtuous where level high career occupation If so , in the Hadith sharifs, knowledge and people of knowledge are treated with such respect. In particular , authentic hadiths in the collections , first of all, faith is described, and science is evaluated in the second place. It is noteworthy that even in the Eastern classical literature, which has captivated the world public, "knowledge from the divine sciences to the worldly or from this worldliness to the divinity " is a personality . and society basis as is glorified . If you look at the famous collection of hadiths "Al-jami' as-sahih " of the leader of Muhaddis Abu Abdullah Muhammad ibn Ismail al-Bukhari , it shows that the status of science and enlightenment in the life of the society has a special place.[14.11]

Of course, in Eastern views, the representative of religion is called obid , the possessor of knowledge is known as olim, and the possessor of enlightenment is known as arif. In this case, obid means worshiper, that is, the category of people who are engaged in praying, fasting, going on pilgrimage, restraining their desires, and eating the sorrow of the hereafter. A scientist is a person engaged in knowledge, that is, one who understands the secrets of the universe and man with his mind, while a scholar is a knower, a knower, a perfect person with enlightenment and knowledge about God, a person familiar with wisdom and secrets, a true scholar. Hurting each other, arrogance, envy, enmity in the eyes of mystics like vices from existence to " public " . approaches . In sources, scientists have the mentality to understand the world, to be aware of the mysteries of life, to feel the essence of time and space. because of from Obid superiority note will be done . That's it point of view from thought , prayer - demand , knowledge - mind , enlightenment - feeling is based on However they are after all one in itself , that is " Right to recognize "and" truths in the sense of " to know". will unite . That's it point of view from eyes science islam to enlightenment according to , three to time separated is displayed.

First , existence to the created until was - mysterious - inner science , and secondly , the universe building be - from the next is human knowledge , thirdly , from the hereafter the next is divine science. In the sources science - of divine - worldly qualities to the prophets directly and indirectly that it was fired mention will be done . That's why for " Who science received if so , the prophet from peace be upon him complete heritage it is said \_authentic hadith too the same in a sense science of the world from the width proof gives \_ Blessed in hadiths science to the scientist the world consciousness

, man essence understanding , today and the future for worthy life style in creating important tool the fact that will be praised . Quran - in Roman " we this verses thinking to do for we sent " or " Infernal : " If listen and think when we walk, hell from the people didn't happen will be " We got it , " he said in content verses brought This from that proof God will give words just advice not but \_ high mind and thinking demand which proverbs is considered In order to understand them , it is necessary to have the ability to observe deeply, to have wisdom and philosophy, and to enjoy the light of knowledge and enlightenment. That is why the Qur'an and hadiths pay special attention to the image, personality, virtue and spiritual world of a scientist.

Conclusions . An example for , one verse Karimada : "( But ) them only only scientists "Anglay " ( Ankabut , 43) . It can be seen from this that whether it is a religious-theological or a scientific-worldly issue, its essence is clarified, first of all, by the attitudes and views of scientists. In particular, the contents of Islamic teachings and hadiths are conveyed to the people and explained to the public based on scientific truths with the attention of scholars . That's why it is said in the verse: "From among His servants, only the scholars fear Allah " (Surat al-Fatir, 28), and in another verse it says: "Say: Are those who know and those who do not know equal?" (Zu-mar, 9) is said. This is similar to the phrase "Fear God if you do not fear him" mentioned in the ancient Turkish writings, and it is emphasized that a scientist must have faith and belief in the literal sense, and with the same qualities, "those who know" have an advantage over "those who do not know " . it is important, the scientist is required to be stable and impartial in real science.

Place when it comes to say the same truths scientists by right in a sense understood and fair evaluated because of too they are in hadiths Haqq a the most near has been prophet figures with one in line honored , scholar about betrayal faith and to enlightenment has been betrayal that is considered . Talk it is oriental views according also , hadith and , first of all , science and real to the sciences road is considered of the East to the world famous encyclopedia scientists and philosophers - thinkers even artistic in creation classic writers heroes too the world and religion.

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