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THE VIEWPOINTS OF ABDULKADIG GILONI ABOUT THE "HUMAN" AND MAN CONCEPTIONS

Abstract: In the article the author shows the swarm of Abdulkarida Gilonius in the development of Muslim philosophy. Gilon's views on the world, being and man are relevant from the point of view of altruism and humanism in the modern world. in Philosophy Giloni has a great influence on the development of Sufism in Asia.

Key words: Muslim philosophy, Sufism, being, man, perfect man, person, comel inson, tahid, mysticism.

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Introduction

"The human is a biped creature with no feathers", Diogenes, having heard this statement said by Plato, went and plucked a rooster's feathers, brought it to the Academy and exclaimed, "Here is the human of Plato!"

Afterwards, one more saying was added to the descriptions of human, "Fleshy creature with nails!"

The viewpoints about "human" and "man" which caused a dispute between two prominent philosophers, Diogenes and Plato who lived in early centuries B.C. though talk about a single object – the human, the fact that "human" and "man" by its core root tell different meanings also caused many arguments in the History of anthropology. However, while discussing the innermost implication of the question one-sided attitude has always been observed. As a result, the studies such as biologicism, sociologism and psychologism which most independently from each other try to investigate the human being have developed.

Materials and Methods

Its soil is productive. The soul that quenched the rain of dignity from the clouds of favour, nourishes you with knowledge".

By these four statements Giloni describes his anthropologic concepts, since, there's an evidence in this statement, it almost ruined the arguments which supported the idea in the history of philosophy that "human" and "man" are identical creatures, in the

As we presume, the studying of the human being can be implemented by four approaches:

ontologic - studies the nature (and relations) of human being;

gnoseologic - practices human's esoteric knowledge; acseologic - studies the human himself and valuable things and occurrences that he regards;

prognostic - foretells human's future through scientific evidences;

On that account, we address some articles in order to interpret the basic distinctions between "human" and "man" in sufism. Regarding that, we'd like to talk about soul matters which are considered as acseologic items.

The founder of Kadiriya order shaikh Sayyid Muhyiddin Abdulkadir Giloni emphasizing on this point in his works exposed the differences between "human" and "man", "A true soul is heart that makes you speak as a human and a living individual, its field is wide.

In this article we referred the expression "man" as a human with moral and spiritual identity, while the "human" is expressed as a biological and mortal creature.

whole harmony with Giloni's standpoints, Vernadski, the philosopher and scientist states the similarities and differences between "human" and "man": as well as similarities between "human" and "man"/it's important to learn that there are solemn distinctions between them. And these are important for teaching and education.



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If a biological factor is a leader in "human", while in "man" moral principles prevail, in the process of struggling for life in accordance with society and culture's values a "man" identifies his routine in life and follows the standards of ethics and behavior which formed in social life. Yet if only he breaks them under outer influences he never forgives himself, in this sense, the entire conscious creatures which have the same physique formation come from human family; nonetheless, there are some kind of people of human race who can barely evade such bad qualities like hostility and aggressiveness. For instance, robber, cheating, mean, grafter, murderer, prostitute and those who have been blind from passion are also "human" but we can hardly put them in a range of "man".

In a "human" turning into "man" faith evolves through religious and scientific path. The subject of faithfulness is the ongoing of the "word" and "action". Under these terms conscience, righteousness, forthrightness, favor and dualities like living with affection to people and home develop. Because at any rate they remain loyal to their brothers, sisters and friends, they don't betray their faith.¹

Thus, the essential conclusion of the philosopher says that it all depends on becoming faithful and moral. However, how should he act in society in order to become faithful? How can he find the right path? There are witted metaphors in Giloni's standpoints on this issue: "If you brighten your soul with lights, you are able to see it in this world. Try to adorn your soul with *zikrulloh* and know its price. Protect it from all bad things, for there is one *hadis* about it, "I have no place in, the sky, on the earth or in the mountains but I can be sheltered by my men's heart!"

"If you own such soul what do you want else? Yet it's almost difficult to possess such soul, maybe too difficult". By these opinions the power that controls men says Giloni, is inner self and putting forward this theory he interrogates whether people can ever realize that they own one. In order to know this comprehend it the eye of soul must be open, otherwise no one can determine his or her way in life, in order that soul lived and glowed, science is considered to be a basic element. While studying science soul acts by two sides, in other words by seeing and hearing.

The power of seeing and hearing belongs to the eye of soul. But the eye of soul must be open, too. It also can be blind through ignorance. Giloni divides it into two parts in his work "The Secret of Secrets" ("*Sirrul asror*")

"The appeal of names is discussed with the help of transcendental quality and the small eye of soul. This discourse is extended as long as other world comes about, in the shades of *tavhid* and *ahadiyat* lights and in closeness certain circumstances are disputed in *lohut*" The reason that soul becomes blind says Giloni, is through falling into ignorance. The reason of ignorance is not knowing the essence of occult order, it comes from some vicious traits like vanity, greediness, envy, rebuke, gossip, delude and so on. These qualities push people to mean (base) to ignorance, in order to get rid of these qualities it's vital to keep the mirror of soul pure. This purity can be obtained through *tavhid*, education, and virtue and rebelling against passion. It's important to point the ear of soul as well. Giloni said the following about this, "There is a certain ear of soul. However it has nothing to do with mundane and interim things of this world. But it yearns for hearing the voices of overwhelming and divine power from far away expanses, without those voices are you convinced to get hold of a good doing? First of all, be aware of the spots marked on your soul. After rubbing those spots out of your soul, learn that you'll begin to near the voice coming from divinity and submassing the orders you'll heed".

In the ear and eye proceedings of the soul Giloni emphasizes purity and freshness. So the mirror of soul which navigates the human is honesty and purity. A person in his lifetime earns a living through his fair trade and while bringing up his children, his family, he himself too proceeds towards perfectness.²

Conclusion

In conclusion, Giloni displayed the similarities and differences between "human" and "man" it's possible to examine the similarities by anatomy;

If heart is superior in "human", the state of inner self takes priority in "man";

the human soul has the power of seeing and hearing, in other words there are the eye and the ear of soul;

the morality and faith in his soul makes a "human" a man while heart is mundane inside a "human", soul as spiritual incident turns "human" into a "man". A "human" becomes perfect by virtue of soul.

Thus, for the perfect man carrying the meaning of our independence ideology the foremost item is faithful soul.

Zikrulloh - the state of recalling Allah;

Tavhid - believing that He is One and there's no power greater than Him;

¹ Bukhariy Sadriddin Salim. Baha-ud-Din Naqshband or seven saint- Bukhara, 2006. 51 p

² Сафарова Нигора. Терроризм: тарихий-фалсафий тахлил; Toshkent: "Noshir", 2009. 162 p.



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Had is - the saying of Mohammed;
Ahadiyat - the undivided matter, notion;
Lohut - other world where only spirits of people exist;

In our country, accepted the new edition of the main directions of the state youth policy[5] consist of a set of concession, such as young people's rights,

freedom and legitimate interests, supply young people's life and health, help to find young people a sense of patriotism, nurturing young people from spiritual, intellectual, physical perspectives in order to bring young people to perfection, cultivating in young generation a sense of citizenship

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