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PHILOSOPHICAL-ANTHROPOLOGICAL ANALYSIS OF SUFISM

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This article presents the results of a philosophical anthropological analysis of Sufism, which deals with the basic parameters of the device of man, through the prism of the Sufi mystics: the spirit (rooh), soul (nafs) and body (jism). -There Are a reflection of the spirit of eternity, because he was a breathe of Allah, the soul – there is an accumulation of passion, it is a manifestation of passion and anger, but soothing and cleansing from passion "rust" soul as a mirror reflects the source to which the return after death. The body is seen as nothing more than a shell, which is the focal point of the material. Sufis also shared in man two minds: they meant under one metaphysical mind – the mind (aql), which is a manifestation of the human spirit and the Spirit of the Most High; Others are thinking – mystical Sufis, it is also sensible since it is associated with the soul, it lies in the heart (kalb). Purified spirit peculiar to the realization of truth, revelation (marifa), purified soul – the perception of the divine light (nur). This article describes not only view, but also mestoraspolzhenie metafihicheskikh anthropological parameters.

Keywords: nafs, kalb, rooh, aql, marifa, nur.

Introduction. In the mystical and ascetic teaching islama-Sufism, whose goal is the unity of the human with the divine, through the metaphysical spiritual component of human contact with the spiritual essence. And like any mystical doctrine which considers the relationship between man and God, sufism considers not only the way to union with the Supreme, but also the structure of a person to understand what part of the lower can be connected with the highest, bodily contact, material, earthly to the Heavenly, Transcendent, Spiritual.

Background. Disclosure hidden behind a veil by Al Hujwiri oldest Persian treatise on Sufism is one of the most complete and authoritative guide

on Sufism for most Dervish Sufi brotherhoods. It is written in the XI century and is the earliest treatise on Sufism in the Persian language, covering a wide range of problems of the theory and practice of Sufism and create a complete picture of this spiritual tradition. **World of islamic mysticism** author Annemarie Schimmel – one of the world's leading experts on Sufism. In her book she traces the history of medieval Sufism, acquaints the reader with the most famous Islamic mystics and currents, deeply and subtly highlights the key issues of Islamic mysticism, symbolism Arabic and Persian poetry. This book, which can rightfully be called an encyclopedia on Sufism, written in easy and interesting and is designed for a wide range of readers interested in the culture of Islam. The book **Philosophical Aspects of Sufism** written by Stepanyants attempted using religious and philosophical treatises and poetry mainly in Arabic and Persian languages, critically reflect on ontology, epistemology and ethics of Islamic mysticism.

The aim of article is to examine and analyze the mystical anthropology from the perspective of Sufism, to analyze the individual components of the anthropology of Sufism.

Results. Known Sufi of the tenth century AD Ali Hujwiri thinking about deity in man and man's connection with Him writes that man is composed of three "meanings" (first meaning -spirit (roo'h), the second – the soul (nafs), and the third – the body (jism) – and that in each of these three attributes (sūfa) has its own essence ('ain) (the essence of the spirit – reason (' aql), the essence of the soul – the passion (hāvan) and the nature of the body – a feeling (hiss) [1].

In the religious and philosophical concepts of metaphysics "soul" and "spirit" given ontological-cosmological status. Sufis roo'h – a synonym of "Πρώτο νοῦς", "Πρώτα δημιουργία." Later authors identified in psychology even more subtle elements, the most important of which is the spirit (rooh) This relatively immortal part of the inner "Ego" is a link, connecting us to the world of eternity, the spirit of God breathed into human form. not related to the spirit of organs of the body in the same way as there is no separate from them.

Nevertheless, its habitat – in the body, which it uses. The first light triumphs in the brain, and the brain first – place the celebration of its special radiance. The anterior lobe of the brain is considered to be its protection, the average – Adviser and Head, back – his pantry with the keeper ... the world beyond the grave – his goal and aspiration, the divine law – his way, lustful soul – the enemy in his heart, judgmental soul – cautionary remorse does not go entirely to the material body and merges with it, but fully using it, directs his gaze to the Creator, using the body some time to his command? in the spirit of no other business but to acquire knowledge and learn the mystical knowledge as decorating spirit in eternal peace will only outfit and Beauty knowledge.

Sufis consider the soul *nafs* (النفس) as a glimpse of the One and the One as the source of the soul which then must return to the source, because the soul must be in a Sufi as a mirror shine and be free of rust. Sufism researcher Sir Wilma Jones said that their "pillar of the doctrine that nothing exists except God; that the soul of man is the outpouring of the spirit and, although separated for a time from his heavenly source, by the end of the newly reunited with him; conceivable that higher bliss of this reunion will happen and that the main benefit of the people up in this transient world is in union with the Eternal Spirit, perfect in so far as, in any way allow obstacles perishable shell; that for this purpose, they should cut all ties (taalyauk as those call them) with external objects and march through life without attachment, like a swimmer in the sea, sliding freely without load clothes" [2].

However, the soul is a kind and a veil which prevents the contemplation of truth: "If the truth is hidden from the person that he – and the claim is among those who separated the veil [of Truth]"[3].

On notions of Sufi soul similar to shadow of Jung. Timistani Abu Bakr said: "Nafs like fire. When he almost died out, then ignited somewhere else; if nafs rest in one area, it is fueled by the other." (TCC 499) It is a source of anger and evil, and those who stayed on it he is like an idolater, since all of it is based on low-lying land. Because the nafs is like the flesh of the New Testament.

"Passion (soul) with a force of evil drags" (12:53) The soul is also the opposite of sincerity (Ikhlas), through coordinate people and sees the truth – candor that prevents the vision of God. And I said, "Oh my God! How to find a way to you?" "The Lord said to me: Leave your soul (nafs) and come to me" [4].

Sufism is a term mudzhahada means "seek" or "lead the battle." In Sufi terminology it means battle with the nafs through control of his desires and making it reprehensible properties commendable. Sufi teachers have emphasized the importance of "the battle with the nafs" for those who are just embarking on the path, and argued that, if not lead the battle from the beginning, nothing will be achieved in the Path.

For the average searcher "battle with the nafs" means respect for spiritual practices and resistance appetites nafs; for elected – this transformation properties of the nafs in human qualities and divine attributes. to limit the nafs needs zuhd "Zuhd- is holding the soul (nafs) by lust" [5].

Al-Ḡazālī are three degrees of "detachment from worldly" (al-al-zuhd fū dunyā). "The first degree and the most inferior of all [three degrees] – when a person abstains from worldly and he craves it, his heart is inclined to it, the soul (nafs) is addressed to him, but he is struggling with mundane and depressing. This is called a show of detachment from worldly (tazahhud). This is the beginning of "detachment from worldly" in the case of those who have achieved a degree of "detachment from worldly" thanks to the work and diligence [6].

Three stages of cultivation of the soul corresponds to the three levels of comprehension in Sufism, "angry", or animal soul (nafs al-Ammar), corresponds to the Sharia; soul, get rid of the drawbacks (nafs allavvama) -level tariqa; soul who found the balance, or pacified soul (nafs al-mutma'inna) – level hikikata [7].

But there is a glimmer thinking soul and God's reflection, and meditation on the soul there is worship. In the Koranic tradition is a soothing shower that has a lot of levels. The outermost part of the breast is (Sadr), the abode of emotions. Inside it is a bodily heart (kalb), pericardium (Fuad) and the inner heart (lubb) [8].

Heart (kalb) is a body of the highest kind of knowledge thanks its ability to accommodate a God, which means that in human rights committed self-God does not act as an epistemological (assuming two – subject and object, between man and God), and the action corollary one subject (God). But because God needs the object, where he learned to Himself, He created the world and man. Ibn 'Arabi, resulting in the "sacred" statement (hadūc kudsiyy) "I was a hidden treasure, and I found it a pleasure to be recognized, so I create world ", says that God created humans and familiarize yourself with nimii because they learned about it, and they knew him not because of self-reflection (nazar bin), but because of its familiarize them with them self. That is actually the active side of the knowledge of God is still God himself, and this kind of knowledge is a subject-subject relationship, where the subject is the God.

Secondly, the notion of (kalb) differs polisemantizmom, polysemy. The word "Kalb" means and "heart" and "change" that makes it possible to resort to the game with the same root words "heart" (kalb) and "volatility, the volatility" (takallub). The presence of linguistic associative connections facilitates disclosure of mystical knowledge in the understanding of Ibn 'Arabi. He argues that God is a man in the image of all things, as the human heart is the place of knowledge on all things. Given the state of the task of building a unified knowledge, adequate continuum of life, we can say that in the "heart" (kalb) occurs every moment comprehension constant variability forms (suwar) plural world, making possible the most adequate reflection of life: the meaning of each item (ma 'nan) is the same with all the senses (ma'ānin), everything at the same time appears to God ("For He (God) – the image (syra) of each item and the Incarnation ('ayn) everything"). Only a complete reflection of life can serve as an expression of God's self-knowledge. Knowledge of the "heart" has nothing to do with the conceptual knowledge objectified concluded within the subject-object dichotomy. Ibn 'Arabi emphasizes that God made the human heart a place of direct knowledge (' ilm 'irfāniyy) rather than theoretical, speculative knowledge (' ilm nazariyy). "Heart" is able to see the multiplicity as a single and

multiple single, because it is a "mirror" (mir'āt), which is reflected every moment arising and disappearing "images" (forms of) things. Comparison of the "heart" of the mirror may suggest that Ibn 'Arabi still leaning towards recognition of graduation mystical knowledge on the "less true" and "truer" depending on the efforts and abilities of the person [9].

Zyn-Al-Misri Nyn also identified the knowledge of God (ma'rifa) as follows: "Ma'rifa – is scrutinizing people in intimate secrets (asrār) through the intricacies of [divine] light (latā'if al-anvār)", or explains al-Hujwiri: "If God is the evil heart of man is not graced with His light (nur) and purified signified by ephemeral, that is, so that his heart will not stay on the transitory traces of even the weight of a mustard seed, the the person would not have taken the upper hand contemplation hidden secrets " [3].

Aslām ibn Zayd from Alexandria quoted recently that: "Those who patiently endure hardship, God instills in the heart of the light (nur) which] is a lamp in his heart, through which he will distinguish truth from falsehood [10].

"Contrasting mystical gnosis (ma'rifa) asceticism (az zuhd), Sufis emphasize that austerity affects the body, while al ma'rifa – at the heart" [11]. Al Ḥasan al Basri came from Koranic idea of intuitive knowledge as mystical vision, which is contained in the heart, the spiritual body of knowledge: "It is not blind eyes and hearts are blind, that chest" [10, 22:45]. His important idea that a consistent interpretation of the essence of finite being rationalistic methods ultimately leads to a certain limit beyond which – a chasm, where the mind is impotent, and efforts are needed on the ways no deduction and intuitive "vision". Al-al-Ḥāric Muhāsibi follows expressed about the limits of rational knowledge: "The most perfect of the reasonable one who admitted his powerlessness to reach the depths of the knowledge of God (ma'rifa)» [3].

Naqshbandi, becoming a new scheme, there are six subtle centers, which correspond to certain parts of the body. Typically, these centers are as follows: heart (flasks) is located two fingers below the left breast, the spirit (ruh) – two fingers below the right breast, the soul (nafs) – below the navel, the conscience

(sirr) – in the middle of the chest, hidden (Hughie) – over the eyes and the wonderful elixir (ahfa) – at the top of the brain [11].

Discussion. In its structure, anthropology of Sufi is trihotomical. There are three basic parameters – it is the spirit soul and body are similar to Christian anthropology. Spirit is a manifestation of God, which is breathed into man, and the spirit of knowledge tends more rational than the heart, though, and the metaphysical. By and large, the spirit is the part of the person and through which there is a connection with the highest Spirit. Marifa is a mystical gnosis is the goal of the spirit in Sufism and exercise for the mind. The soul is regarded as the center of spiritual and material principles in man, because through it as a vision God, and it is managed as a whole body and all the organs. It is both a source of passion and animals of the dark side of human-like shadows Gustav Jung, the soul is like a fire that can be repaid in one place, supplanted like Freud, but appear in the other. The soul is like the strength of his passion dragon battle which sometimes mujahid is a battle of a lifetime. For taming storm in the shower and used dhikr and zuhd – asceticism for the soul with its own milestones and objectives, which should bring the soul into submission. Heart as changeable and moving body is a compound of body and soul has cognition through mystical perception of the world and God. The body is seen as a mortal shell of a man who is not just a matter, but also body connectable with the material world, it seems like a savage.

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ФИЛОСОФСКО-АНТРОПОЛОГИЧЕСКИЙ АНАЛИЗ СУФИЗМА

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В данной статье представлены результаты философской антропологического анализа суфизма, где рассматриваются основные параметры устройства человека, через призму суфийских мистиков: духа (рух), души (нафс) и тела (джисм). Дух – есть отблеск вечности, потому что он был вдохнут Аллахом, душа – есть скоплением страстей, ее проявлением является страстность и гневливость, но успокоенная и очищенная от страстности «ржавчины» душа, как зеркало отражает Источник к которому вернется после смерти. Тело видели не более чем как оболочку, которая есть средоточием материального. Суфии также разделяли в человеке два сознания: под одним они подразумевали метафизическое сознание – ум (акл), которое есть проявлением духа человека и Всевышнего Духа; другое же мышление – мистическое, у суфиев оно еще и чувственное так как оно сопряжено с душой, оно заключено в сердце (калб). Очищенному духу свойственно осознание Истины, откровения (марифа), очищенной душе – восприятие божественного света (нур). В статье описывается не только анализ, но и месторасположение метафизических антропологических параметров.

Ключевые слова: Нафс, калб, рух, акл, марифа, нур.

ФІЛОСОФСЬКО-АНТРОПОЛОГІЧНИЙ АНАЛІЗ СУФІЗМУ

С.С. Єськов

У даній статті представлені результати філософського антропологічного аналізу суфізму, де розглядаються основні параметри устрою людини, через призму суфіських містиків: духу (рух), душі (нафс) і тіла (джісм). Дух -єсть відблиск вічності, бо він був вдихнутий Аллахом, душа – є скупченням пристрастей, її проявом є пристрастність і безглузлого, але заспокоєна і очищена від пристрастності «іржі» душа, як дзеркало відображає Джерело до якого повернеться після смерті. Тіло бачили не більше ніж як оболонку, яка є осередком матеріального. Суфії також поділяли в людині дві свідомості: під одним вони мали на увазі метафізичну свідомість – розум (акл), яке є проявом духу людини і Всевишнього Духа; інше ж мислення – містичне, у суфіїв воно ще й чуттєве, так як воно пов'язане з душею, вона укладена в серці (калб). Очищеному духу властиве усвідомлення Істини, одкровення (маріфа), очищеної душі – сприйняття божественного світла (нур). У статті описується не тільки аналіз, а й місцезоташування метафізичних антропологічних параметрів.

Ключові слова: Нафс, калб, рух, акл, маріфа, нур.