

Future Academy®'s Multidisciplinary Conference

Spiritual understanding of human rights in muslim culture (The problem of “Ruh” – “Spirit”)

Baltabayeva Alyona^a, Gabitov Tursun^{b*}, Maldubek Akmaral^a, Shamakhay Saira^b.^aDoctor PhD, Ahmet Yesevi University, Turkistan city 080001, Kazakhstan^bDoctor of Philosophy, professor, Al-Farabi Kazakh National University, Almaty 480078, Kazakhstan^aDoctor PhD, Ahmet Yesevi University, Turkistan city 080001, Kazakhstan^bMaster of philosophy, L.N. Gumilyov Eurasian National University, Yanushkevich St., 6, Astana, 010008, Kazakhstan

Abstract

In researches is exposed such global questions as the religious relation or prospects of people and real structure of the Universe. As we know the problem of Ruh (shower) hidden in the Koran, research of this problem can lead us to some interesting ideas in questions of a human factor. The aim of this study is a comparative analysis of the concepts of "ruh" and "soul" in the context of Muslim culture as a fundamental research problems of Islamic philosophy.

During research we used such methods as unities, historical and logical, a hermeneutics which is widely applied in humanitarian knowledge. Also we used the content analysis of texts of the Koran and a hermeneutics.

The concept of Sufism, spirituality - is education in human morals and mind philosophy. In this regard, human qualities what will be, belief, views and purposefully to become integrated. The spirit - is creation of God and it is essence of the person in Islam philosophy (Sufism). In Islamic culture that the person was reasonable and had worthy Independently, he has to acquire knowledge. Knowledge from delusion, it operates the person in this world.

© 2016 Published by Elsevier Ltd. This is an open access article under the CC BY-NC-ND license (<http://creativecommons.org/licenses/by-nc-nd/4.0/>).

Peer-review under responsibility of Future Academy® Cognitive Trading

Keywords: Islam, sufizm, person, soul, Koran

* Corresponding author. Tel.: +7-708-110-29-65

E-mail address: tursungabitov@mail.ru

Introduction

The problem of man is a central problem of philosophical science. A man and his position in society were the knot of problems around which philosophical thought in the Muslim culture. Based on the problem of man, scientists of that time tried to comprehend the unity of body and spirit, body and relationship spiritual substance, which is expressed in the thoughts of man, his passions and feelings, mental state, actions, nature etc.

Traditionally, a person was understood as a link in the chain of being. One of the representatives of this culture, a Sufi - Suleimen Bakyrangani shows that no human being is meaningless. Man - the center of the universe, the subject of nature and society and, finally, a living organism. Man mysteriously linked with the eternal foundations of being, he does not leave it, and he affects the universe. The individual as the center of the universe prone to impulses and feelings, impressions and experiences, he thinks, has his own beliefs and moral values, attitudes and ideas. The inner world of human has the great importance. His thoughts form the basis of consciousness of the personality, and consciousness – the center of our consciousness. If the person is the center of the universe, his consciousness becomes its center. The unity of consciousness which Suleymen Bakyrangani characterizes as individual "Me", plays a major role in the human cognitive device, is characterized by order and connectivity, stability and generality (Baltabayeva, 2006).

Spirituality is one of the basic principles in man. S.Kh. Nasr, one of the famous scientists who studied one of the most widespread branch of Islam - Sufism, explains the essence of spiritual perfection of human concentration of all his thoughts on the awareness of his unity with the Absolute of the substantial (Nasr,1972). Comprehending the spiritual world, a person perceives the ideas, ideals, standards of conduct, etc. And this, in turn, leads him to the understanding and perception of the spiritual and moral principles, ideas of goodness, beauty, good, truth and justice.

1. These values are oriented motivations and motives of human interests and goals of the individual, form a spiritual structure. Man appears as a combination of natural and spiritual, in which spirituality is determining where and to the fore area of personal "Me", his moral and aesthetic attitude to the world, love and reverence for the mysteries of the universe.

2. With regard to the concept of man, virtually all areas of the Middle Ages Islam occupy identical positions. But one bright concept advocates the concept of Sufism - "Insan Kamil" ("The Perfect Man"). It was issued by Ibn-Arabi (1165-1240), he introduced the term "Kamil Insan" for the first time. This question costs separate consideration, and in this article the main attention will be given to a soul problem - spirit.

But before considering any position regarding Islamic culture, we must first consider its main source i.e. Koran.

Islamic culture unanimously and unconditionally accepted the idea, theory and basis set out in the Koran, while Western culture, a supporter of the scientific interpretations suited to the Qur'an with the free point of view. If Russian scientist M. Piotrovsky called the Koran "a collection of knowledge" (Piotrowski,1989), American scholar on Islam G.E.fon Grunbaum says the Koran as "a book in which legal problems are interpreted miraculously" (Gruenebaum, 1988).

The Koran is the sacred source in which 114 chapters, 6,666 verses.

At the time of appearance, the chapter (surah) are divided into a period suras of Mecca and Medina period. But in terms of commenting on the issues all the suras have the same value. It must be emphasized that, among other issues, the problem Ruh (soul) in the Qur'an is illuminated very vague and hidden way. Therefore, the study of this problem can lead us to some interesting ideas in matters of the human factor.

Main part

Download English Version:

<https://daneshyari.com/en/article/1108646>

Download Persian Version:

<https://daneshyari.com/article/1108646>

[Daneshyari.com](https://daneshyari.com)