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### SECTION 30. Philosophy.

## HUMANITY AND DIVINITY RESEARCHES IN THE ORIENTAL PHILOSOPHY

**Abstract:** In given article the philosophy of humanity and divinity in the philosophy of the Orient is considered. In this regard, the views of the East and West scholars with the point of view of philosophy and all branches of knowledge are analyzed.

**Key words:** the East, philosophy, humanity, divinity, theology, space, mentality, civilization, Islam, Taoism.

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### Introduction

The geographical location, country, traditions, views and lifestyle of the East have been historically and culturally different from Europe since ancient times, although its scientific study began in the New Age. Discovering geographical discoveries, especially Europeans, revealed that India and China were different in the evolution of humanity and the emergence of civilizations, as the famous historian, philosopher A. Toynbee said, "has come to the local level in the measurement of space" [2; 44-45]. The local formation of civilizations does not interfere with the East's view of a single, historic, cultural paradigm. Scientific and technological advancement of Europe brought not only to the East and the West, but also to distinguish them from different civilizations and to consider local development as a "natural historic-cultural reality" [2; 91-93]. Some researchers, for example, Huntington even thinks that these differences have resulted in "clash of cultures" [5; 7-12]. Thus, looking at the East as a holistic country, country and conglomerate has become a tradition, and many studies have been seen as Oriental morality, morality, originality, historical and cultural paradigm. However, it is important to recognize that the East has different historical and cultural paradigms, mentality and lifestyle and gnoseological experiments. In his book "Understanding History" he writes that more than a dozen civilizations in the East have emerged, developed, and collapsed [2; 94], alongside their civilizations, social changes in the direction of their

"mimesis oriented" [2; 95] on the basis of this, not only moral-spiritual views, norms, and religions, but also a belief that took place. For example, the pestharity and monophysitism of Christianity in the Urfa region of Mesopotamia, the Shiite movement of Islam in northern Arabia, the Buddhism's maxima flow in Ox-Yaksart, and the first Buddhism appeared on the coast of the Mid-Ganga [2; 41]. But our task is not to study the genesis of religious and religious movements, but to study the interpretations of humanity and divinity in the philosophy of Oriental philosophy, not to be widely covered in specific textbooks and teaching aids. Therefore, we consider these issues to be studied in terms of the Confucian, Indo-Buddhism and Islam-Sufism, which transforms the Oriental Philosophy into specific gnoseological doctrines, world outlook and lifestyle. It is the study of these religious philosophical schools and the concepts of problem-solving that will help them to better cover the subject.

### Materials and Methods

The Dao-Confucian land is a religious-philosophical and socio-religious doctrine that emerged in ancient Asia in the 7th and 6th centuries. Its founder is Lao Tzu, the Chinese thinker who lived in the 7th and 6th centuries. "Dao means way. As long as he lives, he is on a journey. But the true way is the way a person finds the Creator" [5; 13]. The Hindu philosopher Bhagavan Sri Radjnish notes that "Dao respects not individualism, but personality; Dao



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respects the uniqueness, not the colony. Dao does not have tradition. Dao - Rebellion is the greatest rebellion in the existing capacity" [7; 13]. However, this rebellion is aimed at recognizing that human personality possesses its unique features and powers. Everyone is equal to Dao. It is up to you to ignore the inequality in society" [7; 316].

The Dao philosophy is described in the tract Dao-de-tsin (4-3 centuries B.C.). It states that "Even the Great Sky follows Dao. The meaning of the Da'wah, following it, and joining it is the meaning and the purpose of life" [8; 41]. Thus, the purpose of life, the activity it performs in the life, the meaning of life is in the same.

The Dao East differs greatly from the religious and philosophical movements in the East; If Confucianism, Buddhism, and Islam encourage Communist ideas to serve the social interests and desires, Taoism promotes individuality, free thinking and free life. It promotes individual life. That is why L.S. Vasilyev thinks that Daoism and the Taoists are a flow of instincts in the East to abstain from things connected with passion, interest, and, more generally, to the world [9; 310-311].

Daoism sees a person and his duty to find Dao. All human attributes are directed to understanding the Dao. Doctor of philosophical sciences Victor Alimasov writes that "there is the first substance in the Dao philosophy, but there is no God, there are believers, but there is no dogma. Godly devotion is based on the existence of life, the Oneness of being. No one has created the universe or the human being, and if someone created them, there is a creation" [1; 42-48].

The lack of God is not to deny the existence of a divine one. Daoism is divinity of Dao. The title is here, not in word, but in essence [9; 42-48]. Dao "is everywhere and everything, everything in everything is superior to everything else. Precision is a sign of authority, for it creates what it wants, or does not create, or even eliminates it" [1; 48]. This feature turns the whole total into reality. There is a totality in the divinity; otherwise it can not affect objective existence.

True, Daoism has speculative ideas, ideas, and attitudes. It does not mean that there is a real problem of escaping the realities of the realities and giving up absolute subjectivity. However, it should not be forgotten that Taoism is the experience of philosophical-gynecological research of the people of the time when the first religious philosophical doctrine is not yet based on primitive imaginations, traditions, and understanding of the role and functions of a person in social reality.

Confucius (Master Kun, 551-479 BC) expresses the political and moral demands of his time [9; 28]. Indeed, in the work of Lun Yu ("Conversations and Judgments"), which is reflected in the heritage of Confucius, "religion", "religion", there are "no such

terms as "god", "divine", "spirit", "other world", and in intellectual conversations are rationality, moral uplifting, and the idea of living in harmony with society and state. However, consecutive confessions were gradually developed, and the followers of the Teacher's Day raised him to the state religion. Therefore, it is impossible to fully understand the Chinese civilization and the Oriental philosophy without knowing the Confucianism.

Confucius does not use the term "God" or "Divine", but refers to categories such as "Heaven", "Great Heaven". The sky, in its sight, has all the power, all that is under heaven or earth, because of the will of the Great Heaven, the life and activities of men are at heaven's disposal. Thus, humanity and divinity can be identified through relationships between man and heaven. What, though, is the relationship?

First, Confucius understands that heavenly will can do everything. "Only Heaven is Greater than all around! [10; 68]. Indeed, some researchers say that Heaven is called "the High Imperial spirit" [10; 68]. However, Confucius' future ideas about Heaven show that such interpretation is narrow or even incorrect.

Secondly, man does not have perfect self-sufficiency, but only Heavenly support, who has gone out of the way of the Heavens, and is obedient to the commandment of Heaven [11; 156].

Thirdly, the concept of "Li" - "society governance, image correction and order of things", which Confucius proposed, essentially conforms to the rules, norms and procedures set by the sky. The concept of "Li", - says the Doctor of Philosophy F. Musaev, - Heaven-Earth-Human, monarch-man-made people, managerial-humanitarian-justice systems. Each system has high, middle, and lower parts. Their harmony creates the ability to target the state and society. The sky, the monarch, and the ruler are the supreme part of these parts. Therefore, the remaining parts will obey them, and they will be in the service" [12; 17].

It is evident that Confucius has divinely conceived the heavens as the outcome of His will. Consequently, Confessions recognize the divine power of the will of heaven. This ideological interpretation of the Master - the transcendental level of the will of the heavens - has been accomplished by his followers, especially philosophers who have shaped neo-Absurdity, and through their persistent efforts, the Confucianism has become the religious, philosophical, political and moral heritage of the Chinese people, and the state ideology [10; 332-333]. The divinity of the will of the heaven, and understanding it at the level of absolute determinant reality does not deny the human role, will and will. Confucius teaching is also called "political philosophy" or "political-linguistic doctrine", indicating that reality, the problems of social

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existence. It is also recognized that the relationship between man, his family, society and the state is in harmony with the law of immanence. Therefore, it is wrong to seek a purely religious doctrine from Confucianism. It can not be forgotten that it is essential to glorify humanity and humanity, to bring the "noble land", the noble and the righteous to the ideal level. These issues were broadly disclosed in later years [13; 22].

### Conclusion

There is no possibility to analyze this topic, to make an objective assessment of these or other approaches. The interest in the historical and cultural heritage, especially the growing interest of western scholars to the philosophical and moral heritage of the Eastern intellectuals is a real phenomenon. Therefore, based on fundamental works published in Europe and Russia in recent years, we can state the following points.

"Divinity is superior to some religions, mazhabs", - Victor Alimasov writes. Describing the subject of "humanity and divinity", it expresses the

essence and meaning of the inner transcendent of religions. Divinity is not a person's doctrine, way of life, or theological vision; it is the quintessence of the essence of these ideas. Only in this case divinity can be universal, All, One. Some religions have the same meaning as humanity and humanity in some of the signs of divinity" [1; 220]. A century earlier, M. Müller described this idea as "who knows a religion, he does not know any religion" [15; 9]. The Divinity of a religion does not help to fully understand the transcendent, which is associated with the entire humanity, with the spiritual and psychological universe. That's why experts pay special attention to the search for universal values, not Confucius education. Thus, religion is not a transcendent, divine or heavenly but universal unity of human beings. Philosophy, as the field of knowledge, derives from this approach, not the problem of the existence of the heavens or God, but the transcendent interest in man or man's relationship with Heaven, God, transcendent. It is at this point that philosophy and all branches of knowledge differ from theology.

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