

SCIENCE
PROBLEMS.UZ

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Actual problems of social and humanitarian sciences
Актуальные проблемы социальных и гуманитарных наук

Ijtimoiy-gumanitar fanlarning dolzarb muammolari

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2025

SCIENCEPROBLEMS.UZ

IJTIMOIIY-GUMANITAR FANLARNING DOLZARB MUAMMOLARI

№ 5/10 (5) – 2025

АКТУАЛЬНЫЕ ПРОБЛЕМЫ СОЦИАЛЬНО- ГУМАНИТАРНЫХ НАУК

ACTUAL PROBLEMS OF HUMANITIES AND SOCIAL SCIENCES

TOSHKENT-2025

BOSH MUHARRIR:

Isanova Feruza Tulqinovna

TAHRIR HAY'ATI:

07.00.00- TARIX FANLARI:

Yuldashev Anvar Ergashevich – tarix fanlari doktori, siyosiy fanlar nomzodi, professor;

Mavlanov Uktam Maxmasabirovich – tarix fanlari doktori, professor;

Xazratkulov Abror – tarix fanlari doktori, dotsent;

Tursunov Ravshan Normuratovich – tarix fanlari doktori;

Xolikulov Axmadjon Boymahmatovich – tarix fanlari doktori;

Gabrielyan Sofya Ivanovna – tarix fanlari doktori, dotsent;

Saidov Sarvar Atabullo o'g'li – katta ilmiy xodim, Imom Termiziy xalqaro ilmiy-tadqiqot markazi, ilmiy tadqiqotlar bo'limi.

08.00.00- IQTISODIYOT FANLARI:

Karlibayeva Raya Xojabayevna – iqtisodiyot fanlari doktori, professor;

Nasirxodjayeva Dilafruz Sabitxanovna – iqtisodiyot fanlari doktori, professor;

Ostonokulov Azamat Abdukarimovich – iqtisodiyot fanlari doktori, professor;

Arabov Nurali Uralovich – iqtisodiyot fanlari doktori, professor;

Xudoyqulov Sadirdin Karimovich – iqtisodiyot fanlari doktori, dotsent;

Azizov Sherzod O'ktamovich – iqtisodiyot fanlari doktori, dotsent;

Xojayev Azizxon Saidaloxonovich – iqtisodiyot fanlari doktori, dotsent

Xolov Aktam Xatamovich – iqtisodiyot fanlari bo'yicha falsafa doktori (PhD), dotsent;

Shadiyeva Dildora Xamidovna – iqtisodiyot fanlari bo'yicha falsafa doktori (PhD), dotsent v.b.;

Shakarov Qulmat Ashirovich – iqtisodiyot fanlari nomzodi, dotsent.;

Jabborova Charos Aminovna - iqtisodiyot fanlari bo'yicha falsafa doktori (PhD).

09.00.00- FALSAFA FANLARI:

Hakimov Nazar Hakimovich – falsafa fanlari doktori, professor;

Yaxshilikov Jo'raboy – falsafa fanlari doktori, professor;

G'aybullayev Otabek Muhammadiyevich – falsafa fanlari doktori, professor;

Saidova Kamola Uskanbayevna – falsafa fanlari doktori;

Hoshimxonov Mo'min – falsafa fanlari doktori, dotsent;

O'roqova Oysuluv Jamoliddinovna – falsafa fanlari doktori, dotsent;

Nosirxodjayeva Gulnora Abdukaxxarovna – falsafa fanlari nomzodi, dotsent;

Turdiyev Bexruz Sobirovich – falsafa fanlari doktori (DSc), Professor.

10.00.00- FILOLOGIYA FANLARI:

Axmedov Oybek Saporbayevich – filologiya fanlari doktori, professor;

Ko'chimov Shuxrat Norqizilovich – filologiya fanlari doktori, dotsent;

Hasanov Shavkat Ahadovich – filologiya fanlari doktori, professor;

Baxronova Dilrabo Keldiyorovna – filologiya fanlari doktori, professor;

Mirsanov G'aybullo Qulmurodovich – filologiya fanlari doktori, professor;

Salaxutdinova Musharraf Isamutdinovna – filologiya fanlari nomzodi, dotsent;

Kuchkarov Raxman Urmanovich – filologiya fanlari nomzodi, dotsent v/b;

Yunusov Mansur Abdullayevich – filologiya fanlari nomzodi;

Saidov Ulugbek Aripovich – filologiya fanlari nomzodi, dotsent;

Qodirova Muqaddas Tog'ayevna - filologiya fanlari nomzodi, dotsent.

12.00.00- YURIDIK FANLAR:

Axmedshayeva Mavlyuda Axatovna – yuridik fanlar doktori, professor;

Muxitdinova Firyuza Abdurashidovna – yuridik fanlar doktori, professor;

Esanova Zamira Normurotovna – yuridik fanlar doktori, professor, O'zbekiston Respublikasida xizmat ko'rsatgan yurist;

Hamroqulov Bahodir Mamasharifovich – yuridik fanlar doktori, professor v.b.,;

Zulfiqorov Sherzod Xurramovich – yuridik fanlar doktori, professor;

Xayitov Xushvaqt Saparbayevich – yuridik fanlar doktori, professor;

Asadov Shavkat G'aybullayevich – yuridik fanlar doktori, dotsent;

Ergashev Ikrom Abdurasulovich – yuridik fanlari doktori, professor;

Utemuratov Maxmut Ajimuratovich – yuridik fanlar nomzodi, professor;

Saydullayev Shaxzod Alixanovich – yuridik fanlar nomzodi, professor;

Hakimov Komil Baxtiyarovich – yuridik fanlar doktori, dotsent;

Yusupov Sardorbek Baxodirovich – yuridik fanlar doktori, professor;

Amirov Zafar Aktamovich – yuridik fanlar doktori (PhD);

Jo'rayev Sherzod Yuldashevich – yuridik fanlar nomzodi, dotsent;

Babadjanov Atabek Davronbekovich – yuridik fanlar nomzodi, professor;

Normatov Bekzod Akrom o'g'li — yuridik fanlar bo'yicha falsafa doktori;

Rahmatov Elyor Jumaboyevich — yuridik fanlar nomzodi;

13.00.00- PEDAGOGIKA FANLARI:

Xashimova Dildarxon Urinboyevna – pedagogika fanlari doktori, professor;

Ibragimova Gulnora Xavazmatovna – pedagogika fanlari doktori, professor;

Zakirova Feruza Maxmudovna – pedagogika fanlari doktori;

Kayumova Nasiba Ashurovna – pedagogika fanlari doktori, professor;

Taylanova Shoxida Zayniyevna – pedagogika fanlari

doktori, dotsent;

Jumaniyozova Muhayyo Tojiyevna – pedagogika fanlari doktori, dotsent;

Ibraximov Sanjar Urunbayevich – pedagogika fanlari doktori;

Javliyeva Shaxnoza Baxodirovna – pedagogika fanlari bo'yicha falsafa doktori (PhD);

Bobomurotova Latofat Elmurodovna — pedagogika fanlari bo'yicha falsafa doktori (PhD).

19.00.00- PSIXOLOGIYA FANLARI:

Karimova Vasila Mamanosirovna – psixologiya fanlari doktori, professor, Nizomiy nomidagi Toshkent davlat pedagogika universiteti;

Hayitov Oybek Eshboyevich – Jismoniy tarbiya va sport bo'yicha mutaxassislarni qayta tayyorlash va malakasini oshirish instituti, psixologiya fanlari doktori, professor

Umarova Navbahor Shokirovna– psixologiya fanlari doktori, dotsent, Nizomiy nomidagi Toshkent davlat pedagogika universiteti, Amaliy psixologiyasi kafedrasini mudiri;

Atabayeva Nargis Batirovna – psixologiya fanlari doktori, dotsent;

Shamshetova Anjim Karamaddinovna – psixologiya fanlari doktori, dotsent;

Qodirov Obid Safarovich – psixologiya fanlari doktori (PhD).

22.00.00- SOTSIOLOGIYA FANLARI:

Latipova Nodira Muxtarjanovna – sotsiologiya fanlari doktori, professor, O'zbekiston milliy universiteti kafedra mudiri;

Seitov Azamat Po'latovich – sotsiologiya fanlari doktori, professor, O'zbekiston milliy universiteti;

Sodiqova Shohida Marxaboyevna – sotsiologiya fanlari doktori, professor, O'zbekiston xalqaro islom akademiyasi.

23.00.00- SIYOSIY FANLAR

Nazarov Nasriddin Ataqulovich –siyosiy fanlar doktori, falsafa fanlari doktori, professor, Toshkent arxitektura qurilish instituti;

Bo'tayev Usmonjon Xayrullayevich –siyosiy fanlar doktori, dotsent, O'zbekiston milliy universiteti kafedra mudiri.

OAK Ro'yxati

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07.00.00 – TARIX FANLARI

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COSMIC UNITY AND MORAL CONSCIOUSNESS: REINTERPRETING FARGHANI'S COSMOLOGY THROUGH CHITTICK'S LENS

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Abstract. This paper reexamines Sa'īd al-Dīn al-Farghānī's cosmology through William C. Chittick's hermeneutic analysis. Farghānī views waḥdat al-wujūd not as abstract monism but as a cosmic order linking being to ethical responsibility. His commentary on Ibn al-Farīd presents the Muḥammadan Reality as the axis connecting divine manifestation with human vocation. The study highlights dhikr as a movement from ontological awareness to moral agency. Farghānī's thought thus offers a unified philosophical model in which ontology and ethics mutually reinforce one another.

Keywords: Sa'īd al-Dīn al-Farghānī, William C. Chittick, waḥdat al-wujūd, Muḥammadan Reality, dhikr, Ibn al-ʿArabī school, Islamic cosmology, ethical agency.

OLAM BIRLIGI VA AXLOQIY ONG: CHITTICK TALQINI ORQALI FARGHONIY KOSMOLOGIYASIGA YANGI YONDASHUV

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Annotatsiya. Ushbu maqola Sa'īd ad-Dīn al-Farghoniyning kosmologiyasini William C. Chittickning hermenevtik talqini asosida qayta ko'rib chiqadi. Farghoniylar vahdat al-vujudni abstrakt monizm emas, balki mavjudlik va axloqning o'zaro bog'liqligini ifodalovchi kosmik tartib sifatida talqin qiladi. Uning Ibn al-Fariz sharhlarida Muhammadona Haqiqat ilohiy tajallining insoniy mas'uliyat bilan tutashuv nuqtasi sifatida ochiladi. Tadqiqot zikrning ontologik anglashdan axloqiy faoliyatga o'tishdagi o'rnini ko'rsatadi. Natijada Farghoniylar tafakkuri ontologiya va axloqni birlashtirgan falsafiy model sifatida talqin etiladi.

Kalit so'zlar: Sa'īd al-Dīn al-Farg'oniylar, Uilyam C. Chittik, vahdat al-vujud, Muhammad haqiqati, zikr, Ibn al-Arabiylar maktabi, Islom kosmologiyasi, axloqiy agentlik.

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Introduction. In recent decades, scholarly interest has increasingly returned to Sa'īd al-Dīn al-Farghānī (1231–1300) as one of the most profound inheritors and systematizers of the Ibn al-ʿArabī intellectual tradition. Farghānī stands at the confluence of metaphysics, mysticism, and moral philosophy – a thinker who transformed the language of Sufism into a coherent philosophical vision of the human journey. His two-volume commentary on Ibn al-Farīd's *al-*

Ṭaʿiyya al-Kubra (Naẓm al-Suluk) presents not only poetic exegesis but also a metaphysical synthesis where cosmic unity, divine manifestation, and the Muḥammadan Reality converge into a single ontology of responsibility [1; 2-p.].

William C. Chittick's interpretative framework underscores that Fargani does not treat metaphysics as abstract speculation but as an *inner science of transformation*. Through the graduated practice of remembrance (*dhikr*), he articulates a moral cosmology in which awareness of the One becomes the source of ethical action. Remembrance unfolds across three ascending degrees – verbal, heartfelt, and existential – each representing a deeper integration of knowledge and being [2; 5-8-p.]. This model reveals Fargani's conviction that true understanding (*maʿrifa*) demands embodiment: knowledge must pass from mind to heart, and from heart to conduct.

Earlier studies – notably by Giuseppe Scattolin and the *Encyclopaedia Iranica* – emphasize Fargani's precision in rendering the intricate doctrines of the Ibn al-ʿArabi – Qunawi school intelligible in both his Persian (*Mashariq al-darari*) and Arabic (*Muntaḥa al-madarik*) versions [3; 348–352-p.]. Jonas Ruhland, in turn, highlights his deliberate use of the expression *waḥdat al-wujud* (“unity of being”), which signals not pantheistic fusion but the structured unfolding of divine presence through the multiplicity of existence [4; 45-47-p.]. In Fargani's cosmology, differentiation and unity are not opposites but complementary dimensions of reality – the many disclosing the One, and the One sustaining the many.

On the basis of these insights, the present article addresses a central philosophical question: How does Fargani's cosmology, as interpreted by Chittick, transform the recognition of unity into a principle of human responsibility? The argument advanced here is that the Muḥammadan Reality functions as the ontological axis of both origin and return – the pivot through which creation receives order, consciousness, and moral direction. The graded discipline of remembrance then becomes the practical bridge by which metaphysical knowledge is internalized and expressed through ethical agency. In this synthesis of being, awareness, and action, Fargani's thought emerges as a philosophy of *conscious participation in the cosmos* – a vision where knowing the Real means living truthfully within it.

Methodology This study employs a three-layered textual, hermeneutical, and comparative analytical methodology designed to reinterpret Saʿid al-Din al-Farghani's cosmology through the interpretive framework developed by William C. Chittick. The methodological structure is grounded in classical Sufi textual analysis, contemporary philosophical hermeneutics, and regional intellectual continuity.

Primary textual analysis. I read Farghani's *Mashariq al-darari* (Persian recension) and the expanded Arabic redaction, *Muntaḥa al-madarik*, line by line. My focus is his commentary on Ibn al-Farīd's *al-Ṭaʿiyya al-kubra*, especially passages that spell out divine manifestation (*tajalli*) and human return (*rujuʿ*). I track Qurʾanic cues embedded in these sections – most notably Q 24:35 (“Light Verse”) and Q 51:20-21 (signs on the horizons and within the soul) – and use them to reconstruct Farghani's cosmological argument. I cite by the Tehran edition: *Mashariq al-darari*, pp. 11-56; *Muntaḥa al-madarik*, pp. 73-142. Where a verse or term is ambiguous, I note the immediate context, the parallel in the other recension, and any shift in technical vocabulary.

Metaphysics as practice. I adopt a simple working hypothesis: in Farghani, doctrine is meant to form character. To test this, I use Chittick's analysis of *dhikr* (tongue – heart –

existential presence) as a reading tool for the commentaries. I ask how each step of remembrance translates recognition of unity into stable conduct. I then map those steps back onto the *tajalli/ruju'* arc to see whether the cosmological claims demand specific ethical outcomes. This two-way reading – text to practice, practice back to text – guides my judgments about key terms and prevents treating cosmology as detached theory.

Results The analysis of Sa'īd al-Dīn al-Farganī's cosmology demonstrates that his understanding of existence represents a living harmony between divine truth and human responsibility. His vision transforms metaphysical doctrine into a dynamic spiritual path, where knowledge of the One becomes the foundation for moral consciousness.

The Center of Existence. At the heart of Farganī's thought lies the concept of the *Muḥammadan Reality* – the universal source through which all beings originate and to which they return. This central truth unites creation into an ordered whole. The universe, in his interpretation, is not a closed mechanism but a manifestation of divine awareness, unfolding and returning within a single rhythm of being. Thus, unity is not merely an intellectual abstraction but a lived experience that requires inner participation and awareness.

Remembrance as the Path of Integration. The practice of *dhikr* (remembrance) serves as the means through which the seeker internalizes this cosmic unity. Farganī describes remembrance as a movement from sound to silence, from the external to the inward, until the soul itself becomes remembrance. This progression reflects an inner transformation: the more a person remembers, the more they awaken to the divine presence within all things. Through remembrance, metaphysical insight becomes a way of living, and awareness turns into ethical action.

Moral Awakening and Human Responsibility. Farganī connects spiritual realization directly to ethical obligation. For him, self-knowledge is incomplete unless it produces goodness, justice, and compassion. The stages of *fana'* (self-effacement) and *baqa'* (spiritual endurance) describe the transition from personal limitation to selfless virtue. When a person sees divine unity reflected in every being, moral behavior becomes a natural expression of truth, not an imposed duty. Such awareness transforms everyday action into a form of worship and responsibility toward the world.

Symbolism and Transformation. Farganī's commentary on Ibn al-Farīd's mystical poetry uses symbolic language – such as the wine of love, the journey of the soul, and the presence of the beloved – to awaken the imagination and direct it toward ethical transformation. These images lead the reader beyond emotional beauty toward spiritual understanding, showing that poetry, philosophy, and morality can form a single path toward inner perfection.

In summary, the results of this analysis reveal that Farganī's thought is not confined to theoretical mysticism but establishes a complete vision of human development. His cosmology connects divine unity with human responsibility, presenting remembrance as the means by which knowledge becomes compassion, and being becomes service. Through this synthesis, Farganī offers a timeless philosophy where the realization of truth naturally blossoms into ethical life.

Discussion The present findings contribute to a more nuanced reading of Sa'īd al-Dīn al-Farganī's cosmology and its ethical implications. First, the notion of *waḥdat al-wujūd* in Farganī is often misunderstood as a diffusion of all distinctions into a monolithic “oneness”

However, Chittick demonstrates that for Fargani the distinctness of beings remains meaningful – these distinctions serve as manifestations of a single underlying reality, rather than being obliterated by it [5: Chittick, *Horizonte* 21-(64) (2023)].

Second, through his detailed treatment of *dhikr*, Chittick shows that Fargani's spiritual programme is far from being purely contemplative or "quietist." Instead, the three-level progression of remembrance (verbal – heart – existential) models a transformation that culminates in active engagement: one returns from the Real and acts within creation with awareness of the Real [6: 12–13-pp.].

Third, when compared with Central Asian intellectual traditions – particularly the work of Uzbek scholars such as Komilov – the relevance of Fargani's model becomes even more evident. The convergence between Fargani's orientation toward moral agency and the regional emphasis on character formation and communal welfare suggests a viable framework for integrating mystical metaphysics into contemporary ethical and educational programmes [7: 26-p.].

Finally, Chittick's attention to the precise terminology used by Fargani, especially his insistence on the Muḥammadan Reality as the existential center, corroborates Ruhland's assessment that Fargani offers a transparent and rigorous gateway into the Ibn al-ʿArabi school [8: 65-66-p]. This technical clarity enhances Fargani's utility for scholars seeking both theoretical depth and practical relevance.

In sum, the cosmology of Fargani – when filtered through Chittick's interpretive lens – fuses ontological insight and moral responsibility, showing that knowledge of unity is not an endpoint but a starting point for ethical life.

Conclusion Saʿid al-Din al-Fargani's cosmology, viewed through the lens of moral and spiritual philosophy, emerges as a journey from unity to responsibility. His vision shows that the structure of existence is not abstract metaphysics but a living map of consciousness. At its core lies the Muḥammadan Reality – the luminous center through which creation originates and to which it ultimately returns. This center is not distant or symbolic; it is reflected within the human heart, calling each individual to awareness and ethical accountability.

Remembrance (*dhikr*) in its ascending forms – from the spoken word to the inner presence and finally to the state of total awareness – serves as the bridge between knowing the truth and living it. Through remembrance, unity becomes experience; through experience, it becomes action. In this process, the seeker discovers that true knowledge requires moral transformation. The recognition of the One within all beings demands justice, compassion, and conscious engagement with the world.

Fargani's philosophy therefore unites the cosmic and the human. His teaching suggests that existence is meaningful only when the individual participates in it responsibly – when the awareness of divine unity is mirrored in acts of truth, mercy, and service. This perspective offers an alternative to both abstract rationalism and moral relativism: it sees ethical life as a continuation of metaphysical order.

In our present age, marked by disconnection between knowledge and value, Fargani's thought invites us to rebuild that link. His path of remembrance is also a path of renewal – reminding us that the harmony of the universe depends on the harmony of the human soul. Through this unity of being and doing, of knowing and caring, Fargani's legacy continues to speak as a philosophy of inner coherence and universal responsibility.

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