

The Evolution Of Aesthetic Views In Christianity And Islam

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Abstract

Asceticism Is A Moral Norm For Particular Social Purposes. There Are Approaches In Theology That Link The Formation Of Ascetic Views Because They Are Uniquely Reflected In The Religious Ideas That Existed In Primitive Society.

Asceticism Can Also Be Understood As A Method Or Discipline That Seeks To Change A Person, Not To Restrict Him. According To Experts, The Essence Of Asceticism Stems From A Religious-Mystical Worldview Based On Divine And Secular, Good And Evil, The Opposition Of Body And Soul. The Most Common Early Forms Of It Are The Views On Asceticism In The Teachings Of Buddhism And Brahmanism.

This Article Analyzes The Evolution Of The Phenomenon Of Asceticism To Christianity And Islam, Depending On The Field Of Religious Phenomenology, Which Is One Of The Branches Of Religion. Based On Eastern And West Scholars' Research, The Essence Of Asceticism In Christianity Is Rarely Revealed, As Well As The Commonalities And Differences Between The Concepts Of Urgency In Islam.

Keywords: Religion, Analysis, Asceticism, Phenomenon, Buddhism, Christianity, Islam, Zuhd (Asceticism).

Introduction

Asceticism Is A Way Of Life That Includes Self-Restraint And Humility, And It Exists In Three Major World Religions As A Kind Of Spiritual Practice. It Allows Overcoming Obstacles And Temptations That Stand In The Spiritual Life Way Of A Person.

Almost All Of The Philosophers Of Ancient Times Addressed The Topic Of Studying The Ascetic State. During This Period, The Term Asceticism Was Used In Three Different Meanings: Physical (Physical Exercises), Spiritual (Will Exercises) And Religious (To Rid The Soul Of Bad Inclinations And Passions).

Asceticism In The Sense Of Morality And Religion Is A Divine Connection To A Person's Moral Perfection, Which Requires Certain Circumstances From The Person's Inner And Outer World, That Is, To Try To Refrain From Purification, Purity, Material Things.

Materials And Methods

According To The Researchers, The Development Of Christian Asceticism Is Associated With The Fall Of Antiquity And The Socio-Political Situation Of The Middle Ages. The First Basis Of The Ascetic Views Is Met In The Apostles' Messages, Particularly The Letters Of The Apostles Pavel, Pyotr And Iakov.

In Particular, The Doctrine's Main Purpose That Was Written In The Apostle Paul's Letter To Ephesians Is Interpreted As Not Only Following Jesus Christ But First "Clear Out Old, Evil Nature" (Ef. 4: 22).

Also, In The Letter To The Romans, It Is Possible To Meet The Following Calls:

"... We Are Not Obligated In The Front Of The Requirements Of This Nature To Live With Its Command. If You Live As An Admirer Of Your Nature, It Is Inevitable That You Will Die Spiritually. But Suppose You Kill The Deeds Of Human Nature With The Power Of The Spirit. In That Case, You Will Live Spiritually" (Rome. 8: 12-13).

The Main Feature Of Such A Way Of Life Is "Continuity In Good Work" (Rome. 2:7-8). "Killing The Senses In The Body With The Soul" (Rome. 8: 13) And

"Death For Sin" (Gal. 2: 19-20) – State Of A Person Who Has Accepted The Concept Of Resurrection From The Previous Way Of Life, Purified From Sinful Desires, "Now I Do Not Live, But Christ Lives In Me" (Gal. 2: 20).

Despite The Harsh Judgments Found In The Text Of The Letters In Early Christianity About A Person's Sinfulness And The Need To Die For Sin, The Apostle Pavel Sometimes Even Warned Against Excessive Enthusiasm For Asceticism. He Advised Young Widows To Marry And Have Children (1 Tim. 5: 14), Called His Son Timofei To Leave The Impoverished Food (1 Tim. 5: 23) And Stay In Ephesus Instead Of Living Without Shelter (1 Tim. 1: 3).

It Is Also Worth Mentioning The Status Of Virginity And Shaheed, Which Attracted Christian Theologians' Greatest Attention In The Second And Third Centuries.

In The Iii Century, The Idea Of Virginity Was Formed As One Of The Characteristic And New Manifestations Of Asceticism. Its Theoretical Basis Was Expressed In The Letter Of The Apostle Paul I To The Carthaginians. (*I Kor.7*). The Apostle Paul Says That A Single Person Cares About God Alone, And The Married One About The World. He Considers Wealth As The Root Of All Evil. The Apostle Iakov Compares The Earth's Wealth To The Plants Scattered In The Heat Of The Sun.

Only In The Fourth Century Christianity Gained Equal Status With Other Religions And Was Recognized As A State Religion. The Termination Of Persecution Became An Impetus For Increasing The Number Of Ascetic Persons Among Christians, Renouncing The World, Directing Attention To Divinity.

In Islam, Asceticism Is Explained By The Term "Zuhd" (Arabic. زهد). Zuhd Is One Of Islam's Central Moral Concepts, Referring To The Rejection Of Worldly Pleasures In General.

The Peculiarity Manifested In Zahids In The I-Ii (Vii-Viii Bc) Hijri Centuries Is That They Have The Idea Of Entering Jannah (Paradise) And Getting Rid Of The Suffering Of Hell By Finding Allah's Approval. That Is, The Feeling And Understanding That Prevailed In Their Lives Were The Hell's Fear And The Hope Of Seeing Allah In Jannah. In The Zahids Of This Period, The Concept Of Zuhd, Which Was First Relied On "Fear", Was Dominant. But In The Second Hijri Century, The Concept Of Divine Love Entered Into Tasawwuf With New Feelings

The Subject Of Zuhd Can Be Found In The Early Collections Of Works Related To The Hadith, Various Literature And The Subject "Enlightenment" Of Tasawwuf Of The X-Xiii Centuries. The Concept Of Zuhd Was Formed Among The Prominent Scholars Of The First Muslim Piety (Zuhhad), Including Hasan Al-Basri, Sufyan Al-Savri, Ibrahim Ibn Adham, And Others. According To Some Western Islamist Scholars, The Concept Of Zuhd Was Formed Under The Influence Of Christianity, Manichaeism And Indian Tradition And Developed Under The Tradition Of Sufism.

The Famous Representative Of Central Asian Sufism In The Ix-X Centuries, Al-Hakim At-Termiziy Did Not Consider Himself A "Sufi". He Did Not Meet With The Influence Of The Irak School Of Sufism, Which Was Entering The Region Of Movarounnahr And Khorasan At That Time. In Particular, Al-Hakim At-Termiziy Writes: "In Our Time, There Have Been Those Who Have Called Themselves As Zahids. The Salafs (Ancestors) Protected Their Religion By Wearing Wool Clothing And Prevented Themselves From Interfering With People. They Did These Things So That They Wanted To Go To Allah Without Any Savagery Of This World. Their Work Is Similar To Someone Who Is Afraid Of Sinking In The Sea. It Is Because Of The Weakness Of Their Iman. And After Them, Faithful And Truthful People Began To Follow Them, Wearing Wool Clothes And Eating Bread And Leftovers. They Wanted To Show Themselves As Zahids; While Their Hearts Were Full Of Concerns Of This World, Their World Ate Their Iman.

Results And Discussion

From The Point Of View Of Christianity, Evil Arises From The Lack Of Desire. Therefore, It Is Important Not To Destroy The Desires Of A Person But To Inspire Them.

Islam Forbids The Full Of Asceticism Because There Are No Calls To Full Of Asceticism In The Qur'an And Sunnah. And The Sufis Of The Early Centuries Of Hijrah Considered Zuhd As One Of The Steps Leading The Believer Closer To Allah, Referring To The Principle Of "Trust In Allah" Mentioned In The Qur'an.

According To The Interpretation Of The Zahids, The Main Negative Force In Human Nature Is The Ego. A Person's Real Task Is To Kill The Ego And Earn The Will, Divinity. The Perception Of The Ego's Evil Is The

Understanding Of A Person Himself, Which Means Divinity. Asceticism Played An Essential Role In The Upbringing, Maintenance Of The Human Spirit, Directing It To Noble Deeds.

Today, There Is A Need To Study Asceticism In Connection With The Phenomenon Of Religion And Other Socio-Cultural Phenomena Of Society's Spiritual Life, For Example, In Connection With Politics. In Order To Objectively Assess The Position Of Religious Consciousness At Different Levels Of Cultural Development Of Ascetic Views, It Is Necessary To Conduct Research On The Information, Social And, Of Course, Cultural Character.

Conclusion

If The Taqwa, Fear Of Allah, Was The Main Goal Of Zahids, The Next Period Zahids Considered Allah, The Universe, Understanding Humankind As Their Main Goal.

The Spiritual And Moral Perfection Of Zahids Is Connected With Their Status: Eating Less, Sleeping Less, Speaking Less, Avoiding All Indecent Deeds, Fighting For The Purity Of Language, Language, And Deed. Therefore, Tempering The Soul, Achieving Spiritual Tranquility, Understanding Tawhid (Belief In Allah), And Becoming A Part Of It Were The Main Goals.

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