

THE SIGNIFICANCE OF MYSTIC IDEAS IN SPIRITUAL AND SOCIAL DEVELOPMENT OF SOCIETY

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ABSTRACT	KEY WORDS
In this article, it is analyzed that among the people of Sufism (mystics), poets, thinkers-sages emerged who left many artistic, philosophical, theological works in Arabic, Persian, Turkish and other languages.	Sufism, tolerance, humanity, gnosis, tariqat, dhikr, poverty and poverty, patience, perseverance, tolerance.

Introduction

Sufism occupies an important place in the history of the spiritual life of Eastern Muslim peoples. The researches of Islamologist, Orientalist, historian, philosopher, scientists and representatives of other socio-humanities are aimed at uncovering the social roots of this mystical movement in Islam, determining its role in the spiritual and political development of the Muslim community, conflicting socio-political and ideological tasks, and creating a picture of its evolution during the 14th century. allows. This mystical current in Islam manifested itself in various forms and directions, based on the socio-political and cultural-spiritual nature of the historical regions during the period of its emergence, settlement, recovery and development. During these times Sufism became a perfect and fluent doctrine. At different historical stages and in different countries, the main socio-political, as well as ideological-spiritual-activity and tasks of Sufism streams and trends have changed. Many contradictions can be seen in the system of its streams and in the forms of realization of the main ideological goals.

As noted in the literature, at various historical stages, it sometimes served to oppose and oppose orthodox Islam to Muslim fanaticism, sometimes it helped the growth of bigotry, and sometimes it was widely used as an opposition in the fight against the invasion policy. Regardless of its form, Sufism in its entirety played an important role in the spiritual life of Eastern Muslims. That is why Sufism, as a unique theoretical system that had (status) in society in the Middle Ages, has been attracting great scientific interest among orientalists, Islamic scholars, philosophers, cultural scholars, literary scholars, and historians in recent decades. A comprehensive study of Sufism allows for a more complete and accurate picture of the development of the spiritual culture of the peoples of Central Asia in the Middle Ages [1].

There were poets, thinkers-sages who left many artistic, philosophical and theological works in Arabic, Persian, Turkish and other languages. Sufism was one of the most widespread currents in the culture of the peoples of the Near and Middle East. Therefore, the question of Sufism is of urgent importance

in the study of the socio-philosophical thought of the peoples of the Muslim world. Thanks to the independence, a new attitude to the history of religion and spiritual life has emerged in the society, favorable conditions have been created for the comprehensive study of the cultural and spiritual heritage of thinkers of the past, including mystics. The study of Sufism as an influential religious-philosophical direction allows to shed more light on the process of formation and development of the philosophy of the Eastern Muslim people. As a reflection of Islamic fanaticism, Sufi bigotry mainly manifests itself in the following forms. Ignorance of orthodox Islamic beliefs and customs, the strict observance of which is required by Sharia; rejection of extreme attitudes of Muslims towards representatives of other religions and tolerance towards representatives of all religions; condemnation of fanatical clerics who are supporters of orthodox Islam [2].

The peculiarity of Sufism as a stream is that supporters of this stream have taken the form of a tradition for fanatical Sufis to challenge the sole authority of Islam and Islamic fanaticism. Aziz Narinboev writes, "Mysticism has the following characteristics, - firstly, the mobilization of spiritual energy to combine idealistic metaphysics with a system of psychological exercises; secondly, the tacit participation of the pir-murshid who initiates the path of the tariqat in the Sufi organization and the students-murids who are brought closer (joined) to them in one way or another; thirdly, to follow the doctrine of "Ilmi Ghayb", that is, people who enter with maslakdash or devotion gradually approach God through mystical science, love and asceticism, and ultimately merge with God. In these features, the interest and desire for intuitive knowledge that negates logical-mental knowledge of the world, excitement, sometimes ecstatic (fascination), extrasensory phenomena (hypnosis, telepathy) indicate signs of mysticism"[3]. In addition, three main directions are distinguished in Sufism: subjective idealism (Bistomi, Halloj); objective idealism (Ghazali, Attar, Ibn Arabi, Yassavi); pantheism (Saadi, Jami, Bedil). Under the guise of pantheism, Sufis propagated vividly expressed, relatively advanced materialistic ideas [4].

In the socio-political and spiritual conditions of the Middle Ages, a philosopher could not be a purely secular scientist. He often had to refer to "divine" scriptures to prove (confirm) his views. Nevertheless, the progressive thinkers of that time considered it their sacred duty to restore ancient cultural values and develop new traditions, especially in the 9th-15th centuries in almost all aspects of Central Asian spirituality. In this way, natural, scientific and philosophical knowledge was developed.

The peoples of Central Asia, - he says. M.M. Khairullaev, - During the so-called "Eastern Renaissance" during the 9th-15th centuries, the natural-scientific and philosophical values of Greece were widely and creatively used, and they created such a cultural wealth that Farabi, Rudaki, Ibn Sina, who created a truly high level of scientific research and artistic creativity, Beruni, Jami, Navoi, Mahmud Kashgari, Ulugbek, like the creative courage of wise scientists and poets, it entered the treasury of world culture and formed a necessary and important link in the development of world civilization" [5].

Academician M.V.Petrovsky writes about the characteristics of the development of spiritual life, the life and thinking of Muslims in the Middle Ages: It was impossible to separate secularity and religiosity, therefore, all of them belonged to the spiritual sphere. Sufism as a religious-philosophical doctrine is distinguished by the complexity and contradictions of its ideas, the diversity of its sources and social background [6]. Sufism left a huge philosophical legacy. Medieval thinkers developed philosophical, moral (ethical) and aesthetic thinking in their own way and made a significant contribution to the implementation of humanitarian ideas, created wonderful works of art that are part

of the treasure of world culture. The term "Sufism" comes from the Arabic word "sufm" - one who wears clothes made of wool (yung). Abu Rayhan Beruni claims that Sufism (Tasawwuf) originates from the Greek word for sage. This is the name of the mystical movement that appeared in Islam in the 8th century and still exists. Sufism spread from North West Africa to India and East Turkestan. The reasons for the origin and development of Sufism have been studied in many scientific, scientific works, dissertations and scientific proverbs.

Sufism-Islam arose at the heart of Sufism, and mystics base this doctrine on the Qur'an and Hadiths. At the same time, it shows a certain degree of influence of other religions and pre-Muslim beliefs. The Sufis were officially based on the Qur'an, but in reality they were much closer to pre-Muslim teachings. The ideas of Sufis about God and the means of approaching him are reminiscent of the teachings of representatives of ancient philosophy, Neoplatonists, and Neopythagoreans. It also resembles the Jewish Kabbalah in the West, Buddhism in the East, and Hinduism in general [8]. According to the analysis of mystics, three sects are widespread in Central Asia.

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