



CENTRAL ASIAN JOURNAL OF LITERATURE, PHILOSOPHY AND CULTURE

Volume: 03 Issue: 06 Jun 2022

The Importance of the Views of Central Asian Muslims in the Struggle against Radical Ideas

Kurbanov Djamshid Djuraevich

Head of the Department of UNI Academic Lyceum, Independent Researcher of NavDPI

Received 22nd Apr 2022, Accepted 20th May 2022, Online 22nd Jun 2022

ANNOTATION

The article analyzes the religious and philosophical views of Central Asian mystics and the role of enlightenment in the fight against prejudice and destructive processes in the context of the history of philosophy. The author's scientific-theoretical concept is based on the hermeneutic analysis of the spiritual-moral views of the Khojagon-Naqshbandi doctrine.

KEYWORDS: Enlightenment against ignorance, "popular culture", the Third Renaissance, Kubravia, Khojagon-Naqshbandi, religious fundamentalism, fanaticism.

Of particular importance is the study of the philosophical essence of mystical teaching, which has historically fought against violence and injustice. Religious ideological fundamentalism and extremism in the guise of modern Islam are absolutely rejected in the ideological and socio-political views of Sufism. As a unique theoretical system with a socio-ideological status in medieval society, his teachings have aroused great interest in recent decades by researchers in the fight against any form of religious hatred.

Sufism as a religious and philosophical doctrine expresses the unique philosophical, moral, aesthetic ideas of medieval mystics. In the context of modern globalization, it is more important than ever to teach young people its original human sources and thus form immunity in their minds against various destructive ideas. Promoting the human nature of mysticism, serving noble purposes such as peace and friendship, educating young people in the spirit of love for the Fatherland, respect for ancestors, hatred of violence, embracing their goals of goodness and creativity. In this regard, President Mirziyoyev said: "We must not slow down our work in the field of education for a moment, but raise it to a new level" [1:17]. In this regard, the emphasis on mysticism in the education system determines the spirituality and knowledge of young people. So far, researcher B. Ziyomuhhammadov noted, mysticism is not only a religious doctrine, but also a practical knowledge that emerges in practice. In theology and philosophy, faith is valued as a spiritual, mental phenomenon, while in mysticism, the moral way of life is spirituality, that is, mutual harmony as love and condition [2:207].

The formation of mystical teachings is manifested in the Muslim world of the X-XI centuries in the context of the growing conflict between the representatives of different sects and sects in the guise of Islam. From the time when the Salafist, jihadist, or other radical ideas of a number of false fanatical movements claimed the

role of a global project in the broad political arena, it was necessary to seek ideological support within Islam to oppose it. The ideas of religious fundamentalism and extremism have an important appeal to people with a certain psychological make-up, as well as a certain energy "zeal" that attracts suicidal youth. Therefore, in today's modern world, religious bigotry and extremism can only be countered by a project with strong inner energy and great aesthetic appeal. In this regard, the mystic I. Haqqul noted that for the ideology of mysticism, of course, the tendency to succumb to weakness and dependence, to give way to oppression and tyranny, to sacrifice high positions in lust, narrow-mindedness and fanaticism are alien [3:11]. Therefore, the teachings of mysticism are important in shaping the spiritual thinking of young people against the ideas of religious fundamentalism and extremism.

In the Middle Ages, in the guise of religion, fanatics fought against Muslim mystical views, in particular the advanced minded strata of society in matters of human faith, nature and matter. As a result, the teachings of mysticism, as a product of elite thinking and popular religion, served as a social protest against the doctrine of violence, bigotry, and false political ideology. In this regard, researcher Safarova N.O. "The spiritual heritage of the Sufis is rich in traditions of denial of religious enmity, sectarian strife, international enmity, and the promotion of respect and tolerance between different religions, inter-ethnic trust and harmony," he said [4:159].

In contrast to the ideas of religious fundamentalism and extremism, the mystics of Movarounnahr in their works give ideas about the inculcation of universal love in society, maintaining its norm by loving the surrounding spiritual and material world. In particular, Najmiddin Kubro opposes the separation of religions or sects, emphasizing that one should use one's intellect, knowledge and actions in a way of tolerance, cooperation and reconciliation. Although the sheikh himself believed in Sunni Islam, he did not allow animosity and strife between the Shiites and the Sunnis. In particular, sources say that in the Kubravian series, people of Shia and Sunni sects were educated together. In fact, mysticism prevails over sectarian divisions, religious strife, and radical ideas. In this regard, the mystic scholar N. Kamilov said that while Movarounnahr sheikhs, such as Namiddin Kubro, Ahmad Yassavi and Bahauddin Naqshband, favored the way of Junaid Baghdadi, they did not hate the ways of other sheikhs [5:20].

According to the philosophical views of Central Asian mystics, living in harmony with all people in society, regardless of nationality, religion or race, is one of the peculiarities of the way of knowing Allah. In order to be successful in the path of truth, a person must do good deeds and help people so that Allah will help him in a difficult situation. In this regard, Bahouddin Naqshband's teachings state, "You should be kind to your close friends and even to the whole society, because without kindness, it is impossible to go on the path of truth (to God)" [6:55]. Hence, we can include the principle of social and legal equality of people in the framework of the basic principles of the morality of the Sufis of Movarounnahr. According to this principle, Allah created all people the same, all people are born and die in the same way, it is unfair to divide them into unequal (rich and poor, friend and foe, Muslim and non-Muslim) classes.

In the moral teachings of Central Asian mystics, this principle has established itself as an integral element of the principle of tolerance.

- to be religiously tolerant of all religious beliefs, customs, values and rituals of the peoples;
- affirmation of the equality of peoples of different religions in society by refraining from actions such as radical actions in the name of religion, the use of force, incitement of religious strife and enmity;

- to prevent the violation of the moral norms and criteria of the spiritual environment of society by rejecting the fabricated ideas and heresies claimed by the scholars of false ideological currents in the Qur'an and Sunnah.

In the moral teachings of Central Asian mystics, the above ideas have shown us as an integral element of the principle of tolerance. The social and religious philosophical worldview of Central Asian mystics plays an important role in preventing various conflicts and wars under the guise of modern religion, combating religious fundamentalism and extremism while maintaining the norms of society, and forming a culture of fighting ignorance and enlightenment in the minds of young people.

REFERENCES

1. *Mirziyoev Sh.M. We will build our great future together with our brave and noble people. -Tashkent: NMIU "Uzbekistan", 2017. - 17 p.*
2. *Buri Ziyomuhhammadov. A book that leads to perfection. Tashkent Turin Iqbol Publishing House 2006., 207 p*
3. *Ibrahim Haqqul. Ahmad Yassavi. Compiler and editor: Jonibek Subhon. Ghafur Ghulam Publishing House of Literature and Art, Tashkent - 2001, 63 p., 11 p.*
4. *Safarova N., Terrorism (Historical and philosophical analysis) / N.Safarova; responsible editor R.Rahmonov. - T.: Noshir, 2009 - 159 p.*
5. *Komilov Najmiddin. Najmiddin Kubro: Risola. - T.: Abdulla Qodiri National Heritage Publishing House, 1995. - 32 p., 20 p*
6. *Muhammadoxodjaev A. Ideology nakshbandizma. -Dushanbe: Donish, 1991., p. 55*