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SYNTHESIS OF OTHER RELIGIOUS TRADITIONS (BUDDHISM, JUDAISM, CHRISTIANITY) WITH MYSTICAL AND PHILOSOPHICAL TEACHINGS IN CENTRAL ASIA

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Annotation: The article is about the synergetic content of the historical-cultural, socio-economic, spiritual-ideological, religious-philosophical foundations of the emergence and development of mystical sects in Central Asia, the formation of mystical teachings in the region, philosophical teachings the influence of traditions (Buddhism, Monism, Christianity) was examined.

Keywords: religion, Islam, mysticism, philosophy, Eastern philosophy, doctrine, doctrine, idea, world, Sufi life. Cynicism, Stoicism, Racism, Neo-Platonism, Buddhism, Monism, Christianity.

Аннотация: В статье рассматривается синергетическое содержание историко-культурных, социально-экономических, духовно-идеологических, религиозно-философских основ возникновения мистических сект в Центральной Азии и их инвазивного развития, влияние философских учений (учение кинизма, стоицизм, неоплотонизм) и других религиозных традиций (буддизм, монизм, христианство) на формирование мистических учений в регионе.

Ключевые слова: религия, Ислам, мистицизм, философия, восточная философия, учение, секта, идея, суфийская жизнь. кинизм, стоицизм, , неоплатонизм, буддизм, монизм, христианство.

Introduction: In the Middle Ages, in the life of the peoples of Central Asia, the religion of Islam and Sharia were deeply ingrained in the cultural and spiritual life of society. In social life, people were shaped by their way of life and way of thinking, national customs and traditions. When Muslims were divided into Shia and Sunni sects, a number of sects and sects began to emerge in Islam, including foreigners, Qadaris, Mu'tazilites, and the like. These divisions had an impact on the cultural and spiritual life and way of thinking of that period, leading to the formation of people's way of thinking on the basis of various influences. Also, as a result of the preservation and synthesis of the traditions of Zoroastrianism, Buddhism, and Christianity in the region, new traditions and principles began to take shape in Islam.[1] Although Islam displaced out other forms of religious belief in a short period of time, it did not completely eradicate it. Although various forms of faith in Central Asia have given way to Islam, some manifestations of these religions have

survived to the present day as the values of the peoples. Although mysticism originated in the early Islamic period, it is not surprising that it has its roots in the sense of striving for spiritual infinity in Christianity, Hinduism, and Buddhism, uniting with it and returning to its former state of oneness without diversity.

It is known that during the first Eastern Renaissance of the IX-XII centuries, great encyclopedic scholars, muhaddiths and mystics emerged from Central Asia. They created works that reflected the social models of the time through their religious and secular sciences that encouraged enlightenment. In the tenth century, great changes took place in the socio-political, cultural and spiritual life of Central Asia. By this time, the political position of the Arab caliphate, which had ruled for centuries, had begun to decline, and the Samanid state was formed, which began to be governed by new rules. A number of sects and sects emerged in Central Asia, including foreigners, Qadaris, Mu'tazilites, and the like. These divisions also led to differences in certain doctrines, mystical teachings, and views on sects on common doctrinal issues. In addition to the natural and climatic factors that have influenced Islamic societies in the past, living conditions, the political and social trends in which they exist, have served as historical factors for the development of Sharia. The expansion of the spread of Islam and the adoption of this religion by ethnic communities with different cultures have also had an impact in this area. During the first three centuries, under the influence of the above-mentioned factors, various institutions and principles of political activity of the states built in Muslim countries were formed. All this has left a deep mark on the development of Islamic law. [2]

Literature Review: According to researcher's conclusion, in the context of Central Asia, mysticism, especially among the Turkic tribes, the population engaged in animal husbandry, is deeply rooted in the ideas of shamanism. "In Central Asia," says Professor MK Aripov, "different Sufi sects did not have the same meaning in the spiritual life of society. The Yassaviya sect had an influence among the nomadic tribes. In his (Yassavi's) teachings, Islam was in many ways mixed with the notions of shamanism and ancient mystical gods." [3] Islam did not eradicate shamanic customs and rituals, but was forced to absorb and develop them.

Ethnologist O.D. Sukhareva writes about this: If we observe that in the religious life of the more culturally developed regions of Central Asia there is a direct connection between shamans and Sufis, in some areas they are almost merged. These two religious systems have coexisted without harming each other, in connection with succession, i.e., mysticism and shamanism. The fact that the remnants of shamanism have survived in mysticism is evident in the conflicting and conflicting views between them. In particular, this can be clearly seen in the spiritual views and principles of their schools and representatives.

The Arab mystic scholar Eblul Ali Afifi notes that there is a connection and similarity between the mystical ideas of Central Asia and the teachings of the Indian Vedanta. In his view, this resemblance is a form, not a content. Because Fano in mystical philosophy is completely different from Nirvana in Hindu philosophy [4].

It is well known that mysticism in Central Asia changed drastically by the eleventh century, and now it has emerged as a new Islamic-religious and secular philosophical worldview. If the former was based on mysticism and used the

teachings of antiquity and Christianity in its worldview, now it is based on a mystical understanding of Allah. It was formed as a new religious ideal dream and the highest goal of life for the Sufi, the concept of human moral perfection was replaced by sermons, exhortations and propaganda, such as secularism, poverty, abstinence from the material world and hatred. Two directions of mysticism in this period can be distinguished: pantheistic, that is, the idea of the manifestation of Allah in the universe as emancipation, and the propagation of moderate views in combination. The views of the European scientist J. McDien on this issue are of some interest. In his view, it is incorrect to link the revival of the Sunnah in the 11th century directly with the influence of political and religious factors. This confrontation in some cases took a political direction and had a serious impact on existing forms of government and governance as well.

Research Methodology: In the course of the research were used scientifically-philosophical principles and methods such as systematics, theoretical-deductive conclusions, analysis and synthesis, history and logic, hermeneutic analysis, inheritance, universalism and nationality, comparative analysis.

Analysis and Results: The relatively rapid spread of Islam in Central Asia is evidenced by the Arab conquest here and the strong influence of cultural and ideological processes, as well as philosophical, social and religious thought in the region. The introduction of Islam into all spheres of social life in Khorasan, except for all economic and other reasons, was when an only religion that was not established here. There were many believers in Christianity, Buddhism, and Monism in parallel with Zoroastrianism. As a result of the establishment of ideological and ideological supremacy along with the political domination of the Arabs, the sources and literature on Zoroastrianism-Zoroastrianism were destroyed. As noted in Abu Rayhan Beruni's "Monuments of Ancient Peoples" (Qadimgixalqlardan qolgan yodgorliklar), the Avesto was collected and burned by the Arabs, leaving only one-fifth of it. "As a result, not only the religious but also the secular literature of the peoples of Movarounnahr, as well as the Sogdian script, was almost completely destroyed," wrote Abu Rayhan Beruni in his book "Monuments of Ancient Peoples" (Qadimgi xalqlardan qolgan yodgorliklar). One of the medieval sources, The Conquest of Countries, reports that while in Khorasan, al-Ma'mun sent a letter urging him to surrender unconditionally and to convert to Islam. After the end of Arab rule over Khorasan and Movarounnahr, a state of Tokhiries (Tohiriylar) and Sassanids (Sosoniylar) was established. Also, the Ismaili faith of Islam formed a complex system formed under the influence of the teachings of Plato, Aristotle, the new Platonism, the new Pythagoreanism, Christian Gnosticism. According to this system, the only origin of all that exists is the Supreme Mystery (Arabic - al-g'aybta'olo), which cannot be described or known. He is an "absolute god" who has no attributes but is in eternal silence. He separates the creative ore from himself, which in turn is the common mind (Arabic - aql al-kull), which is owner all the attributes of God.

The influence of various mythological religious and philosophical ideas that emerged on this ground is onrush in the formation, development and appearance of mystical-philosophical ideas in Central Asia. For example, the creation of the world

in Zoroastrianism, the writing of sins, the reward of the afterlife, heaven and hell, the coming of the bridge and the coming of the savior after death, which were believed by the people for centuries, were fully reflected in Islam. But the main idea of Zoroastrianism was the eternal and uncompromising struggle between nature and society, good and evil in the human heart, in which the doctrine that those who follow the rules of Ahuramazda fight evil to decide goodness and ultimately win paved the way for intellectual development. The development of science was an expression of goodness. That is why secular sciences were taught in all pre-Islamic Zoroastrian temples, and devotion to it was strong.

Idris Shah who is a well-known mystic of the 20th century points out that in Sufism, Hizr is always a holy shrine in the path of eternal help, and he compares him to St. George and, in turn, to the prophet Elijah (Ilyosalahissalom). The word "Hizr" means "green" in Arabic. The word "Hizr" is synonymous with the name of the Egyptian god of the sea called "Egypt", the name of the god "Mitra" in the Vedas and the name of the god "Mehr" in Zoroastrianism. General aspects of religions Novosibirsk philosopher I. Kalinin's book, Sufism, makes it even clearer: "Among all peoples and at all times, the path to moral perfection is dominated by the highest knowledge that can be attained through hardships and certain trials. Such great personalities, who have gone through such a difficult path to spiritual perfection, who have set an example to their contemporaries in the field of morality and spirituality for their times and environments, have existed in all ages and in all nations, only they have been glorified by various names. In India they were called mahatmas and mahars, in Greece thinkers, in ancient Judea the prophets in Egypt were bakhshids, in Christian traditions saints and ascetics, and in the Middle East they were called Sufis. No matter what the name, they have one thing in common. According to their advice, the source of all religions and beliefs is one and eternal, and the basis of all religions is one truth. In addition, it is worth remembering that in Zoroastrianism such people were glorified as dervishes.

In general, mysticism is rooted in Islam, and this doctrine is reflected in the Sufis, along with the Qur'an and the Hadith, as well as the influence of other religions and pre-Muslim beliefs. "Sufis officially relied on the Qur'an and were satisfied with the figurative interpretation of the words in it, in fact they were much closer to pre-Muslim teachings. The Sufis' ideas about God and the means of approaching it are reminiscent of the teachings of ancient philosophers, Neoplatonists, and Neopythagors: they are similar to the Kabbalah of Western Jews, Buddhism in the East, and Hinduism in general in the East." [7] Mysticism, which has historically been associated with socio-political conditions, dervishism, and asceticism, has expanded beyond its scope, and thus, as researchers point out, the doctrine of Sufism has lost another unifying feature. [8]

In the XI-XII centuries, the philosophy of the Sufis of Central Asia had its own characteristics. This was due to the consequences of the Arab invasion and their end. Sufism is primarily a multidimensional-contradictory phenomenon. Different interpretations and conclusions have emerged from the set of interrelated religious and philosophical issues. For this reason, when evaluating mysticism as a worldview, the same philosophers interpret it as "existential monism", others as "pantheism",



"subjective idealism", "hesitation between subjective and objective idealism", "mystical pantheism".

The teachings of mysticism spread in Central Asia were combined with local beliefs, religious beliefs, ideas of the "Avesto". About this professor K.X. Tadjikova wrote like this: During the environment of feudal Korakhoni country had great position, shamanism and remnants of feudal-tribal relations are saved. The scholar K.Kh. Mysticism fell into this environment and accepted its values.

Summarizing the above, we can see that a number of elements of Islamic beliefs have been preserved in Central Asia. The Arabs, who lived for a long time and mingled with the local population, had a certain influence on the spread of mysticism, serving its preservation and stability. Thus, the ancient beliefs and customs in Central Asia were the basis for the spread of mystical teachings in Islam here in a specific form and content.

Conclusion / Recommendations: The synthesis of other religious traditions with mystical and philosophical teachings in Central Asia can also be seen in the formative foundations of the Naqshbandi sect. The famous thinker Yusuf Hamadoni founded a school of mysticism in the territory of Turkestan, from which Ahmad Yassavi and many other scholars grew up. Naqshbandi was one of the most widely recognized historical figures in the Muslim world. Because the Naqshbandi sect had deep historical, scientific and vital foundations.

First, Naqshbandi relied on fire-worship, Zoroastrianism, and the permanence of its ideas and traditions in the Avesto, which prevailed in Movarounnahr;

Second, he did not deny the ancient Turkic-Buddhist traditions, but embodied all their positive aspects;

Third, the universal feature of the Naqshbandi sect is that it takes into account the Christian and Mousavi religious-mystical traditions;

Fourth, the countries of the Ancient East: the economic and spiritual-spiritual, religious-mystical traditions of countries such as Iran, China, India, embodied the aspects of humanity;

Fifth, and most importantly, the Naqshbandi sect is ingrained in the minds and thinking of the people in direct connection with the ideological worldview and practical traditions and heritage of Islam;

ixth, "Dil ba yoru dast ba kor," the motto of the Naqshbandi sect in Khorasan, Central Asia, and throughout the East, has spread throughout the Muslim world as the light of the heart; The point is that if your hands are always busy with honest work, and if the remembrance of Allah is in your heart, you will be blessed with two worlds. [9]

Seventh, the Naqshbandi sect embodies the religious and mystical heritage of the Eastern thinkers Imam Bukhari, Imam Termezi, Imam Motrudi;

Eighth, the Islamic-religious and scientific views of saints such as Yusuf Hamadoni, Gijduvani, Ahmad Yassavi, Najmiddin Kubro, Samosi, Mir Kulol, Qusam Sheikh, Khalil ota were absorbed into the essence of the Naqshbandi sect;

Ninth, the Naqshbandi sect embodied the existing local life and its ideological, spiritual and scientific thinking. It was adopted by the sect as a “balogardon (means the cause of everything)” calamity protection;

Tenth, the ideological and political movements that existed in the Central Asian regions, such as the Ahl al-Futuwwat, the Jury, the Pure Brothers, and the Javanism, recognized the Naqshbandi ideas as a banner.

The philosophical views of mystics in Central Asia were multidimensional and contradictory in the tenth and twelfth centuries. Because of this, research philosophers interpret it as existential monism (single basis), pantheism (two bases), and subjective idealism. Some characterize mystical pantheism[10] as a materialist doctrine.

Central Asian mysticism adopted from Zoroastrianism the idea of an eternal struggle between good and evil, and from Buddhism and Monism the idea of secularism - asceticism. Abul Hasan Kharakoni, a great representative of Khorasan mysticism, described the Javanmardi sect as "the Javonmardi, a river that feeds on three springs: the first is mercy, the second is generosity, and the third is independence and dependence on Allah." [11]

In summary, religious Islamic and philosophical schools and views in Central Asia varied. Scholars such as Qasim Ghani, E.E. Bertels, M.T. Stepanyants have pointed out that mysticism is based on Islam. It also means that he embodied his intellectual traditions - Zoroastrianism, Buddhism, Christianity, Mazdakism, Monism.

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