



Globalization And Mysticism

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ABSTRACT

This article focuses on the philosophical aspects of relying on the moral principles of the mysticism doctrine in obtaining the negative consequences of the phenomenon of globalism. The phenomenon of globalism, which is spreading rapidly around the world, is ensuring the penetration of “mass culture” into all regions. The result is the period demand for the rational use of our philosophical, religious and national values in preventing amoremismic situations in the process of upbringing in people at a time when there is an escalating mass culture and degeneration of the world of human morality. At the present time, the idea of the role of mysticism and philosophical instruction in the preservation of moral and spiritual values is considered. It is dedicated to the philosophical analysis of the ideas of mysticism and Naqshbandiya sect.

KEYWORDS

Mysticism, Mass Culture, Globalization, Sect, Globalism, Sufis, Hermits, Tolerance, Upbringing, Amoralism, Morality, Spiritual Power.

INTRODUCTION

In the era of increasingly globalizing XXI century–information technology, the level of development of society is growing. But in this developed society, we are witnessing that

man, his consciousness, moral and spiritual values are losing their significance. The solution of the muaom, which seemed to be less than foreign, but has already become a

global problem of the spiritual world of mankind, is ready to hit the spiritual and educational roots of society, is an urgent issue before us. We found it necessary to dwell on the socio-philosophical features of mysticism in order to solve these problems.

Any connoisseur studying the science of mysticism can not doubt that this science is an instruction that gives knowledge of God, beauty of the soul, mind and mind, perfection of the body and soul, revealing the essence of existence. At the same time, he discovers in himself the unopened edges of the instruction.

Mysticism is an instruction that occupies an important place in the history of the eastern socio-philosophical thought and has a stage of evolutionary development, appeared in the Islamic world in the middle of the VIII century. Initially appeared in the form of a hermit movement. Large Sufis such as chunanchi, Uways Karani, and Khasan Basri were actually hermits. There are also different answers to the question of who was the first Sufi, when it comes to the words about Sufis, which were considered wrappers of the ideas of Sufism. Khusain was quoted as saying in the work of Preacher Koshifiy "Sultan of Futuvvatnomai" that the first interrogator was the one who called Adam alayhisallom's son shish. She also got this name because she was wearing a white coat. Those who knew that he belonged to this category were called Sufis. In Alisher Navoi's work "Nasuim ul-Muhabbat min Shamail ul-futuvvat", as the first question, Uways Karani, the Prophet's contemporaries and interlocutors are mentioned. But for the first time in Abdurahman Jami's work "Nafohat ul-uns min Hazarat ul-quds" it was said that Abduhoshim Kufi was the one who gained fame with the nickname Soh among population [1.17].

LITERATURE REVIEW

In this article, historical, philosophical and scientific literature on mysticism was used more productively in the Enlightenment.

RESEARCH METHODOLOGY

In the preparation of this article, methods and principles such as historicity, logic, comparative analysis, analysis and synthesis, valued approach, succession, objectivity were effectively used.

ANALYSIS AND RESULTS

Islam is a religion that gives purity to the soul and soul of man, illuminating the light of the path of his life. Mysticism in our opinion - nurni is the main tool for those who love and want to receive it with the beauty that it has.

In this regard, we must say that mysticism is not an instruction to join God or to unite with God, but a instruction to know God and to reach him.

Koshifiy gives interesting information about the pillars of mysticism. About this in his work he writes: "If they ask how many are the pillars of mysticism (pillars), say ten. The first-knowledge, the second – hilm, the Third – Fear, the fourth –magic, the fifth – gratitude, the sixth – Cedar, the seventh – loyalty, the eighth – Reza, the ninth – Safa, the tenth – Love" [2:30].

Muhammad Salih also writes in his book "the sect of Naqshbandiya " that Sufism is close to Alloh Ta'ala when knowing the good and bad States of the heart and soul and being cleansed from bad States and decorating in good cases.[3]

By the beginning of the IX century, the theoretical basis of mysticism was developed. The concept of sect-Enlightenment-truth

appeared, and mysticism decided as a separate science.

The meaning of the word "Tariqat" (sect) means the path, that is, the spiritual and moral perfection of the one who believes to the possession of divine knowledge. In the region of Movrounnahr there were different periods of time. In particular, from the sentence of the yassavi, Kubrovia and Nakshbandia sect.

In these sects, the views on knowing God, understanding of self, and purity of spirit are also diverse. For example: if Yassavi Tariqat, who created Ahmad Yassawi, "die without dying", renounces the transitory khoyu-Khawas connected to this world and in general the status of "fanno filloh", the world is promoted to live with constant worship, then we can see that in Nakshbandiya Tariqat, which we want to study, we see that the approaches are concentrated..

The founder of the Naqshbandiya sect, Khoja Bahouddin Nakshband was born in 1318-th year in the village of Kule Hinduwan near Bukhara. The pattern he created was very common among the people. This is due to the fact that the simplicity to the extent that it makes the life of the ordinary population light, the worldviewlikni completely rejects and promotes honest labor. This is explained in the same way praying the rebuke. Patternband according to "Al-ibadatu ashara-tu eczain (prayer consists of ten parts) misatun minja Talabul - Halali (prayer consists of nineteen parts of honest profession) and Juzun wahidun minha sairul-Salat (and one tenth of these are other prayers-fasting, prayer, etc.). This was a high human guidance that has been revealed since the time of the last prophet in Islam.[4:9].

The pattern of Nakshbandiya embodies such ideas as humility, getting engaged when grief comes, and spiritual strength, specific tolerance.

The more important the subject and ideas put forward by the way of the Naqshbandiya for this period are not the ones that have lost their relevance and importance even for the present time. The khikmati of Naqshbandi, "dil ba yoru, dast ba kor" (let your hand be in the mercy of Allah)served as the guideline slogan of the sect. The slogan above was directed against tarkidunyochilik. The sect calls for honest labor to gain, begging and impudence see it as a stigma for so. The sect reflected humanistic ideas, inviting people to measure their dignity not by the rank of flour, but by its spiritual perfection.

Analyzing social, spiritual and philosophical problems with the help of a reflexive approach gives an opportunity to reveal the qualities of Holocaust, which are absorbed into the minds of people. Hence, the role of critical reflection and scientific thinking in the proper understanding of our spiritual heritage and the philosophical essence of Islam is great [5.140].

It is effective to integrate the humanistic and tolerant ideas of mysticism, views on moral morality into the minds of young people in the solution of the developing civil society from various currents and messages of mass culture.

CONCLUSION

Proceeding from the above, we come to the following conclusions:

First: it means that the moral ideas of mysticism are important in the upbringing of a perfect person, in particular in the formation of such qualities as honesty, purity, madriness, camaraderie, patience.

Secondly: the humanistic views of mysticism against the loss of kindness, self-alienation, selfishness among people in the current period are considered spiritual nourishment.

Third: the ideas of mysticism are very relevant in the fight against vices, especially in the present time, people's wealth, putting lipstick on a mole-state, going from mucus to the tastes of the world, apathy, seeing days from someone else's account.

From the four, the teachings of mysticism can play the role of a spiritual immuneitet against giving to excessive lust and wealth in people whose calling such as self-restraint, self-control, a sense of gratitude, living a humble life and more interested in the blessings of the hereafter.

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