

## **Religious Tolerance In "Indian Mysticism"**

**N. Nizametdinov<sup>1</sup>**

Associate Professor, Unesco Chair For Comparative Research, International Islamic Academy Of

Uzbekistan, Tashkent, Uzbekistan. Email: Iiau.Uz/Ru

### **ABSTRACT**

This article, based on modern and historical sources on this topic, describes the practical and scientific activities of representatives of "Indian mysticism" on religious tolerance. In this regard, it can be said with confidence that the attention given by the Sufis to national customs, traditions and even their language, regardless of the nationality and religion of Indian citizens, is a practical proof of our opinion. Because as a result of the activities of the aforementioned Sufis, the constant visits of the local population to the places of their choice were a vital reflection of the virtues of religious tolerance, the emergence of prosperous transitions. The study and mastery of local languages and religious sources, which are an integral part of Sufi scholarly activity, over time, began to find their own positive reflection among Indians. The study and mastery of local languages and religious sources, which are an integral part of Sufi scholarly activity, over time began to find their own positive reflection among Indians. Thus, this incident led to the emergence of a spirit of compassion instead of alienation between the representatives of Islam and Hinduism. Moreover, Sufi scholars focused on the commonality of Hinduism and Sufi teachings and, finally, on the cultural and educational cooperation of Indian and Muslim writers, not only spread and assimilated Islam in India, but Mahatma Gandhi also described: He also laid the foundation for the formation of the symbol of "one nation ". Thus, the scientific propaganda of the ideas of religious tolerance in the fight against such forces as terrorism and extremism in the world inspires hope for the stability of humanistic feelings in the sense of "science is salvation."

**Keywords:** Tirthyatra, Kalava, Janeo, Mandir, Darul-harb, Darul islam, Samo', Qavvaliy, Bhakt, Anthakaran, Tamogun, Sadhagun, Vazu, Tyamun, Namaz, Ruza, Vahdatul vuqjud, Fano,

### **INTRODUCTION**

First of all, one can answer the question about the title of the article: "Why exactly now Indian mysticism"? Just as the answer to the question still has no definite scientific confirmation in theology, it cannot be officially denied in science. If we look for an exhaustive answer to the question of "Indian mysticism" in this context, we can see that at the beginning of the new religion, Indian Islam differed from the Muslims of Turkey, Egypt and Iran in nature, customs and customs even beliefs [3: 215].

Therefore, it cannot be denied that the same qualities are present in the psyche and practice, logically, in a narrow or broad sense, of "Indian mysticism." But this is only one side of the issue, because when we talk about the conclusions of Indian and foreign historians or theologians on the history of mysticism in the Indian subcontinent, we should not forget about the phenomenological, practical and scientific activities of the Sufis in India. Over the centuries, the equal attitude of Sufis towards everyone, their exemplary and wise way of life, their devotion to justice and truth have risen to the level of holiness in the eyes of people of different nationalities and religions. For this reason, the life and creative activity of Sufis have now become a reflection of the subject of scientific research in science.

## MATERIALS AND MEHODS

If we return a little to the history of the original content of this article, we will see that the situation in the Muslim-occupied regions of India is becoming more complex and contradictory. In fact, a strange situation has developed for the majority of the population who converted to Islam. That is, it was not easy to abandon ancient customs and traditions, in contrast to the internal influence of the old faith. For example, for ancient Hindus, visiting temples with lights in their proper clothing or visiting a tirthetra, a sacred place, was considered a must in Hinduism. According to Muslim scholars, such a religious practice is incompatible with Islam [6: 319].

In such a difficult situation, the Sufis have eased the burden of Indian Muslims. That is, the original clothing worn during prayer is janeo, adapted to the existing environment and called: kalava. Likewise, the place for lighting candles was changed, but not forbidden, and as a result, yesterday's mandir - the mosque - was replaced by a mosque. However, Indian Islamic scholars believe that the main reason Sufis are grateful to the local people in such a new environment is that they have a supernatural understanding of the humanistic nature of mysticism. Because for the representatives of the Chishti, Suhrawardian, Kodirian or Firdavsian leeches who came to India, "This country is Darul-harb" or "Darul Islam". It was not a battlefield or an Islamic territory, but a land inhabited by people with their own thinking, even the first step in the land of Adam and Eve. Or according to the work of Sayyid Jalaliddin Mahdumi-Jahanyan "Siraj-ul Hidayah":

"The land of India, rich in countless blessings of Allah, its diverse people, and especially its treasures of knowledge and knowledge, was not a place that could not be found in any other corner of the world". The above quotes emphasize the quality of their originality in statements about Indian Islam. This emphasis was not in vain, and it's shortest, but in the same context, a perfect description was fully reflected in the interpretation of the Sufi poet Khusraw Dehlavi at one time:

"They were half-Indians because they did not follow completely Muslim religious traditions."

Perhaps that is why the new Muslims who came from ordinary people did not know the basics of their religion as much as the new ones. However, even in this case, they gradually began to consider themselves Muslims, and as a result, Islam, as mentioned above, was formed in the experience and appearance of the old faith - in the "Hindu flavor." "Changes and assimilations" in form and content, characteristic of the initial stages of the process of conversion to a new religion, did not contradict each other in fundamental vital questions concerning the meaning of human love for an Indian or a Muslim. Here are dozens of historical examples from India that have been translated from many languages into many languages: "A Muslim mullah moves to a Hindu area. He is still in labor before he can fully bring the nomad to his new home. When the mullah does not know what to do, a bride from a neighboring Brahmin family comes out to help his wife. But the woman with her eye torn out suddenly dies. The poor Brahmin bride, who is her own nursing daughter, then gives milk to a Muslim infant and then takes her into her care. The Muslim who grew up in a Hindu Brahmin family was Panipati from the famous Sufi Hazrat Ghaus Ali Shah Kalan. There was no son in the family of Brahmins who raised a Muslim child. Therefore, when the adopted son died, when his Brahmin parents died, he performed all the funeral rites in full accordance with the Indian custom of fard, burned their bodies in a fire. For Hindu Sufis, it was a common duty to honor a person by fulfilling the requirements of a particular faith" [11:74]. Undoubtedly, the events on which these narratives are based are another logical answer to the legitimate question about the above-mentioned "Indian mysticism"!

From the findings of a number of Indian and foreign scholarly studies, it is clear that in India many agreed or mixed worldviews between Indians and Muslims later became national. And in the emergence of such "unity in diversity" the activities of the Sufis, who share the qualities of local "bhaktas - devotees", had no equal. Perhaps this is why, when Indian scholars usually assess the history of Islam in India from the early Middle Ages to the period of British colonization, most of them pay special attention to the life, work and work of the Sufis. Among the views expressed on this matter, the following words of the historian Hazariprasad Dvivedi are unique in their true meaning and objective assessment:

"We will never forget the Sufis who brought the Indian and Muslim movements closer together and threw off the veil of alienation between them!"

Indeed, the first thing that sparked interest in Islam among ordinary people in the Indian subcontinent was serving the Sufis. If we look at the lands on which the first Muslim settlements in India appeared, we will see that they are located mainly in those centers where Sufi leeches preferred. Wherever Sufis are, they are always aware of the plight of those who live around them, and are always ready to help if necessary. They always followed the instructions of the Quran and never advocated forcing people from one religion to another because they followed the following instructions from the Quran:

1. لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمَرْ

“There is no compulsion in religion. The path of truth has gone astray. So, whoever turned his back on Satan and believed in Allah, then he grabbed people who are inseparable. God is all-hearing, all-knowing” [1.2: 25].

We will try to prove with the following examples that the obedient and benevolent activity of the Sufis on this front is the most exemplary practice in the history of Islam in India. It is well known that musical blessings have always played an important role in the ceremonies and festivals of Hinduism. The reason is that the interpretation of the blessing of music in the Samavedic part of Vedism, which is the basis of Indian religious beliefs, can be compelling evidence of our opinion. In this respect, the Chishti leech of mysticism also emphasizes the "Remembrance of self-devilish songs, music and dance." This custom, which does not comply with Sharia law, damaged the relationship between Sufi-Chishti leeches and Sharia believers. However, there were also factors of self-justification in this tradition. That is, the idea was put forward in the leech that "Hearing music ignites love for God." Thus, the harmony of the melody with the beautiful lyrics of the song is interpreted by the Sufis as "The bearer of the invisible world":

- i. **The whining of pipe and the concussion of dram**
- ii. **Have a slight resemblance to that universal blow.**
- iii. **Therefore sages have said that these melodies**
- iv. **We have taken from the revolutions of spheres.**

Therefore, in the eyes of the Sufis, "Samo" was an ointment for the hearts of people of love. The preface to Rumi's Masnavi seems to showcase his passion for heaven.

- v. **Listen to the reed how it tells its story**
- vi. **And how it complains of the woes of separation.**
- vii. **It is the fire of love that is blown into the reed**
- viii. **It is the love which is fermented in wine.**

According to Indian sources, even songs glorifying Radha and Krishna were sung during samo. Bobo Farid Ganji Shakar, who was fluent in the local languages, wrote in those languages. Malik Muhammad Jaisi in his "Pandwamat" refers to the history of Rama, Sita and Honumon [9: 331].

In the city of Giyospur, near Delhi, "The doors of the shrine of Hazrat Nizamiddin Awliya have always been open to Hindu Muslims, poor people, young and old, men and women, farmers and artisans". In a conversation with his student Khusrav Dekhlavi, a native of Bukhara, he recalled an incident from the life of Ibrakhim, a manifestation of the above-mentioned practice of religious tolerance of the Sufi teacher:

"He was never the only one who ate, and if he was not a guest, he would even leave the house to find someone.

Once, when a man professing the pagan faith came to them, Abraham for some reason did not dare to treat his guest with food, as he usually did. Suddenly a revelation came from God:

He said: "O Ibrakhim, what's wrong with you?". [9: xliv]

Only by this example can we say with complete confidence that the infinite love of God for his servant, whoever he may be and what his faith is, is boundless and unconditional. It is also a fact that this blessing does not require proof of how spiritually mature he was in relation to his governor on earth.

he sheikh was also immune to the palace's bounty when he lived his life during the reign of the three sultans of Delhi due to his longevity. Recognized as "The greatest Indo-Muslim Sufi of all time," the incomparable virtues of Nizamiddin Awliya were sung in gazelles written by his successor Amir Khusraw Dehlavi in a particular song genre such as "Qavvali". There is even a legend among the people that when the Saint closed the roof of his house, he looked at the Indians performing their religious songs on the banks of the Jamna River, inspired by their hymns, and expressed his feelings in the following poem:

2. هر قوم راست راهی
3. دینی و قبله گاهی
4. **Each nation has its own correct path<sup>1</sup>.**
5. **His religion and his kibla.**

If we talk about the mystical side of music, it should be noted that Amir Khusraw "Mehfile Sama" or "Darbare Auliya" such works were added to the treasury of Indian classical music as a new unique gift. The creative traditions of the Sufi poet were continued in the 18th century by the Sufi shah Niyaz Ahmad, his poetry also gained popularity among the people [9:27].

The following representatives of Indian mysticism, Suhrawardiya, also did not limit their efforts to a sense of humanity, for example, compassion for the Indians. One of the famous Sufis of Suluk, Sheikh Jalaliddin, built a khanaka in Bengal, where he distributed food and clothing to the hungry and widows. Under the influence of Sufi humanity, the local sub-king Lakshman Sen built a mosque in his honor after his death, and also allocated special funds for the activities of the Sufi people and murids [9: 109-110]. Usually Sufis preferred knots and lived in forests away from cities and villages, practicing spiritual development. In the past, people did not often set foot in such places because they believed that these remote places would be the abode of demons. But over time, the extremely bad behavior of the Sufis, their human nature, their love and devotion to them, regardless of their ethnicity or beliefs, began to attract those around them. Thus, lands of their choice were appropriated and secret quarters were built around Sufi shrines. For example, Sheikh Fariduddin Mas'ud Ganji Shakar deliberately left Delhi for Hansi. When there was no peaceful place there, the Sufi who eventually lived in a mosque in Uch province also lived a short life in that mosque. People from afar, hearing about the sheikh, came to him with a desire to meet with him and enjoy his conversation [12: 93-95]. Such scenes are just one of hundreds of events that have taken place in India. Because among the armies of Muslim commanders, scholars and nobles came to India, as well as Sufis. While fanatical scholars considered the locals unfaithful, Sufis were very interested in their language, religion, customs and culture. And they are bhakt by nature, because of their closeness to the faithful; they were able to quickly penetrate the common people. "

"The Sufis encouraged the spread of Islam among the common people and they did on the basis of mutual equality and human dignity. In particular, the Sufi Maharashtra Sheikh Muhammad used more terms in Sanskrit and Marathi than in Arabic: "anthakaran - heart", "tamogun - ignorance", "sadhagun - maturity" and others. In fact, such terms were used in the details of Patanjali and Shan-Karachara.

Or Doro Shuku, the theologian of his time, continued on this path and expressed his views on Hinduism in a letter to the students of his friend Mirza Joni Jonon. I.e:

Divine love in the ancient Vedas, past and future, as well as the fact that Brahman is the creator of everything. And the Sufi seeks to confirm his statement on the basis of the information contained in the verses of the Quran.

The population of Hamiduddin Nagori was predominantly vegetarian. This is why the Sufis forbade visitors to bring food other than local food so that the Indians would not get angry when they learned about it! Onions and garlic were not eaten in the presence of Hazrat Khoja Muhiddin Chish-ti. Baba Farid, on the other hand, taught the local Taliban the remembrance of Allah in the Punjabi language. This education has removed the barriers between Hindus and Muslims [10: 9-21].

Mullah Daoud and Usman Singari, who studied the local language, religion and customs, were able to strengthen the Indo-Muslim unity with their practical knowledge and activities. Another important aspect of the Sufis' ministry of "unity" is that they actively participated in the scientific and theoretical dissemination of the

concept and relationship of the two religions. In fact, in some of their works it has been proven that there are equivalents in certain terms of Indo-Muslim teachings that are semantically parallel [8:64].

Some Indian Sufis, in particular, named the famous Mirza Mazhar Jani Jahan Rama and Krishna among the 124,000 prophets sent by Allah. The reason was that it was absolutely impossible for him and his followers not to send a divine message to a region as large as the Indian subcontinent, and this belief was based on a verse from the Quran:

وَلِكُلِّ أُمَّةٍ رَسُولٌ فَإِذَا جَاءَ رَسُولُهُمْ قُضِيَ بَيْنَهُمْ بِالْقِسْطِ وَهُمْ لَا يُظْلَمُونَ

**“Each nation will have its own prophet. Therefore, when their messengers come, they will be justly condemned, and with them will not be offended.**

## RESULTS

According to Islamic teachings, this world is a world of trials, and everyone will be rewarded or punished in a future life, depending on whether they pass this trial or not. Allah, glory to Him, sends His instructions to His servants through His prophets so that they can recognize their duties and rights as well as find the right path and successfully pass the test.

The first of the prophets was Adam (peace be upon him), and the last was Muhammad (peace be upon him). Hundreds of thousands of prophets passed between them. Therefore, there is no nation in the world that Allah has not called. The above verse says that Allah sent a prophet to every nation He created and called them to their religion. This information: this corresponds to verse 15 of Surah al-Isra, which says: "We will not punish anyone until a messenger is sent." Perhaps that is why "in some Indian studies it is mentioned that the prophets Sis and Iov were buried in India"?

The recognition of Sufis as saints in the eyes of urban and rural peasants of the Indian and Muslim faith was due to the fact that, in addition to their poor life, they were not subjected to special blessings bestowed on them by influential people. In particular, Kutbiddin Bakhtiyor Kaki did not consider himself a "Dervish with the village" because of the land presented to him by Shamsuddin Iltutmish. The fact that a Sufi refused to accept the Sultan's gift from four villages is not the only case in the history of Indian mysticism. However, the Sufi himself never knew what satiety was, never wore good clothes, and even two gauze napkins were not found in his house when he died.

Or even the closest disciples of Sufi Fariduddin did not lag behind in their humility and poverty. The composition and order of their khanaka corresponded to the ideal and the semblance of a simple idea of a common man [2: 366-367].

The passages from the life and work of Sufis in this passage, of course, should not be understood in the sense of the absolute indifference of all Sufis to the political and social life of India. Indeed, the presence of later representatives of Haydar or Suhrawardiya leeches at the Sultan's receptions, proximity to the ruling circles or participation of sheikhs in the feudal struggle in Gujarat, as well as attempts to find alternative religious rule for the military were also true [2]. : 368].

Serving man - the idea of lightening his burden, lightening his difficulties - is in fact the reception of all religious beliefs, that is, the essence of logic. If we approach the activities of Sufis from this point of view, we will see that this responsibility has acquired a standard of theoretical and practical balance in the lives of its adherents. In particular, in the eyes of Sheikh Nizamiddin Auliya:

"There are many paths to God, like grains of sand, but none of them is more than a source of joy for the human heart."

The conclusion from the words of the saint is that the most acceptable act on the path of God's approval is an act equal to the status of piety, that is, virginal devotion to the good of all God's servants. In the understanding of the disciple of Saint Khusrov, Dehlavi, the true expression of compassion for humanity is to live as a "Healer of the heart", realizing one's sorrows. Naturally, when a doctor comes to a patient, he treats him by asking about

his pain, and not about his race, nationality or religious beliefs. Likewise, service to the people should be carried out regardless of religious, social or class differences. Consequently, the good deeds that have risen to the status of such worship among the Sufis are not only the result of religious rites or traditions, but, as Sheikh Saadi said:

عبادت به جز خدمت خلق نیست

Prayer apart from public service is not prayer, با تشبیح و سجاده و دلوق نیست

**Or is it not tasbih or a hymn.**

The essence of popular spiritual ideas, theoretical humanistic recommendations and practical activities of mysticism should not be interpreted as an ointment for those who are indifferent to their mental, spiritual and physical potential. For the most part it is not news how many times Sufis Sufis have proven themselves in the process of enduring difficult and difficult trials. For example, in their life experience, salve from solving similar problems and exemplary stories are intended primarily for those who seek to achieve their goals. Here's a prime example:

Khusraw Dehlavi's friend, Hasan, told him a story he heard from the poet Nizamiddin Aulia when he fought for months without pay.

"When the mayor found out about the great wealth of the Brahmin, he deprived him of everything. When the brother of the brahmana, who had heard of this accident, asked him how he was feeling, he said:

"I'm fine and still happy," he said.

Then his brother asked in surprise:

"How can you be happy if you have lost all your wealth?"

The brahmana replied:

"My sacred zunnar is around my neck!"

At this point, a friend of the poet, who came to the conclusion that Brahman had suffered a disaster, pointing out the safety of his head and saying, "Zunnorim on my neck," was embarrassed by his carefree complaint. "

In general, mysticism views food as a very important factor in the nature of human activity associated with fasting. It is emphasized that the fruit of the profession, that is, the sunnah, is the basis of nasib, and in the case of charity, the instructions of the Prophet were always followed:

"When someone gives you something before you ask, take it and give the unused portion to others."

The principle of leeches was not denied, but its receipt was based on a specific reason and circumstances. However, mysticism has always promoted a certain profession. For example, in – "Tirmidhi" Tarikh al-makosib "His views on this subject were contrary to the opinion of the Carromians. The Carromians made their living by begging. Al-Hakim at-Tirmizi sharply criticized the situation. He even dedicated a whole brochure about the professionalism of "Bayon al-kasb" under the title of "Navodir al-usul". The following points also help to clarify the author's attitude towards the doctrine of karma:

"Allah turned the faces of people to the profession, so that the markets would work and for his measures to work. Otherwise, a person would be forced to engage in all professions on earth" [7: 20,21].

In the concept of the Chishti leech "Futuh"<sup>1</sup> - According to the conditions of Nizamiddin Auliyya, it can only be taken by those who have lost limbs or cannot perform any work on their own, or who do not have a breadwinner or salary. Therefore, they say that before his death, the saint gave orders to distribute all the grain in the warehouses of the khanaka to outsiders. And he was clean of disciples and servants; he asked them to

watch the correct execution of the work” [9: 298]. This means that rooms are also donated and distributed to those in need on a daily basis.

The debate about purity and impurity has been at the forefront of the most important issues of the mystical sect. These contradictions in imagination and actions that occur day and night in a person's life can occur in two ways: internally - in the soul, externally - physically. In conclusion of Sufism on this matter:

"Physical impurity can be washed away with water, and mental impurity can only be washed away with tears."

In fact, the presence of purity and impurity on both fronts determines the degree to which the oppression of lust depends on human intelligence and faith. For in the eyes of the mystics who are able to fight the scourge of their lust, his victory “Jihad-i Akbar” is above the state of affairs. According to Nizamiddin Aulia, the worthy or sinful consequences of pure and impure deeds, according to the Prophet's teachings, depend not only on his own actions, but also on his attitude to all sins that are committed before his eyes:

"If a sinful deed is committed in the West, and it is ignored by those living in the East, then he also participates in it" [9: 147].

In short, the importance of human action in mysticism was so important that even the barony “Tarikhi Feruzshokhiy”, according to the book, “The study and popularization of the activities of Sheikh Nizamiddin Awlia led to a decrease in crime among the inhabitants of Delhi.” Thus, our statement contains information about Sufi Sufis the origin of Movarounnakh, including the contribution of our compatriots from Bukhara, such as Sheikh Sharofuddin Abu Tavwama and Kazi Rukuniddin Samarkandi, to the development of “Indian mysticism”. Abdul Karim, who specializes in the history of Sufis living in Bengal, reported in his article "Invasion of Sufism in Bengal" that the name of Sheikh Sharofuddin Abu Tawam was first mentioned in the writings of Sheikh Shuayb. Sharofuddin was born in Bukhara and studied in Khorasan, and then in 1260 he came to India. He soon became famous in Delhi for his best knowledge of other natural sciences such as hanafiy, mazhab, jurisprudence and chemistry. Due to his growing prestige in the city, the sultan became angry and exiled the scholar to Sonargon. Here the sheikh devoted his life to religious education, especially the study of tafsir, hadith and jurisprudence, as well as Urdu. Working as a teacher in a madrasah, he became famous for his book “Maqomat”. In the same year 1293, his student wrote poetry in Persian. In addition, in 1293, his student wrote a source in Persian in a poetic style called “Nati-Haq” on the theme “vazu, tayamun, namaz, ruza”. Was also one of the Sufi works written in Bengal [9: 112] ... Rukuniddin Samarkandi was one of the religious leaders and scholars who came here during the Muslim march to Bengal. He served as a judge in Lakhnauti during the reign of Sultan Alouddin Ali Mardon Khilji. When the judge converted the fat local Bhojar Brahman to Islam, the fat gave him the Sanskrit source Amratakunda. Later, the Sanskrit source was written in Arabic and Persian. Rukuniddin Samarkandi, a famous Sufi, theologian and jurist, author of “Kitab ul-Irshad”, died in Bukhara in 1218 [9: 113].

Bhakti, famous Renaissance Sufis in India, Masud Bek, Sayyid Ali Hamadani, Sayyid Ashraf Jahangir Semnani, Sayyid Ali Muhsim Deh-lavi, were admirers and propagandists of Ibn Arabi's thought in their communities. Among them, Sheikh Tajiddin, who earned the title “Toj ul-orifin”, made an important contribution to the dissemination and implementation of the idea of “Vahdatul vujud” in the 16th century. He also took part in negotiations with Akbarshah on this topic. Sheikh Muhammad Gavt, a member of the Shattaria leech, mastered the doctrine and interpreted it based on the requirements, conditions and religious values of his time. His "Javohiri Hamsa" provides information on the essence of many aspects of "Vahdatul vujud" such as Fano and Bako. According to Abdul Qadir Badaani, Sheikh Chayan Lal Sokhnin and Abtari Badakhshani were very loyal supporters and propagandists of the “Vahdatul vujud” interpretation. On the other hand, Sheikh Azizullah studied the secrets of monotheism and taught his disciples the commentaries “Fusus al Hikam”. His "Risola-i Ainiyat" was also devoted to the details of Ibn Arabi's conclusion on "Vahdatul vujud". In India, there were not only Sufis who supported the idea of "Vahdatul vujud", but also compared it with the conclusion of the philosophy of "Vedanta": "In this there is only one Brahma, and there is no other." That is, as it is said in the verses of the poet Mir Taki Mir in Urdu:

یہ تو ہم کا کارخانہ ہی

یان واہی ہی جو اعتبار کیا

### **Being is an imaginary enterprise**

**All that remains of "attention" is a shadow [9: xxi].**

The next discussion of the existing topics "Vahdatul vujud" and "Vojibul vujud" in science was "Vahdatul vujud" and Mirza Bedil was one of the most famous poets in India who promoted it in poetry and prose. Thus, "Indian mysticism", originating from Muslim and Indian sources, inspired everyone to achieve God's pleasure, seeking to overcome existing obstacles in order to unite the masses around India.

### **CONCLUSIONS**

The article analyzes the literature devoted to the formation of the term "Indian mysticism" in the method of comparative religious studies by Abu Raikhan Beruni.

The study of this topic as a separate area of theology is important because it serves to develop a sense of religious tolerance through science.

In a word, this information about the life practice and scientific activity of representatives of "Indian mysticism" of different nationalities, possessing a sense of religious tolerance, is, figuratively speaking, a drop from the sea, figuratively speaking, on the sea, the scale of the subject's history.

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