



ANALYSIS OF THE TEACHINGS OF MAHDUMI AZAM AND CLASSIFICATION OF PAMPHLETS

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ANNOTATION

The article extensively studies the scientific heritage of Makhdumi Azam. The social significance of the pamphlets today is widely covered. In the process of globalization, the main problem in the world community is the focus on family and child rearing.

Keywords: “Gul and Navruz”, “Asror-un nikoh”, family, marriage, spirituality, social life, Mahdumi A'zam

INTRODUCTION

The socio-political changes taking place in today's information society at a time of struggle for the human heart and consciousness require further enrichment of the set of values through universal, spiritual and moral ideas. The spiritual heritage of the representatives of mysticism, who made a significant contribution to the Eastern Islamic civilization, is of great humanistic importance for the normalization of today's process of cultural transformation, the preservation of universal values. In our country, a large-scale policy of our state is being implemented to study the lives of great thinkers, statesmen and scientists, their spiritual heritage, the study of rare manuscripts, their transmission to future generations. [1] In this regard, more than thirty treatises on the life and mystical, socio-political and philosophical ideas of the mystic Sayyid Ahmad ibn Mawlana Jalaliddin Qasani - Mahdumi Azam are of great importance.

MATERIALS AND METHODS

Today, the importance of this task is growing. One of the most important tasks of the Decree of the President of the Republic of Uzbekistan Sh.M. Mirziyoev "On the Strategy of actions for further development of the Republic of Uzbekistan" is to improve the state youth policy, physically healthy, mentally and intellectually developed, independent thinking educating, deepening democratic reforms and increasing their social activism in the process of developing civil society. The use of the ideas of Mahdumi A'zam is an important factor in the introduction of mechanisms of effective communication of state leaders with the people, further improvement of modern forms of public control and effective mechanisms of social partnership. Professor S. Karimov's [2] research reflects the role of Makhdumi Azam in the system of Eastern social thought and his views on social stratification, social strata, religion, ethics, the role of science in the development of society. Information about the life, works and teachings of Makhdumi Azam is given in the researches of professor B. Turaev. [3] On the socio-political situation in the time of Makhdumi Azam and the socio-political views of the thinker, the orientalist B. Bobojonov did some research. His article, "Naqshbandiism in the Early Shaybani Period," published in French, comments on the Shaybani attitude towards Mahdumi Azam.

Research on the legacy of Makhdumi Azam has been conducted in foreign countries. The biography of Makhdumi Azam has been studied by Russian orientalists. Victoria R. Gardner, a researcher at the University of

Michigan in the United States, [4] conducted research on the role of the works of Makhdumi Azam in the Naqshbandi sect. The French mystic PAPAS Alexandre, on the other hand, studied the mystical views of Mahdumi Azam on the etiquette and lust of the sect. [5]

At the same time, the Russian researcher OF Akimushkina in his book "The Wisdom of Sufis" gave information about the educational impact of Mahdumi Azam's pamphlet "Zubdat us - solikin and tanbiyat us - salotin" on the dynasty of Central Asian rulers.

Results: The main problem in the process of globalization is the education of harmoniously developed people, the philosophical and mystical views of Sufism in ensuring the spiritual development of our society and "Vujudiya", "Nasihat us-solikin", "Sharhisavodul-vajh", "Mir'at us-safo", " Gul and Navruz "was the first philosophical and socio-political analysis of Asror-un-nikoh, as well as its place in the history of philosophy and one of the roots of the idea of national independence. brief and to show the importance of the present time the main task. The most complete collection of works by Makhdumi Azam is kept in the treasury of the Institute of Oriental Studies of the Academy of Sciences of the Republic of Uzbekistan. The works of Ghazali (1058-1111), Ibn Arabi (1165-1240), Khoja Muhammad Porso (1348-1420) and other well-known Sufi philosophers were mainly influenced by the thoughts and worldviews of the Sufis. Mahdumi Azam enriched the teachings of Naqshbandi and the philosophy of mysticism in general with new ideas by adapting them to his time. Mirat us-safa (The Mirror of Purity), Asrab un-nikah, explains Ibn Arabi's theory that the world is a mirror image of the eternal (divine) being: The absolute and the eternal can be reflected in the mirror of the dervish's heart. Mahdumi Azam said: "Everyone has such a mirror in his heart, but it is overwhelmed by the call of ignorance. In order to get rid of rust, a person must enter the sect and strive for spiritual maturity," he said. In a number of other treatises ("Odob us-solikin", "Odob us-siddiqin"), the great scholar in the teachings of Naqshbandi also put forward his own ideas about the relationship between murid and murshid. In his opinion, in the rules of etiquette of this sect, the relationship between the murid and the sheikh should be based on mutual respect. At the same time, the murid (tax) must be completely submissive to his pir in order to easily overcome the obstacles in the way of attaining Allah. According to Mahdumi Azam, the members of the sect are close to the people and are useful to both the sect and the people, even if they are concerned about their pain and needs. In this regard, Mahdumi Azam explained: "For Talib (the seeker of truth), his prayers in the way of Allah can only be effective in his communication and conversations with the people. (Zubdat us-solikin). The ideas in this pamphlet can be called a historical view of the reforms being carried out in our country today.

In his speech at the historic session of the Supreme Soviet on December 8, 1992, the First President of the Republic of Uzbekistan Islam Abduganievich emphasized the following: "For the last seventy years we have lived in a state of dependence and worship. We have always considered the state to be the owner of the country, all its riches and property. In this regard, the Constitution has undergone a radical change. That is, the article "Our state, its agencies and officials are accountable to society and citizens" is included in our Constitution.

Now man, his life, freedom, honor, dignity and other inalienable rights and freedoms are considered sacred and guaranteed by the state. Speaking at the ceremony dedicated to the 24th anniversary of the adoption of the Constitution of the Republic of Uzbekistan, President Sh.M.Mirziyoev spoke about the upbringing of the younger generation. It is also important to emphasize that the burden of being neglected, enslaved and enslaved depends on the upbringing they received from their parents as children.

And it can be the basis of many prayers, because the church of the community is called the land if it is a secret of awareness and required by the Shari'a. That is, if a husband does anything to his wife, it is all a

prayer. For example, a man holds his wife's hand to play, no matter how many thawabs are said or looked at, and it is considered that he kissed the pillar of the Ka'bah for the sake of thawab. And if he embraces it, it is as if he embraced the Ka'bah, because his words are in harmony with each other, and both are forgiven.

If they bathe together, the reward for each drop of water will be recorded in the book of their deeds. Most of the time, their purpose in this work will be to pray in abundance, for they have great care in all prayer, the views of the people are flawed, and in this respect they rebuke and compare themselves to this higher category. From this source we can deduce that the main means of ensuring the peace and well-being of the family, which is the basic unit of society, is the relationship between husband and wife. It was by the decree of President Sh.M.Mirziyoev "On measures to improve the socio-spiritual environment in society, further support the institution of the mahalla and bring the system of work with families and women to a new level" is also based on a specific historical root. One day, the Messenger of Allaah (peace and blessings of Allaah be upon him) ran with 'Aa'ishah (may Allaah be pleased with her) until she passed by. The Messenger of Allaah (peace and blessings of Allaah be upon him) was in front, and they ran again. 'Aa'ishah (may Allaah be pleased with her) went ahead. The Prophet (peace and blessings of Allaah be upon him) said:

- Together - one, that is, we were equal. Based on this historical source, we can see how compatible our religious values and legal foundations are. We can see that the Sufi treatise Risolaitanbeh ul-ulama was aimed at overcoming the social problems of its time. Some scholars and citizens of their time have no knowledge of this higher category (i.e., the people of the sect) and are unaware of their inner states and levels and moods. They say that by comparing the inner deeds of this higher category with their outward acts of knowledge, they say, "We have what they have!" they say. The Prophet (peace and blessings of Allaah be upon him) said: "The Shari'ah is the word. The sect is the verb. The truth is the state." He says that the purpose of the Shari'ah is to accept the words of the Almighty. The purpose of the sect is to put these words into practice. With the implementation of these statements, the reality of the situation emerges.

Discussion: Because the children of men were in fact pure. There was no rust or dust in their hearts. This is like the saying of the Messenger of Allaah (peace and blessings of Allaah be upon him): "Every child is born in the original fitrah (innate faith). But his parents make him a Jew, a pagan and (or) a Christian."

That is, every child of the children of man is in fact pure and clean, just like a white cloth with no color. But through fathers and mothers (in it) colors appear. These are different religions. If the father is a Christian, they will also be Christians.

"Zubdat us-solikiynvatanbeh us-salotin" is dedicated to the representatives of the Ashtarkhanid dynasty, one of the rulers of Central Asia, and the scholars of that time. The pamphlet reads: "The best of emirs (kings) is to visit the scholars. The worst of the scholars is to visit the emirs." The Messenger of Allaah (peace and blessings of Allaah be upon him) said: "How good is the emir who goes to the door of the poor! How bad is the poor man who goes to the door of the Emir!" These sentences are based on the idea of communication with the people and the interests of the people. The Sufis said: Know, O faithful seeker, that the weak and the humble, the servant of these devotees, in the details of this hadith come to mind: The best of the scholars is the one whose education first makes knowledge for God. Intends to know the Muhammadan Sharia, of course. He knows the fards and sunnahs, the mustahabs are the obligatory commands and the nahiyya (haram, makruh, mustakrah and mufsid) and acts according to their requirements. So, by the ruling of the hadith, "Whoever does what he knows, Allah will make him the heir of the knowledge he does not know," they will reach this (knowledge laduni) which is the result of all deeds.

He then tries to convey the result of his knowledge to the entire people of God with the ruling of the hadith, "The best of men is the one who benefits the people". Such knowledge is the sun, the sun! Such a radiance that from this clarity the world and the hereafter will be enlightened! His job is to always give, to give in public.

Let the leaders and chiefs know this blessing clearly, that one hour of justice is equal to the reward of sixty years of prayer. The Messenger of Allaah (peace and blessings of Allaah be upon him) said: An hour of justice is better than sixty years of prayer. When the kings of the age act as their people are told, there is no doubt that the people will have the same acceptable qualities. For example, the Messenger of Allaah (peace and blessings of Allaah be upon him) said: "People follow the religion of their kings." The Ganjnama, a treatise on human qualities and the inner world, is also important today. There is a lot of information about the importance of the concepts of affection and love between people. O faithful seeker, I know that if the image of Haqq subhanahuta'ala is pure, but it is not in any image, because it does not have the appearance of subhanahuta'ala. This noble king has many robes of different, every color, and it looks like they are wearing one. However, if there is a dress, it is very beautiful and tailored, and sometimes the king wears it, and it is always seen among the people in this dress, because the people see it only in this dress, everyone knows him in this dress, this dress is too much. even if she is wearing it, the dress still looks like it was sewn just for her. For in the example of the Sufi dress, he gave advice by thinking about the behavior of people, which is their main adornment.

Although the action and inaction of all things is in the glory of His essence, but none of the things is endowed with perfect talent, for man is to reach the peak of the performance of this proportion so that he must remain at that peak.

The fact that the shortcomings and errors that are a problem for us today are reflected in the analysis of mystical treatises, further increases its historical and social significance. It is a great achievement for the spirituality of our people that more than 30 treatises of Mahdumi Azam have been studied by researchers and its useful aspects for our practical life have been applied to the general public.

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