

THE SPIRITUAL LEGACY OF MAKHDUMI AZAMI KASANI

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Abstract

Makhdumi Azam Kasani, an outstanding thinker and religious figure, was born in Uzbekistan in the XV century and left a significant legacy in the field of scientific, philosophical and religious works. This article explores his life, contribution to the development of religious tolerance and socio-ethical legacy. His works are analyzed and the principles of tolerance that he preached are discussed, including peace, harmony, ethnopsychological, racial, gender and religious tolerance. The research aims to reveal the historical and philosophical significance of these principles in the context of Makhdumi Azam and their relevance in modern society.

Keywords: wahdatul-wujud, permanent and transitory, temporary and eternal, hidden and explicit, soul and organism, animal soul, mysterious soul, tolerance.

I. INTRODUCTION

Sayyid Ahmad ibn Jalaliddin Kazan - Makhdumi Azam was born in 1461 in the city of Koson in the Fergana Valley and died in 1542 in the Dahbed district of Samarkand. It was also discovered that the thinker of the Prophet Muhammad (PBUH) belonged to the twenty-second generation based on medieval sources, graves and historical monuments. Due to Makhdumi's rich talent, knowledge of Sufism and Fiqh and popularity among the people, one of the Sheibani rulers of the XVI century, the mayor of Samarkand, Dzhonibek Sultan, was invited to Shaybaniya as a religious adviser.

The manuscripts show that Makhdumi Azam was also a leader in his teaching, and he received the title of "peri shady", a murshid who raised sixty saints. Poet Qosim bin Muhammad (XVI century), Dost Mohammad Nowruz Ahmad al-Keshi Foliscore (first quarter of the XVI century), Abul Bako (late XVI century - early XVII century), Muhammad mufti Akhangarani, works of Musa al-Dahbedi, Muhammad Rahim Presented and analysed the works of Mullo Abdulhakim Samarkand. A genealogy of thinkers was created based on the sources and conclusions of J. Avliokson, B. Turaev, K. Kattaev, N. Jabborov and E. Zoirov.

II. LITERATURE REVIEW

Makhdumi Azam noted that, on the one hand, the Temurid kingdom was defeated, and in the middle of the reign there was a struggle for the throne, and on the other hand, because of the division of territories, cities and settlements, people lived in a difficult period. As a result of

the collapse of political interests and the interests of the heirs to the throne, the order of justice of Amir Temur was violated, which negatively affected people's lives and the socio-political situation in the country. Sheibanikhon's attempts to enter Movarunnahr and establish ruling authority over a vast territory caused discontent among local residents. Makhdumi Azam had an idea of the importance and creation of the Temur generation. However, the differences in the rulers of the Temurids were opposed by the struggle of the Temurids for the free throne. He called on them to suppress the contradiction between the heirs to the throne and urged them to live together in harmony with the will of God and the will of Amir Temur. Makhdumi Azam witnessed the struggle between clans for the throne, the fate of ordinary people and worries about the future. These historical and cultural factors influenced the scientific, philosophical, and socio-ethical legacy of Makhdumi Azam.

Makhdumi Azam left behind more than thirty scientific and philosophical, religious and didactic works. Most of them are kept in the Oriental Manuscripts Center of the Tashkent State Institute of Oriental Studies. The dissertation contains a description of these works and their summary. They include direct education of young people, family preservation and issues of spiritual well-being. These are: "Asrar-nikah", "Risolai samoya", "Risolai wujudiya", "Risolai adab ul-salikin", "Risolai us-siddikin", "Ganjnoma", "Risolai bhoyaya", "Nasihah ul-salikin", "Sharhi sawad ul-wajh", "Tanbiyat us-salotin", "Sharh ul-waladu sarri abihi", "Nafahat us-salikin", "Risolai zikr", "Risolai bayrani silsila", "Risolai chakhor kalima", "Risolai zhubdat us-salikin wa tanbe us-salotin", "Risolai Guli Navrozi", "Gazalivi Kosimiy", "Risolai murshid us-salikin", "Risolai realai", "Risolai Boburia", "Risolai Shaibiya", "Risolai ilmiya", "Risalai Status - ul-ulem and umara", "Risalyat narratives of Haji Abdukharik Gijduvani", the study of these books specializes in the main scientific and socio-moral ideas of Makhdumi as follows: 1) peace and harmony; 2) tolerance; 3) ethnopsychological tolerance; 4) racial tolerance; 5) gender tolerance; 6) religious tolerance; 7) social tolerance; 8) classification of principles such as universal tolerance. The thesis defines the historical, philosophical and socio-ethical significance of these principles.

III.METHODOLOGY & EMPIRICAL ANALYSIS

Philosophical views of the thinker, formed under the influence of Ibn al-Arabi's concept of "Wahdat al-wujud". According to A.D.Knish, "Ibn al-Arabi was familiar with the deductive method of Muslim philosophers, but he always maintained that philosophical knowledge is constantly changing, therefore God is not a man, not a Creator," he said. At the same time, Ibn al-Arabi sought to overcome the deductive method of stabilization, so he used only "egoistic antinomies" and striking attitudes. This approach of Ibn al-Arabi is not observed in the

teachings of Makhdumi Azam. According to his faith, "the true essence of existence is Allah, who is like a mirror with all its components."

Makhdumi Azam is the first reason for the creation of the world, that is, the existence of God. Thus, he recognized that everything was created by God. He not only confessed that everything was created by God, but also carefully studied the perfect man, his relationship with the world and society. God is transcendent, it is impossible to access him, he does not interfere in the daily life of man, there is a clear limitation between man and God. In tasawwuf, this concept is called wahdat ul-shuhud. "Brotherhood is a human matter, it cannot be imposed from the outside, it can be achieved by man himself, through his divine instruction on spiritual and moral perfection." The humanity of man knows that Makhdumi Azam believes that not only physical and intellectual knowledge have the ability to acquire divine knowledge, which also plays a dominant role in his spiritual intellectual life. However, the intellectual does not reveal the immanent signs of "divine abilities" when he confines himself to this statement. In our opinion, the term "divine abilities" means "virtuous, perfect spiritual, moral qualities."

Makhdumi Azam divided the universe into "eternal", "true" ("eternal", "chin") and "fanatical", "arasi" ("transitory", "secondary"). The first of them is God, the other is created by God. God is the first cause. Makhdumi Azam understands the concept of "truth and people", that is, "God" and "people" as a substance. E. Zairov believes that there is a difference between God and His creation, but it is not absolute. Based on this interpretation, Makhdumi Azam explains the philosophical essence of the concepts of "bako" and "fano". He claims that "bako" is existence, but a person can achieve this "existence" through "fana" through divine existence through "sharia", "tariqa" and "ma'rifat". Makhdumi Azam is based on the philosophical concept of Mansour Hallaj.

IV.RESULTS

Makhdumi Azam in the philosophical heritage of "Wujud al-inson" occupies a central place in human existence, human life needs, interests and community. For him, man is a conscious, active and knowledgeable being, not just a "bearer" of God's will, but also intelligent. A person's heart and soul are inspired by God, but they can solve worldly issues. Thanks to them, a person fulfills his social duty, builds a family, takes care of useful things for people, brings up children and young people.

The ontological and epistemological ideas of Makhdumi Azam were revealed. He recognized that God is the predecessor of the first man, while at the same time pointing out the existence of man, earth, water, air and fire. However, man has a "soul" and a "heart", because thanks to this substance he is connected with God. God is in the heart of this heart. Prayers and prayer services are different things when a person is free from the desires and aspirations of the

individual. The ontological ideas of Makhdumi Azam are the quintessence of the concepts of "Wahdat al-wujud", "Wahdat ul-mavjud", "Wahdat ul-shuhud". The correspondence of this concept to the unique scientific and philosophical approach of Makhdumi Azam is an important contribution to the development of religious philosophy. He is deeply convinced of human abilities, but knowledge of the "outer" and "inner" ("botanic") requires a crystal-clear "heart".

According to Makhdumi Azam, the useful work of the family is an important means of strengthening, understanding and preserving Muslim traditions. This corresponds to the principle of naqshbandiya "Depends on the language and the rest of the world," that is, "Let your heart be in God, and your hands work." Responsibility in the scientific legacy of Makhdumi Azam is as important an issue as human responsibility to God and society. The principle of Naqshbandi "XUshdar dam" ("always awake") It has been applied to family relations, mutually beneficial coexistence and mutual assistance in society.

The problems of spiritual and moral improvement of a person occupy a central place in tasawwuf. This idea is popular among Sufi movements, Tariqas, ordinary people and scholars. Makhdumi Azam introduces the concept of "wujud-ul-dehkan" into scientific circulation. A person who wants to be a friend must have divine qualities. These are: 1) universal human qualities; 2) ethical qualities; 3) Business qualities; 4) Intellectual attributes. The dissertation reveals the essence and philosophical essence of these qualities, as well as the methods of their formation among young people.

CONCLUSIONS

1. Makhdumi Azam, on the other hand, lived and worked in the era of the struggle of the heir to the throne of the Temurids, on the other hand, the Sheibanikhan movement for the unification of Movarunnahr, the fate of ordinary people in ordinary people, the complexity of their lives and their concern for the future. At that time, people were looking for ways to moral maturity as a spiritual leader, such as Makhdumi Azam, to govern the country.
2. The scientific heritage of Makhdumi Azam is the quintessence of Eastern philosophical, religious, ideological and socio-ethical ideas. Thus, one can observe the moral influence of mutasavids and thinkers such as Confucius, Lao Tzu, Bayazid Bistomi, Jaloliddin Rumi, Ibn al-Arabi, Ahmad Yassaviy, Abdulholik Gijduvoni, Bahouddin Naqshband, Muhammad Porso, Khoja Ahror Wali, Mevlana Muhammad Kazi. This does not detract from the scientific heritage of Makhdumi Azam, he had a unique view of the philosophical, social and moral system.
3. Makhdumi Azam, the predecessor of Naqshbandiya, was an agitator or propagandist of the basic principles of Tasawwuf. His method differed from the subjective orthodox, a priori

approaches of atheists of that time. Instead of hiding or diluting the results of research, Makhdumi Azam proposed scientific and religious ideas such as peace and mutual understanding, tolerance for other believers, preservation of humanistic values and a desire to learn. With these ideas, he made a significant contribution to the development of Muslim philosophy.

4. Makhdumi Azam was perfectly versed in divinity and humanity, religion and the mundane. Nevertheless, he did not try to contradict them, to show concern as antagonists. Divine procedures aimed at improving human life are spiritual and moral, leading to the harmonization of external and internal guidelines in consciousness. Spiritual and moral maturity are the foundation of happiness.

5. Makhdumi Azam sought to incorporate religious philosophical ideas into futurism (altruism) based on the needs of the development of society. Instead of asceticism, which ignores objective needs, the philosopher proposed the principle of social rhetoric. Living in society, serving people, Creating paths to God to the maximum of the maximum scientific, philosophical and socio-cultural heritage.

6. Makhdumi Azam called on the authorities to seek a mutual compromise, support each other, improve the well-being of people, ensure peace and stability in society. That is why he overcame social strife, injustice and oppression.

7. Makhdumi Azam often points to the principles of justice in his scientific works and concludes that there is a new approach to the principles of humanity in justice and that without establishing a just life, one cannot love either God or man..

8. He developed an ontological concept of the unity of existence based on harmony, "transition period", "divinity" and "humanity", "religion" and "worldview", for the first time in tasawwuf.

9. She created an anthropological concept that puts human needs and abilities at the center of "ikhwon", "harmony", "makon (space)", "zamon (time)".

10. Makhdumi Azam's anthropological concept focuses on human abilities, external ("apparent") and internal ("botanical") methods of cognition.

11. Makhdumi Azam developed the concept of the family, in which the demographic, economic, religious, legal and socio-moral foundations of strengthening family ties are closely linked to the spiritual education of young people. It is emphasized that educating the younger generation in the spirit of respect for religious and secular, as well as moral guidelines, will contribute to strengthening the family.

12. Makhdumi Azam In the greatest scientific and spiritual heritage, man is blessed as a divine being. God, the ideal prophet Muhammad, is close to scientists, philosophers and thinkers striving for spiritual perfection.

13. Makhdumi Azam has developed a scientific model of a perfect person, which includes universal, ethical, entrepreneurial and intellectual qualities that can be included in the concept of educating a modern "comprehensively developed generation".

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