



MYSTICAL AND PHILOSOPHICAL FOUNDATIONS OF HUMAN INTERACTION (BASED ON THE TEACHINGS OF MAKHDUMI AZAMI KASANI)

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Article history:	Abstract:
Received: 30 th August 2021 Accepted: 2 nd October 2021 Published: 19 ^h November 2021	This article reveals the role of sufizm tarikat in the society and ideological resource as well as historical conditions of developing outlook of Makhdumi Azam. Author revived social-political affairs of Makhdumi Azam. So is to reveal the philosophical, socio-ethical, religious and secular place in the education of the younger generation of scientific and spiritual heritage.
Keywords: Vahdatul-Vujud, Constant And Transient Temporary And Eternal, Consealed and evidend, a word, a lock and a key, soul and organism, animal soul, mysterious soul, land,a means, the farming of an existans, passion, a title, hearth, time, coscience, the truth, law, a spiritual way, tolerance.	

INTRODUCTION.

Sayyid Ahmad Bin Jaloliddin Kasani - 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 (peace be upon him) was the twenty-second generation on the basis of the sources of medieval sources, graves and historical monuments. Because of Makhdumi's abundant talent, knowledge of Sufism and Fiqh and popularity among the people, one of the Shaybaniy rulers of the sixteenth century, Samarkand's mayor, Jonibek Sultan, was invited to the Shaybaniyah as a religious advisor.

The manuscripts show that Makhdumi A`zam was also a leader in his teaching, and he received the title of "peri shady", a murshid who cultivated sixty saints. The poet, Qosim bin Muhammad (XVI century), Dost Mohammad Navruz Ahmad al-Keshi Foliskor (the first quarter of the 16th century), Abul Baqo (the end of the sixteenth century - beginning of the XVII century), Muhammad Mufti Ahangaraniy, The works of Musa ad-Dahbedi, Muhammad Rahim Mullo Abdulhakim Samarkandiy are presented and analyzed. The genealogy of the thinkers has been created, based on the sources and conclusions of J. Avliyoxon, B.Turaev, K.Kattaev, N.Jabborov and E.Zoyirov.

Makhdumi Azam noted that on the one hand, the kingdom of Temurids was crushed, and in the middle of the throne there was a struggle for the throne, and on the other hand, by the division of territories, towns and settlements, people lived in a difficult period. In the collapse of political interests and interests of the throne heirs Amir Temur's order of justice was violated, which negatively influenced the lives of people and the socio-political situation in the country. Sheibanikhon's attempts to enter the Movarounnahr and establish a governing power in a vast area have provoked dissatisfaction among local residents. Makhdumi Azam had imagination of the importance and creation of Temurzaid's generation. However, the disagreement in the Temurids' rulers was opposed by the struggle of the Temurids to win the open throne. He urged them to suppress the contradiction between the successors of the throne and called them to live together in harmony with the will of God and the will of Amir Temur. Makhdumi A`zam witnessed the fight between the clans for the throne, the fate of ordinary people, and the disturbance of the future. These historical and cultural factors influenced Makhdumi Azam's scientific, philosophical and socio-ethical heritage.

MATERIALS AND METHODS:

Makhdumi Azam left over thirty scientific and philosophical, religious and didactic works after him. Most of them are kept at the Oriental Manuscripts Center of Tashkent State Institute of Oriental Studies. The dissertation contains a description of these works and their brief content. They include direct youth education, family conservation, and issues of spiritual well-being. They are: "Asrâr-nikâh", "Risolai samoiya", "Risolai vujudiya", "Risolai adab ul-salikin", "Risolai odob us-siddiqin", "Ganjnoma", "Risolai bkhoiyaiya", "Nasihât ul-salikin" "Sharhi savad ul-vajh", "Tanbiyat us-salotin", "Sharh ul-valadu sarri abihî", "Nafahat us-solikin", "Risolai zikr", "Risolai bayrani silsila", "Risolai chahor kalima", "Risolai zhubdat us-salikin va tanbeh us-salotin", "Risolai Guli Navrozi", "Ghazaliwi Qosimiy", "Risolai murshid us-salikin", "Risolai realai", "Risolai Boburiya", " Risolai Shaybiya", " Risolai ilmiya ", " Risolai status is ul-ulâmî and umâra ", " Risâlâtî narratives Hâja Abduhârîq Gijduwânî ", Study of these books specializes Makhdumi's basic scientific and social - moral ideas as following:

1) peace and harmony; 2) tolerance; 3) ethnopsychological tolerance; 4) racial tolerance; 5) gender tolerance; 6) religious tolerance; 7) public tolerance; 8) classification of principles such as universal tolerance. The dissertation defines the historical, philosophical and socio-ethical significance of these principles.

The philosophical views of the thinker, formed under the influence of Ibn al-Arabi's concept of "vahdat al-wujûd". According to A.D.Knish "Ibn al-Arabi was acquainted with the deductive method of the muslim philosophers, but he always argued that the philosophical knowledge is constantly changing, so God is not a man, a man, a Creator, "he said. At the same time, Ibn al-Arabi sought to overcome the deductive method of stabilization, so he used only "selfish antinomies" and astounding attitudes. This approach of Ibn al-Arabi is not observed in the teachings of Makhdumi Azam. According to his belief, "the true essence of being is Allah, who is as a mirror with all its components."

Makhdumi Azam is the first reason for the creation of the world, that is, the existence of God. In this way, he acknowledged that everything was created by God. He did not only confess that everything was created by God, but he also carefully studied the perfect man, his relationship with the world and society. God is transcendent, it can not be accessed, it does not intervene in the person's everyday life, there is a clear limitation between man and God. In tasawwuf, this concept is called vahdat ul-shuhud. "Brotherhood - a person's job, it can not be forced from outside, can be achieved by the person himself, by means of his divine instruction spiritual and moral perfection." Humanity of person knows that, Makhdumi Azam, believes not only the physical and intellectual knowledge has the ability to acquire divine knowledge, which also has a dominant role in his spiritual intellectual life. However, the intellectual does not disclose the immanent signs of "divine abilities" when confined to that claim. In our view, the term "divine abilities" means "virtuous, perfect spiritual, moral qualities."

Makhdumi Azam divided the universe into "eternal", "true" ("eternal", "chin") and "fanatic", "arasi" ("transient", "secondary"). The first one is God, the other is created by God. God is the first cause. Goho Makhdumi Azam understands the concept of "truth and people", that is, "God" and "people" as substance. E. Zairov thinks that there is a difference between God and His creation, but that is not absolute. Based on this interpretation, Makhdumi Azam explains the philosophical essence of the concept of "baqo" and "fano". He states that "baqo" is an existence, but one can attain this "existence" by means of "fana" through the divine existence through the "shariat", "tariqat" and "ma'rifat". Makhdumi Azam is based on the philosophical concept of Mansur Halloj. He writes:

Қурби Ҳақ не аз пастӣ растан аст,
Қурби Ҳақ аз ҳастӣ орастан аст¹.

Purpose: Man is inclined to sin, but it can be cleansed by "shariat", "tariqat", "ma'rifat" in accordance with sufi traditions, and joins with God in "fano".

Makhdumi Azam in the philosophical heritage of the "vujud al-inson" is a central place in the human existence, the vital needs of the human being, its interests and the community. For him, a human being is conscious, active, and knowledgeable, not just a "holder" of God's will, but also intelligent. The heart and soul of man are inspired by God, but they can solve worldly matters. Thanks to them, a person fulfills his social duty, builds a family, cares for people useful things, educates children and young people. According to this, he writes:

Дил Арши азим аст, худоро ба иттифоқ,
Он жост жойи салтанат, он жост жои роз

Makhdumi Azam's ontological and gnoseological ideas were revealed. He acknowledged that God is the forerunner of the first man, at the same time pointing to the existence of man, earth, water, air, and fire. However, man has "soul" and "heart" because of this substance, it is connected with God. God is at the heart of this heart. Prayers and prayers are different when one is free from the desires and desires of a person. The ontological ideas of the Makhdumi Azam are the quintessence of the concepts of "vahdat al-wujûd", "vahdat ul-mavjud", "vahdat ul-shuhud". The concordance of this concept, the Makhdumi Azam's unique scientific philosophical approach, is an important contribution to the development of religious philosophy. He is deeply convinced of the human ability, however, knowledge of "external" and "internal" ("botinic") requires a pure "heart" like a crystal.

The third chapter, titled **"Creative ideas about the education of young people in the heritage of Makhdumi Azam Kasani"** by the dissertation, opens socio-philosophical ideas about mutawati'r's family, community peace, cognition and spiritual well-being, youth education. According to Makhdumi Azam, God created humans to live together, to marry, to raise children, to raise the offspring, to love and to protect life. The family is divine, in which man is created as a divine being, understands God and the world. He learns divine bravery and religious rituals, habits, rituals, and labor. Whoever marries a family only to satisfy his animal needs, he puts himself to eternal suffering and torture. He affirms:

Кунад ҳамжинс бо ҳамжинс парвоз,
Кабӯтар бо кабӯтар боз бо боз².

¹Махдуми Аъзам. Рисолаи вужудия. (Таржимонлар Г.Наврӯзова, Э.Зоиров).– Бухоро, 2007. Б.48.

²Махдуми Аъзам. "Зубдат ус-соликин ва Танбият ус- салотин". Таржимонлар: Б.Валихӯжаев ва К.Каттаев. Сўғдиёна– 1994.Б. 25.

Purpose: The genus was created for sex, just like a pigeon. A woman is created for a man, and this is from the law of Allah. Therefore, if a family lives in a family, it will be in keeping with Allah's law. When the family is strong, family members are more than satisfied with living together, as well as in the social environment, social relationships and public work. The essence of our state policy is to support the strengthening of family relations, create the necessary conditions for young families to study, to gain experience and to actively participate in modernization of the country.

According to Makhdumi Azam, the useful work of the family is an important means of strengthening, understanding and preserving muslim traditions. This is in accordance with the principle of the Nakshbandiya "The language depends, and the rest of the world", that is, "Let your heart be in God, and work your hands". Responsibility in the scientific heritage of the Makhdumi Azam is a matter of importance, such as the responsibility of a person before God and society. The Nakshbandi's "Ҳуш дар дам" ("always be awake") principle was applied to family relationships, mutually beneficial coexistence and mutual coexistence in society.

Problems of spiritual and moral perfection of man occupy a central place in tasawwuf. This idea is popular among Sufism movements, tarikats, people and scholars. Makhdumi Azam puts the concept of "wujûd-ul-dehqan" into scientific exploitation. A person who wants to be a comrade needs to have the divine qualities in him. They are: 1) universal qualities; 2) ethical qualities; 3) Business qualities; 4) Intellectual attributes. The dissertation revealed the essence and philosophical essence of these qualities, and the methods of their formation in young people were revealed.

DISCUSSION

Makhdumi Azam's religious, mystical, public-political initiative aimed at promoting peace and stability in Movarounnahr was clarified;

Makhdumi Azam's principles of social solidarity, tolerance, compassion, aimed at eliminating social contradictions;

The ontological theory of the Makhdumi Azam is the basis of the concepts of "vahdat ul-wujûd", "vahdat ul-mavjud", "vahdat ul-shuhud", "Ganjnoma", "Mir'ot us-safo", "Risolai vujudiya" based on the ideas stated in the brochures;

Guidance and recommendations on the strengthening of the family institution (marriage of sacramentality, family tolerance, compassion, clean family and child rearing) on the basis of the socio-ethical ideas set out in the work of the "Asror un-nikoh"(Secrets of Marriage)

SCIENTIFIC NOVELTY OF THE RESEARCH WORK:

The religious, sufi, socio-political initiative active of Makhdumi Azami Kasani on ensuring peace and stability in Maweraunahr are disclosed;

The principles of social solidarity, tolerance, the compromise of Mahdum Azam Kasani aimed at eliminating social contradictions in the society;

The ontological theories of the thinker as quintessence sufi concept "vahdat ul-vujud", "vahdat ul-shuhud", "vakhdad-ul mavjud" is revealed on the basis of the facts stated;

Recommendations (sacredness of marriage, tolerance in the family, compromise, building a clean family and raising children) are developed to strengthen the institution of the family by introducing social and moral ideas in "Asror un-nikoh" ("Secrets of marriage") Mahdumi Azam Kasani;

Developed through systematic analysis of scientific and philosophical and social and moral ideas, and the attitudes of the thinker, concrete proposals for the introduction of his methods of "self-analysis" and "self-education," altruism, the achievement of spiritual improvement in the activities of public institutions;

RESULTS:

The following conclusions on the subject: "The spiritual heritage of Makhdumi Azam Kasani and its impact on youth education

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 movement of the Sheybanikhans to unite Movarounnahr, the fate of ordinary people in the ordinary people, the complexity of their lives and their distress for the future. On this time, people were seeking ways to moral maturity as a spiritual leader like Makhdumi Azam for the governance.
2. The scientific heritage of Makhdumi Azam is the quintessence of the Oriental philosophical, religious, philosophical, and socio-ethical ideas. Therefore, it is possible to observe the moral influence of Mutasavvids and thinkers such as Confucius, Lao Tzu, Bayazid Bistomi, Jaloliddin Rumi, Ibn al-Arabi, Ahmad Yassaviy, Abdulkholiq Gijduvoni, Bahouddin Nakshband, Muhammad Porso, Khoja Ahror Vali, Mevlana Muhammad Kazi. This does not prevent Makhdumi Azam's scientific heritage, he had unique outlook at the philosophical, social and moral system.
3. Makhdumi Azam, the forerunner of Naqshbandiyya, was the agiator or propagator of the basic principles of tasawwuf. His method was different from the subjective orthodox, aprior approaches of the atheists of that time. Instead of disguising or blurring research, Makhdumi Azam proposed scientific, religious ideas such as peace and understanding, tolerance towards other believers, preservation of humanistic values, and the desire to learn. With these ideas, he made a significant contribution to the development of Muslim philosophy.
4. Makhdumi Azam knew perfectly about divinity and humanity, religion and worldliness. Nevertheless, he did not try to contradict them, to be anxious as antagonists. Divine procedures to improve the lives of human, spiritual,

moral, leading to the harmonization of external and internal guidelines in mind. Spiritual and moral maturity are the basis of happiness.

5. Makhdumi Azam has sought to incorporate religious philosophical ideas into futuristic (altruism), based on the needs of society's development. Instead of ignoring objective needs asceticism, the philosopher proposed the principle of social rhetoric. Living in the Society, Serving the People, Making Leads to God in the Maximomy of the Maximal Scientific, Philosophical, and Socio-Cultural Legacy.
6. Makhdumi Azam called on the authorities to seek mutual compromise, to support one another, to improve the welfare of the people, to ensure peace and stability in society. That is why he has overcome social strife, injustice, and oppression.
7. Makhdumi Azam frequently points out 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 the establishment of a just life, neither God nor man can be loved..
8. He developed the ontological concept of the unity of existence based on harmony, "transitional", "divinity" and "humanity", "religion" and "worldview", first in tasawwuf.
9. It has created an anthropological concept that puts the needs and abilities of a person at the center of the "ikhvon", "harmony", "макон (space)", "zamon" ва "вақт (time)"
10. Anthropological conception of Makhdumi Azam focuses on the human abilities, the external ("apparent") and internal ("botinical") methods of knowledge.
11. Makhdumi Azam has developed a family concept, in which the demographic, economic, religious, legal and social-moral foundations of strengthening family ties are closely linked to the spiritual upbringing of young people. It is emphasized that raising the younger generation in the spirit of respect for religious and secular and moral guidelines will help to strengthen the family.
12. Makhdumi Azam In the greatest scientific and spiritual heritage, a person is blessed as a divine being. God, the ideal prophet of Muhammad, is close to the scholars, philosophers and philosophers who seek spiritual and spiritual perfection.
13. Makhdumi Azam has developed a scientific model of a perfect human being, which includes universal, ethical, entrepreneurial and intellectual qualities, which can be incorporated into the concept of bringing up a modern "comprehensively advanced generation".

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