



GENERAL AND PRIVATE IN THE TEACHINGS OF AHMAD YASSAVIY AND MAHDUMI AZAM

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ANNOTATION

The article analyzes the general and particular ideas of Ahmad Yassaviy and Mahdumi Azam as well as the creation and strengthening of the idea of stability of the world, strengthening friendship and unity, love and mercy

KEYWORDS: Ahmad Yassaviy, Mahdumi Azam, general, individualism, brotherhood, space, time, khan, justice, sharia, tarikat

DISCUSSION

The main goal of the restoration of religious values in our country, the deep and objective study of mysticism is the formation of a perfect human personality, the solution of socio-political problems, the rich experience and rational use of mysticism in modernizing society. The science of mysticism, the extensive teachings of its sects, has a long history and its roots go back to ancient times. We need to develop a national idea that will be a source of strength for us in the implementation of the great tasks set before us by President Sh. Mirziyoyev in his next Address to the Oliy Majlis on December 28, 2018.

In particular, we need to understand our national identity, study the ancient and rich history of our country, strengthen research in this area, fully support the activities of scientists in the humanities. Therefore, the restoration of the historical and cultural heritage of our people and its application to the construction of a new society is a vital necessity. The first President Islam Karimov said, "History is becoming a real educator of the nation. The deeds and courage of our great ancestors revive our historical memory, that is, they form a civic consciousness, a source of moral education and example." [1]

The study of the socio-political views of mysticism and the use of its positive aspects as the deep roots of the ideology of national independence will help to build a free and prosperous homeland, a free and prosperous life. The question of the peace and tranquility of the community has been the constant focus of mystics.

3 conditions of the Andoki Sufi brotherhood, a student of Yusuf Hamadoni:

1. Ikhwan - that is, a specific person
2. Venue - that is, a specific place
3. Time - that is, a specific time [2] discussed.

In some sources, Ahmad Yassavi, knowing full well that dervishism is not an easy profession, connects the development of dervishism with the elements of time, space, and irshad:

"The murid of the Muftadis, the sudur of the Sufis, and the appearance of the muntahids depend on these four principles: Makan, Zaman, Ikhwan, and Rabi sulton." [3]

According to Yassavi, knowing the Shari'ah and living according to it is the primary duty of a Sufi. Just as there is no sect without Shari'a, another condition of sect education is "political murshid":

The sect needs a political murshid,
He needs a murid of faith.

It is necessary to find pir rizosin as a service

Mundog is in love with Haqdin. [4]

But Mahdumi Azam interprets these rules as follows:

1. KHAN - Ensuring the effectiveness of the activities of the sect depends on the rulers and is their main task.

2. IHVON (brotherhood) - members of the sect should be sympathetic, sympathetic, like-minded and united in their actions.

3. PLACE (place, position) - an environment created for the members of the sect to perform all their duties: place of residence, room, mosque, etc.,

4. TIME (time) - time, moment, breath, opportunity, the passing of each breath in dignity and awareness. [5]

If you notice, Mahdumi Azam puts the concept of KHON in the first place in the list of



conditions, thus emphasizing the superiority of political activity in the service of the sect.

He also recalled the hadith of the Prophet (peace and blessings of Allaah be upon him) that "one hour of justice is better than sixty years of supererogatory prayer." This is to emphasize that justice is superior to prayer, and that the believer-Muslim should strive for the triumph of justice.

Thus, the Sufi Khan represents justice as its criterion - the truth and the Shari'a and the sect as the two phases. Justice is an idea with powerful spiritual power that defines the nature of man and the essence of the social system.

The importance of the spiritual heritage of Central Asian mystics in the struggle against religious bigotry and fundamentalism is that they consistently adhered to the requirements and doctrinal principles of Islam and tried to connect them with universal values, faith, morality, mutual understanding and love. In this regard, researcher G.N. We consider the following statements of Navruzova to be well-founded: "Sufism, although essentially based on the Qur'an and hadiths, is a doctrine that embodies some of the universal values;

While mysticism is a religious doctrine, it is also a practical knowledge that emerges from experience. While theology and philosophy regard faith as a mental phenomenon, mysticism views faith as a moral way of life, mutual understanding, compassion and love. [6] This is why the ideas of Central Asian mystics about the peace and tranquility of the community are so important in the fight against religious fundamentalism and extremism. These noble appeals of our great ancestors Ahmad Yassavi and Mahdumi Azam to strengthen peace, stability, friendship and solidarity, to create an atmosphere of mutual love, compassion and mercy are of particular importance in the current process of conflict and enmity in different parts of the world.

According to Muzakkir ul-Ahbab, the ruler Ubaydullohon wrote the following rubai to his elder Mahdumi Azam:

How are you, my friend, Yake-du binam,
By no means do I want to convey that I
recommend for the mother to be inactive
As soon as the Independent Truth [7]
Contents:
I see half the situation, my friend, a couple,
Whatever I see, I see it all with.
In any case, I am so immersed in the Truth that
I only say the Truth, I hear the Truth and I see
the Truth.

In response to this rubai of Ubaydullokhon, Mahdumi Azam wrote a treatise "Sharhi ruboiyoti Ubaydi" [8]. Of particular interest are the three treatises on the poems of Ubaydi [9] from the collection of Sufi treatises.

It is known from the following divan that Ubaydullah Ahmad was also aware of the teachings of Ahmad Yassavi:

The ruler of all mashoikh, Sultan Khojahammad Yassavi.

The leader of the countless murids, Sultan Khojahammad Yassavi.

Hizr Ata's companion, the warning of the wise,
Always divine divine, Sultan Khojahammad Yassavi.

Praise be to Allaah, the Lord of the worlds,
The secret of the divine mahram, Sultan Khojahammad Yassavi.

Both the people of love are faithful, and the
people of love are faithful,

Dedor ganji shaiqi, Sultan Khojahmad Yassavi.

When his son was martyred, he told the news,
Ablaq gave the horse fluently, Sultan Khojahmad Yassavi.

Lozola raussussobiriyin, manzo'ru
kullinnoziriyn,

Sultanu kullil- orifiyn, Sultan Khojahmad Yassavi.

The search for happiness, the ore of the
storehouse of the soul,

The Pearl of Wisdom, Sultan Khojahmad Yassavi.

O friend of mine, knowledge and
enlightenment,

The property of the Sultan is ofiyat, Sultan Khojahammad Yassavi.

My sorrow will not remain in my heart, if you
are like me, my mahram,

I am always with you, Sultan Khojahammad Yassavi.

Sad on the airline, refusing to work in the air,
Months help us, Sultan Khojahammad Yassavi.

The sky of glory, the sky of love,
Poor Ubaydi Yovari, Sultan Khojahammad Yassavi. [10]

The views of Ahmad Yassavi and Mahdumi Azam embody a system of vital ideas that have a positive effect on the human heart and mind, and serve as a doctrine that unites the nation, people and society. The mystical views of the Sufis, imbued with humane and universal ideas, help all peoples, nations, ethnic groups, social strata and religions living in Uzbekistan to live in peace and harmony.

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