



THE ISSUE OF RESPECT FOR THE ELDERLY IN THE SPIRITUAL HERITAGE OF MAKHDUMI AZAM

Gafurov Doniyor Orifovich

Independent researcher,
Bukhara Engineering Technological Institute,
Bukhara, Uzbekistan.

ABSTRACT

The article describes Mahdumi Azam's "Risalai Shaybiyya" and its essence. At the same time, ideas about human genesis, life expectancy, old age, and respect for the elderly have been philosophically analyzed.

KEYWORDS: *Risale-i Shaybiya, Old Age, Human Life, Genesis, Social Status, Childhood, Adolescence, Middle Ages, Old Age, Ignorance*

DISCUSSION

The moral level of a society is also measured by its attitude towards the elderly. In a democratic, humane society, the elderly are never cut off from socio-political life, in society they are provided with useful activities, the younger generation enjoys their experience.

Man comes to life once, lives, matures, creates happiness through hard work, enriches people and his life, leaves memories and monuments for better or worse, and finally goes from dorilfano to dorilfaqo forever. The Creator gave each creature its own life, sustenance, and homeland. It gave him the opportunity to leave offspring. There is also purpose, essence, and incomparable wisdom in man's coming into this light world and living in it.

Man is the noble creature of the light world, the flower of life, the ruler among living beings. When Allah created His servant, He glorified Him by saying, "He will be my successor on earth." Humanity is revered for its attainment of such a noble honor. Mahdumi A'zam Risalai narrated the life of a person in Shaybiya as follows:

1. Infancy, infertility. This season lasts from infancy to the age of 15 years.
2. Adolescence, adolescence. The end of this is until he is 35 years old.
3. Middle age season. The amount of this is up to 50 years.
4. The aging season. The end of this was until he was 70 years old.
5. Old age. This includes life expectancy after age 70.

One of the works of the theorist of Naqshbandi doctrine Mahdumi Azam, which sheds light on the issues of man and his genesis,

systematically studies and perfectly describes his views on this issue, is "Risalai Shaybiyya" (Treatise on Aging). The play provides information about the purpose of human creation, birth, adolescence, old age. The life of a Sufi is as follows:

These are:

childhood;

- youth;

- is old age.

When a person is born, he is very weak and frail at first. Gradually it grows and becomes full of energy. As the years go by, as he gets older, he loses his strength and becomes weaker. In this world, man is glorified for the good he has done, the trees he has planted, the children he has brought up, and the disciples he has raised. Man comes into the world and lives with his loved ones, family members and friends around him. Yesterday's baby is today's guy.

In time, youth will leave him as an unfaithful friend. This is the law of life. But the more good a person does during this lifetime, the more he increases his wealth of rewards, this is his real achievement. After all, life expectancy depends on the weight of good deeds done in it. Mahdumi Azam elaborated on this idea in his Risalai Fanoiya (The Treatise of Fano). emphasizes the need to remain.

In order for man to live in the hope of the eternal world, he must not be overwhelmed by this world, he must abandon his ignorance and carelessness, he must obey the command of Allah without falling into the snare of lust. The phrase "perish" actually means that the tax collectors will be free from the worries of the fleeting life, that they will be spiritually and morally cleansed, and that the divine commandment will be fulfilled in full and in



good faith.

According to Khojagi Ahmad Kasani, in the first degree, physical and mental self-awareness, weakness and shortcomings prevail in maturity. Therefore, at this level, a person is free from all the responsibilities of the mind and is free from all the "days and makuns" of the Shari'ah ("do and do", i.e., commands and retaliations). He is far from being attached to the world of beings, he is ignorant of the image of nature, he is ignorant of the world of man. Wise people remember these times as a time when they were tormented by amazement and tied with a string of love, and wished, "I wish I could go back to that career and that state again." For example:

**Wise and wise until they grow up,
I wish I was as ignorant as a baby.**

However, the wise man does not want ignorance as much as he loves pleasure and is free from demand. It is well known that the life of this world is a temporary test given to every human being. Every day, hour, minute, and even second in it is an opportunity that brings many benefits to man, in which man strives for the hereafter until he is born of a mother and dies. Reward for good deeds for a lifetime is a period for which sins are recorded for bad deeds. Adolescence and adolescence is the most exciting and rewarding period of life, when the body parts are full of energy and the movements are active, and a person can achieve a lot. Regarding the spoils of youth, the Prophet (peace and blessings of Allaah be upon him) said: "Take the spoils of youth and adolescence before you grow old and become destitute, and spoil your free time before you engage in any activity!"

The Sufi, as a second-rate mystic, considers youth to be the sum of his life and the critic of his time. At this time, if he is lucky, he will do anything, and if his work is successful, his goal will be achieved. This level is a time when what one hopes for is achieved, and the memory is comforted, the imagination is enjoyed, and the time is cash.

The work done in youth will be thorough and solid. Therefore, the future of the country, its strength, power and development are closely linked with the potential of the country's youth.

From the childhood of Khojagi Ahmad Kasani to old age, I did not know what youth was like and what had to be done in it. What is youth and who should enjoy it. When he reached the age of youth and showed his condition, it became clear that he had nothing but the past and the future.

Youth is a flood that will pass if you don't irrigate your irrigated crop. Then wearing old-fashioned glasses and digging a well with a needle doesn't work. If a person is over forty years of age and his good deeds do not exceed his bad deeds, then he should not miss the opportunity to increase the number of good deeds.

In his Risale-i Shaybiyyah, the Sufi analyzes human

life as follows: So, what should the heart decide and what should the memory be comforted with? If a loved one is at an address and doesn't know where to go, if he has no desire to travel, how can he get to that address? Before reaching the destination, he lost his footing in the middle of the road, lost his heart, and moaned with grief. At this point, the matlub falls from the position it occupies. Old age is considered to be one of the stages of life as childhood and adolescence. The only difference is that childhood and adolescence are full of strength and energy, but the period of old age is marked by a decrease in the criterion of physical activity and a weakening of strength.

In the treatise, Khojagi Ahmad Qasani analyzes human life and purpose as follows: At these levels, beauty in the picture, ignorance in the sense, is very much exposed. In this, the worldly life deceives and deceives day and night. The veil of ignorance thickens and prevents the mind from learning. The ear loses sight of hearing and the opportunity to take action and take action is missed. When he could not rise from his sleep of drunkenness and pride, he suddenly expressed the idea that the darkness of the night of youth would end, and the dawn of old age would begin to fade and change places.

Old age is a period of human life that most deeply reflects the human qualities, a good understanding of the essence of life, as well as a summary of life. It is a time to think about the future of the next generation, to hope for future generations the noble dreams that have not yet been realized, to cultivate in them the qualities that are worthy of it. That is why the elderly are respected in every nation and have a place in the circle of circles. Young people love to listen to their life memories and learn a unique lesson

In this regard, on April 2, 2019, in accordance with the Decree of the President "On measures to radically increase the role of the mahalla institute in dealing with the problems of the population," "Elders' Council" groups were established in all mahallas.

The approval of the above-mentioned resolution of the Cabinet of Ministers of the Model Regulations on the "Council of the Elderly" will serve the targeted study and elimination of the problems of the elderly. It opens a wide way for their effective use in the stabilization of the socio-spiritual environment in families and neighborhoods. The fact that the most active members of the "Council of the Elderly" groups are regularly nominated for badges such as "Labor Veteran", "Honorable Woman" and "Neighborhood Pride" further strengthens such good deeds.



REFERENCES

1. Ahmad Khojagi Kasani. *Risolai shaybiyya. Translation 2020. 3B.*
2. Khojagi Ahmad Kasani. *Risolai fanoiiyya. Manuscript. O'z.R.FASHI. № 501 / XXVIII - V. 7*