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## The Role of Mahdumi Azam in the Development of Sufism?

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**Annotation:** The article analyzes Mahdumi Azam's philosophical views on family well-being, child rearing, the sanctity of marriage, spiritual harmony, faith, tolerance, harmony and solidarity.

**Key Words:** mysticism, Sufism, epistemology, man, vajdi state, classical Sufi, religion.

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Today, the people of Uzbekistan are confidently moving forward in all spheres of socio-political, economic and spiritual development of the Republic with their social activism, selfless work, spiritual readiness and aspirations. Any society, of course, relies on spiritual factors in its aspirations. Sufism, one of the most important of our religious values, is one such factor. One of the necessary elements in building a civil society is the effective use of the experience of classical mysticism for thousands of years in the formation of a perfect human personality in the spread of our sacred religion, a deeper understanding of the true religion of Islam by the world community.

"Sufism can teach not only Muslims but also non-Muslims to do many things, such as making human life more meaningful and peaceful," writes A.D. Knish, a well-known Russian mystic.

The scientific and spiritual heritage of the great mystic, founder of the Dahbed school Mahdumi Azam, full name Sayyid Ahmad ibn Mawlana Jalaliddin Khojagi Kasani (1461-1542) plays an important role in the development of Sufism, in particular, in the upbringing of a harmoniously developed generation. .

The growing attention to the way of life of the classical Sufis is observed in the upbringing of a spiritually mature generation, the diversity of attitudes to the process of formation of attitudes to the activities of the participants of this phenomenon. Society is not always ready to unanimously understand and accept non-traditional elements such as the attainment of inner knowledge in the practice of Sufism, the vajdi state. In the understanding of mysticism, the modern man is confronted with internal contradictions that give a certain character to the understanding of the Sufi way of life: limiting one's needs, seeking to attain the glory of Allah in eternal life with good deeds in this world, striving for self-knowledge in order to know Allah. Discovering the knowledge that Allah has bestowed upon him encounters such arduous qualities as infinite love.

Mahdumi Azam's legacy has received great attention from Western and Eastern scholars, his works have been translated into various languages, and many studies have been conducted in foreign countries.

Mahdumi Azam, a theorist of the Naqshbandi sect, was born in Kasan, Namangan Province. By the beginning of the 16th century, Mahdumi Azam became a mature mystic of the sect. Various legends have been preserved among the people that the owner of the thinker was a prophet. The exemplary opinion of the Sufi, "Man's duty is to make the world of life given to

him by God Almighty, and to enjoy the blessings of this world for future generations," is still relevant today.

Mahdumi Azam stated this in his Risalai Samoiya: "Religion and the holy books were given to man to guide him to spiritual maturity. Man is not created for religion, religion is created for man." His teachings embody a system of vital ideas that have a positive effect on the human heart and mind, and serve as a unifying factor of the nation, people and society.

In his treatise Asrar-un-nikoh, the Sufi emphasizes that the murids, that is, the disciples, should beware of the insatiable breath of the incompetent pirs. Mahdumi A'zam put forward the idea that the future of any society depends on the adequate and complete care of young people growing up in its bosom. He warned that the consequence of indifference or negligence in this matter would be catastrophic.

Mahdumi A'zam's scientific heritage pays special attention to the issues of family, marriage and child rearing. Ganjnoma", "Guli Navruz", "The interpretation of the hadith that the child is the secret of the father".

The mystic pamphlet Asrar un-nikoh serves to understand the meaning of the verses and hadiths on the subject of marriage.

The book "Sharhi al-valadu sirru abiyhi" ("The interpretation of the hadith that the child is the secret of the father") provides a philosophical and moral analysis of the views on the upbringing of children.

One of the works of Makhdumi Azam, which sheds light on the levels of family members, their genesis, systematically studies and best describes their views on this issue, is "Risolai Shaybiyya". The play provides relevant recommendations on the role and upbringing of a person in childhood, adolescence and old age in strengthening the well-being of the family.

While mystical ontology discusses the existence and essence of the soul, mystical epistemology has studied the question of how to know the truth with the heart and be enlightened.

Daniyar Gafurov, a talented young scientist from Bukhara, analyzed the ideas of Makhdumi Azam, "The task of man is to make the world of life given to him by Allah and to enjoy the blessings of this world for future generations" [3]. He analyzed his views on the laws of causation that it is given for a prosperous life, that man should use these blessings wisely, and that the older generation is responsible for the benefit of the next generation. [4]

In the works of the thinker, the ideas of family well-being, child rearing are revealed on the basis of socio-spiritual principles of dialectical interrelation with the concepts of self-education, labor and creativity, environmental protection, occupation, purity of heart; The concept of "harmony of science and ethics" and the idea of the unity of behavior and efforts are perfectly highlighted as an important factor in the development of a perfect human personality.

The views of the wise scholar on "Zubdat-us-solikin and tanbiyat-us-salotin" on nationalism, compassion, prosperity of the world, the scales of justice have a dialectical connection with the divine ideas and its spiritual, moral and legal significance in the social life of his time. It also plays an important role in shaping the personality of young people who are the successors of the process of building a modern Uzbekistan.

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