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QUESTIONS OF ONTOLOGY OF NATURE IN THE TEACHINGS OF MAHDUMI AZAM

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ABSTRACT

The author also introduced the idea of MakhdumiA'zam on the notion of "tiller of the soul" teachings of Sufism is perfect personality, and understanding, of mutual belonging and the differences between the two sophisticated concepts. In the same way, in the body of a newborn baby, its true potential is hidden. The child grows up, acquires knowledge during childhood and adolescence, acquires a profession. In this process, his body serves him, he goes to school, he begins to mature with the help of all the limbs. Due to this wind, the trees sprout, bloom and bear fruit. The sage likens the human heart in this way, that is, the breath of the perfect pir can awaken the tree of goodness in the heart of his disciple from his slumber like a gentle, warm breeze blowing in the spring, and give it life.

KEYWORDS: *Perfect Personality, Soul, Words, Soul Of A Farmer, Soul Mirror, Remedy, Earth, Melons, Wood.*

INTRODUCTION

The idea of the perfect man has very ancient roots. The teachings of Sufism have analyzed this issue in great depth and breadth, comprehensively. For mystical teachings, this was not a theory, but a practical matter, and the sects invented ways and means of human development.

In a number of his treatises, MahdumiAzam addressed the issue of man and his perfection and interpreted them from a mystical point of view.

Based on the mystical-philosophical work of MakhdumiAzam, "Risolaivujudiya" [1], which is not yet known to the scientific community, but is being translated and analyzed for the first time, we have seen that the term "farmer of existence" is used instead of the concept of the perfect man. So he is the founder of the concept of the "farmer of existence." Because this idea was used

by MahdumiAzam for the first time in history. His predecessors, although he expressed similar views, did not call him a "farmer of existence."

MATERIALS AND METHODS

For example, according to Muhammad Porso's Risalai Qudsiya [2], Bahauddin Naqshband equated purification of the body with cleansing and softening the soil from weeds and making it ready for sowing. But he did not use the term "farmer of existence." It was MahdumAzam who, for the first time, used the phrase "Farmer of Existence" instead of the concept of a perfect human being, which is close, understandable and easy to understand for the people of Central Asia. First, MahdumiAzam described the body for himself, and then he talked about who is the "farmer of the body" and the means to reach this level.

Well, who did MahdumiAzam consider his body to be a farmer? In Central Asia, the farmer is highly esteemed, valued, earns his living by his own labor, and is respected as a soil chemist, a man who turns the soil into gold in his hands, which is the main service to the abundance of the rest. A real farmer has never been hungry or in need of anyone. He relied on Allah, worked tirelessly and lived in peace. A farmer who knows his body, who is able to control it, who is able to turn his desires into divine qualities, and who produces every cell, is called a farmer of existence.

Indeed, as MahdumiAzam said, a person who is a farmer of his body is a perfect human being, and from him comes peace and harmony in the whole world.

MahdumiAzam writes in Risolai Vujudiya that every born being has its own truth. Each soil has its own unique chemical composition, fertility, softness and overall potential. We call it black soil, fertile soil, fertile soil, saline soil. In the same way, in the body of a newborn baby, its true potential is hidden. The child grows up, acquires knowledge during childhood and adolescence, acquires a profession. In this process, his body serves him, he goes to school, he begins to mature with the help of all the limbs. The mind is perception, the intellect is insight. Years later he became a scientist, jeweler, merchant, entrepreneur. As a result, when cotton, wheat, flax, and potatoes are planted in the soil, they begin to glorify man as a scientist, a jeweler, a merchant, an entrepreneur, just as a cotton farmer, a wheat grower, a flax and potato grower.

MahdumiAzam does not completely deny the human body when it comes to bringing the body to a state of decay. He emphasizes that the body is the vehicle for human perfection, the markab (which serves to ride like a camel, a horse. An animal, a divine spirit is embedded in the body. The lusts of eating, sleeping, lust, and lust are the power of the animal spirit.

That is why it is necessary to brand them and use the body as a means of subsistence for perfection. Because the body is necessary to work, to do good to others, to meet the needs of others, to follow the "Dastba koru, dilbayor".

The Sufi Mirotu-s-Safa (Mirror of Purity) states that "the better a person displays, the more the will of Allah will be fulfilled, and Allah will observe these deeds as He sees them in the mirror." [3], and most importantly, his heart, his conscience.

At the same time, the Sufi put forward the idea that "a perfect man can be a worthy person for the next generation only if he has the qualities of perfection in the mirror of his heart, such as justice, knowledge and wisdom."

From this word it can be concluded that the tax is obtained after a series of blessings through the honorable conversation, service and service of this category, he must awaken his soul from its slumber and urge it to act seriously in this way, so that he will no longer be deprived of their service and service and deprived of these blessings.

Just as the seed is sown when the earth is plowed and cleansed of its weeds, so the seeds of remembrance are sown when a person is ready to receive the divine light, when he is ready to give up all his belongings.

These ideas were developed in Risolaibattihiya (The Treatise on Melons) and "Gul and Navruz".

MahdumiAzam explains the hadith of the Prophet Muhammad (peace and blessings of Allaah be upon him) in his treatise Battihiya, "Qalannabi (peace and blessings of Allaah be upon him): Be aware that the crop comes in two types: the outer crop and the inner crop. The apparent crop is what we all know, the crop needs land, seeds and planting equipment.

The "farmer of existence" is the perfect person who sows the inner seed in the human body and soul.

"But for everything to be perfect, it's necessary to have a coach, that is, an educator, so that if the coach doesn't take good care of him, he won't be perfect. Also know that the coach of all things in the world is man

For example, if a person wants to plant a melon, he should find good soil and water, irrigate the land and rest for a few days, then plow the land well so that the softer the soil, the sweeter and tastier the melon will be. And then it has to be well drained, because the size and sweetness of the melon is in the fact that the water is well drunk. Then sow the seed and be very careful in the ground, it will be free from doubt and halal, if these things are mixed, the harvest will not be good. Let him be vigilant, vigilant and ablution until he sows every seed, grain and tree, so that if you are vigilant, you are a believer, if you are ignorant, you are a disbeliever." [4].

The importance of the work today is relevant, it encourages them to nurture a healthy generation from the time of conception to birth and adulthood, to grow up honestly. MahdumiAzam emphasizes that not only a melon or a tree, but also a person needs an honest bite, a good upbringing and a good coach in order to grow harmoniously.

Similar ideas were put forward in MahdumiAzam's GuliNavruz [5]. The pamphlet is irrigated with mystical water, which encourages people to purity. The human heart teaches that the tree of goodness must be the ground on which to flourish. According to the hadith, the roots of this tree of goodness are the ground, in which the gentle breeze freezes during the winter and gives life to dormant trees and grasses. Due to this wind, the trees sprout, bloom and bear fruit. The sage likens the human heart in this way, that is, the breath of the perfect pir can awaken the tree of goodness in the heart of his disciple from his slumber like a gentle, warm breeze blowing in the spring, and give it life. The tree of goodness in the heart of a murid who enjoys the sharp breath of his piri slowly sprouts, blossoms and bears fruit. Of course, this requires a lot of hard work, research, from both the murid and the murshid. Only a murid who is patient and endures all hardships will be victorious as the hadith says, "I am patient," "victory." When the heart is free of contentious defects, the Mahmud is filled with things. Various crops and basil also grow in weed-free lands. If the land is not cleared, then nothing will grow.

CONCLUSION

At the same time, MakhdumiAzam warns the murids to beware of the insatiable breath of the incompetent "pirs" who, like the autumn breeze, cut the leaves of the trees and lead them to ignorance. The Sufis put forward the idea that the future of any society depends on the adequate and complete care of the young people growing up in its bosom. They warned that the consequence of indifference or negligence in this matter would be catastrophic.

From the point of view of creation, although man is behind everything, in essence, he is ahead of the bar in terms of potential. After all, man is the spirit of the universe. It is the axis of the beauties of the universe.

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