

“Ihyo ulumi-din” as a New Sufi Moral Idea of Islam, Shari'at Belief Doctrine, A System Based on the Hallmarks of Imam Ghazzali Doctrine

Muzaffarov Firuz Davronovich

Associate Professor, Bukhara State University, Bukhara, Uzbekistan.

DOI: Under assignment

Copyright: © 2021 Muzaffarov Firuz Davronovich. This is an open access article distributed under the terms of the Creative Commons Attribution License, which permits unrestricted use, distribution, and reproduction in any medium, provided the original author and source are credited.



Country: Uzbekistan

Article Received: 19 September 2021

Article Accepted: 23 November 2021

Article Published: 11 December 2021

ABSTRACT

Indeed, the work of Imam Ghazali "Ihyai ulum ad - diyn" was not a religious-irfanistic treatise-work written according to so much, but a new system based on the moral – idea, signs of a new mysticism –the complete new system of Islamic, Shari'ah, word – based doctrines and practices-was the toji of the teaching of Ghazzali. It was he who composed and created not only a religious-Islamic or secular morality, but also a fundamentally renewing, reforming theoretical-methodological semblance of Irfan itself.

Keywords: Truth, Human, Moral, Loyalty, Orient, Enthusiasm, Knowledge, Charity, Human behavior.

1. Introduction

This new goal, the badges were creatively expressed in 9 statures as follows: “At-Tauba”, “As-Sabah”, “Ash-shukr”, “Al-hauf”, “Ar-Raju”, “Al-faqr”, “Az-zuhd”, “at – Tawaf”, “Al-mahabba”. It can be seen that the justification of these addresses is expressed, in particular, in their strict condition with indifference and objectivity, the way of unprecedented humanism(humanism), rationalism (rationalism), which Imam Ghazali put forward, the original high human – irfanistic noble idea, how to achieve its goals – the true human baht-sa'adah!

The system of religious-secular morality of the gazelles consists of mystical exercises-actions, which differ from the experts in their own right. He laid the foundation for a new strict form of mysticism.

2. Discussion

Like other Sufi protesters, Imam Ghazali also stated that the main way to achieve truth is “tariqat” and that this path is consistent with the principles and spirituality of the Islamic religion and does not contradict the ideas of Sunnism. The fact that this road is suddenly the only remedy for Zahid, but walking in it gives everyone a detailed analysis of his masterpiece “Ihyo ulumid-din” in the fourth part.

This idea is the main cornerstone of the moral conception of Imam Gazzali. On the road based on this strict moral theory, the ideas of moral purification and human perfection are in the main place. According to The Thinker's comments, the goal of understanding the absolute essence for the Mujahideen – Zahid, is an invitation to follow the one who ascends to the soul, and the main goal pursued from this is to curb passions. In the event that this is done, the Creator Himself will be the guardian of the soul of Zahid. According to the Ghazali reverence, the true essence of human life consists in understanding Allah, and in this the love of Allah, which is considered to be the highest feeling, should become the main goal for every person. This is a long and laborious process, and in order to achieve this, Zahid must improve and perfect himself, and must conquer the established status. Imam Ghazali understands the concept of “ status “in the sense of" status”, and the concept of" location " as a certain stage of the path leading to Allah, and as long as he thinks about the path leading to perfection, he identifies it with his addresses.

In general, Ghazali's system based on mystical morality can be interpreted as follows:

1. Inner (inner) closeness to Allah.
2. This is the path leading to intimacy.
3. Moral norms imposed on each person in this way.

Status is an internal essence, which consists of knowledge, status and action, and is considered necessary for so. Because knowledge implies the importance of quality, and practice implies the need to adhere to norms of conduct that harmonize with the knowledge that a person receives, while the state implies an ecstatic state.

Russian Orientalist V.V. Naumkin writes, "by studying this three-dimensional status scheme, we come to such a conclusion that this system, first of all, is an attempt to understand the situation, and secondly, to understand the interrelationship of the system of certain Etalons, the appearance of a botanic sign, and the substance as a divine sign, and the third is prescribed to an individual corresponding to.

For gazzuli, status and circumstance are not the simple addresses of the Botanic path, but each address is a service tool for perfection, as a result of which certain moral qualities are formed.

In contrast to the system developed by other representatives of mysticism, the system of religious and secular morality of the Ghazali, in addition to the nine main statuses listed above, there are also attributes that are accompanying these addresses, they are called: solitude, loyalty, grief, joy, contentment, sincerity, and all of the shubu stages begin to guide Zahid.

According to orientalist I.P.Petrushevsky, in the mystical concept of Gazzuli, "the first five stages – common to all people, and the next four-the botiny road-that is, the sect". The first five stages are the requirement laid down by the religion. For example, the concept of repentance is one of the main qualities in mysticism and Sunnism.

Thus, the first stage for questioning is repentance, and according to the reasoning of the scientist, "if a sinner repents by taking his sin to his neck, he can hope that repentance will be accepted. If he hates submission, does not like evil, does not like good, if he reproaches his soul for the purpose of repentance, may Allah grant him forgiveness. Because, dislike of disobedience and loyalty of its tav-Baga is one of the reasons for the path leading to true repentance.

Obedience is associated with hope, and only in people, no matter how the end of hope ends, long-term enthusiasm arises in the work. This in turn makes the taste of approaching Allah, the taste of kneeling before him. This situation occurs in every person, hoping for a ruler or any one. Also, their attitude towards Allah does not occur".

The second stage is patience. Ghazali shows that patience is the only measure that is able to protect ourselves from being mistaken for in-Numbers only if it comes to hard times and disasters come in a long series, and that it can be stopped from desperate times. A person will definitely need a virtue called "patience" in his religion and world. Man must build on the basis of his deeds and dreams "patience".

"Know! Indeed, patience is one of the characteristics inherent in man. Since animals are beagles, it is difficult to imagine patience in them from lustfulness. Angels, too, for their perfection, patience is not even imagined in them.

Indeed, angels are freed from such adjectives for the patronymic dialect. In them, any lust (declination) that repels the Lord does not rule. There is not even a need for a barrier from the Lord to block them".

According to the reasoning of the scientist, in the beginning of human youth, embroidery was created like an animal. A person himself will need-gan food lust will appear. Then the desire to play in it and decorate will appear, and then the desire to get married will arise. There will still be no capacity for patience in it. If the mind develops and increases, when it reaches the age of separation, then the light of the guiding principles is visible. It develops gradually until the age of puberty.

Gazzali understood this situation as followstiradi: "an example of this is that it seems that the morning light is visible until the sun comes out. But this guide is not perfect, there is no compromise in sending it to the benefits of the hereafter. If a person studies the knowledge of Sharia, then everything related to the hereafter is polished. But human nature dictates what it wants, forbids Sharia and reason. The struggle between these will continue. This is the human soul of the area of Marrakech".

The Thinker expresses his thoughts about the influence of human actions on the soul and connects them with morality. It is in his honor that an adjective appears from every action, that this quality is formed in the soul, and the soul, relaxing with this quality, leads a person to the eternal world. It is believed that such adjectives are considered Gazzali morality.

While gazzali says that the transparency of the soul is associated with morality, morality sees the soul as a shield that protects it from disease and darkness. After all, the appearance of truth in the mirror of the soul depends on this morality.

Well, patience is an alternative to lust, it consists of religious conviction. From this it turns out that a person should temper himself with a heart that does not doubt the consequences of his ill-considered work with confidence, that he will endure difficulties, no matter how hard it may be.

1. Body patience.
2. Nafsani patience from the desires of the air.

At the time when the Thinker is called the body sabri, it refers to a situation similar to the lifting of heavy exertion on the body, as well as a state associated with the performance of heavy-exertion from prayer and other things. At the time of analyzing the patience associated with air nafs, he divided it into several parts. If the patient has a belly and sexual organ lust, it be called chastity, if you are in a war of endurance, it be called Vigor, if you are swallowing patience bitterness, it be referred to as hilm, if you are formed from patience grief and anxiety, it be called tolerance, if you are drifting a case of endurance, it be called.

According to gazzuli's comments, the patient reaches perfection in three things. The first is knowledge; the second is case; the third is action. Those who are patient will also have three categories of gazelles: 1. A Mutasabbir, that is, a patient with a violent temper, tolerating patience. 2. Patience-patient, loyal to patience. 3. Sabbor-a patient. Explaining the essence of Ghazali Sabr, the patient also puts forward his own views on the treatment and what can help him. Then the patience, although difficult and laborious, can be formed by summarizing knowledge and

practice. Treatments that consist of Science and practice are treatments for heart disease. In his views on the treatment of Ghazali Sabr, he notes the special importance of the purity and prosperity of the soul, as well as the cleansing of the human soul from the herbivores of various pests of lust, sprinkling the seeds of Will and sincerity into such a heart and confronting it to the wind of mercy.

The third stage, thanks to Allah. According to Ghazali's comments, gratitude is dispensed with by heart, tongue and other organs. Tiradi understand that to be grateful with the heart is to intend things and to make good thoughts in the heart for all living things. To praise Allah with words and sentences confirming his gratitude, while to thank with language, to use the blessings of Allah in prayer, obedience and charity, to refrain from using them in rebellion against Allah, explains.

In general, Ghazali considers gratitude – obedience and prayer. It is necessary for a person to have patience with troubles and divine destiny, learn to live without self-sufferings, without hanging on something without complaints, without hands. Allah reveals that the human complaint is a worthy act of telling only Allah without a witness, and interprets it as a sign of supremacy. It is a shame to complain from Allah to another, he writes down the compulsion of the servant to the servant as humiliation and contempt. Ghazali also put forward specific views on whether patience and gratitude can be combined or combined in one way. According to the general reverence of Sufi researchers, there is a blessing from Allah in every existing thing. There really is trouble, as there is a blessing. It analyzes this situation by taking the example of Gazzuli kufr. In his opinion, blasphemy is a scourge, it makes no sense to endure it. Similar sins can not be tolerated. The unbeliever does not know that his disbelief is a scourge. He is like a hangover and does not know the pain of his grief from the cause of hangover. The Sinner knows his sinfulness, it is obligatory for him to abandon sin. In the sight of the scientist, a person will be able to repel troubles, he will not be ordered to endure them. If he quits drinking water while he is thirsty, he will feel thirsty. To this he is not prescribed, but is commanded to relieve thirst bitterness. So patience will be a pain that a person can not eliminate in himself.

According to the honor of the scientist, everyone who considers himself a fool should be happy with five things and be grateful. These are the following:

1. To imagine that all troubles and diseases can be even greater than this.
2. Tribulation to be grateful if not in religion.
3. To imagine that any deed will remain on the day of judgment.
4. This is what is written in the name of the cataclysm of the cataclysm.
5. The reward of evil is to be greater and greater than itself.

Ghazali emphasizes that the meaning of human life is not only to live with perfect confidence in relation to Allah, but also to do good and good on the basis of this trust. However, Man's inclinations domiyally do not impose a moral attitude. Because a person differently perceives the concept of living well. In the introduction of the moral attitude of a person in the eyes of Islamic teaching, his tendency to satisfy small needs is hindered. Put it in a shell. This shell is called the concerns of the world by Islamic scholars. Islam speaks of two scholars – the secular and the

immortal, trying to connect the human body and what is connected with it with the world, its spirit to the eternal world. It is with this material needs that the departure from the Mukka, as the Ghzali language says, the soul, being the king of the body, passes to the second level. But there are two things in the world that keep these two worlds in balance that help a person to get started on the right path. Although, they are affected by eternity, even if they exist in the world. They are called Ghazali science and deed.

Whether it is better to be patient than to be grateful in his own comments, gazzuli makes an absolute judgment of his aksi an error. Each of them has its own levels of patience and gratitude. The least levels of patience: to leave a complaint with a bad vision, to agree with the pursuit of a bad vision. This is the process that the patient will follow. And behind it stands gratitude for the trouble. If the patience is followed by gratitude, gratitude is the obedience of the goods and the world, that is, the spending in one's own way. For this reason, it is believed that it is preferable to be grateful. After all, it also takes patience to include. Because, the patient Fakir prefers the grateful boy. Some prefer the patient Fakir while the Grateful rich.

So after Thanksgiving, one should look at it as a means to achieve God's mercy. The question should also be viewed as good to misfortune. Because, physical and spiritual suffering cleanses the soul and ultimately brings the Sufi closer to the "fano".

The fourth stage is the fear of Allah. According to The Thinker, Aries is the fruit of joy, grief and love. If a person's eyes are directed at such qualities as God's power, wealth and peace of mind or the danger of existing absence and separation, his soul is filled with torment, and this is called fear of suffering.

This is exactly what Ghazali looks like American Orientalist it attracts the attention of D. McDonald. He assesses the role of the scientist in the development of Muslim theology and writes: "Ghazali brought the element of fear into Sufism". In our opinion, Ghazali not only brought fear into Sufism, but also subjected it to love.

At the fifth stage-Su o'r gave a role to hope for his salvation. In this regard, the Ghazali "know that hope belongs to the status of zahids and the state of the quest", says. The essence of Hope has become clear-rip, it shows that the situation is realized through knowledge and effort. The science manifests itself in the cause that leads to the condition. Thus, hope is the state of the Orif, which carries knowledge, providing it with its initial condition.

The next four stages of the sect, according to The Thinker's views, will be considered mu-him, will have a very large character and will be able to prepare the Sufis.

The sixth stage is poverty. Ghazali in his views widely applies the ideas of Sufism, such as the condemnation of fortune telling and wealth. Tirib understanding the idea of his fortitude, his interpretation reveals the main direction of his whole-headed vision. On the one hand, the combination of the ideas of Sufism with traditionalism and, at the same time, the protection of traditional beliefs, on the other hand, is associated with the formation of Islamic values, proposing several ideas that try to penetrate a person into the spiritual world.

In the Ihyo, two interpretations of poverty are added. On the one hand, a person should strive for it. Because it is one of the stages leading the Orif towards perfection. On the second hand it was sent as a trial by Allah to mankind who was considered a misfortune. Therefore, it is not desirable, because it is considered a misfortune. In the fourth

part of the work" Ihyou ulumid-religion " brings several types of poverty and gives a description to it. It is believed that "poverty is deprived of what is needed, and deprivation of what is not necessary is not considered to be poverty".

Ghazali goes from absolute poverty to relative poverty analysis. There are five manifestations of this poverty associated with property. The first is the High appearance, the one who owns the property will be dissatisfied with it. He avoids mastering it. His evil, being careful of his distrust, is disgusted with him. This is tarkidunyism and the person who has it is zo-odors. The second type, when a person does not strive for wealth, but rejoices over possession of it. She does not hate him and does not refuse to take it. The third type is considered more pleasant than the fact that the desire to own property in a person does not possess it. His sadness does not reach him until the search, if he gives him a fortune, it happens at random and he will be glad of it. If he needs something, it seems to him that this is difficult to achieve, and he does not touch it. This way is considered satisfactory, according to The Thinker's views, because he is as content with himself and does not seek anything else because of His Weak will. The fourth type-Mal-will leave him because he is incapable of demand in the world. He is always in pursuit. A representative of this type, Ghazzili, is called "haris". The fifth type-bunda property is necessary to a person, hungry as bread or clothes to the naked. In this case, a person is called in need, regardless of his desire to be strong and weak. The absence of desire in this case is rare.

According to Ghazali, the top in these five cases is ascetism. In addition to the following five cases, there is another, higher tarkidunyism in the eyes of the scientist. This is the case, whether a person has property or not, it does not matter to him. If he has property, he will not be happy, be sad and will not change either. In simple words, in human behavior, indifference to it, rather than hatred of property, is highly valued.

The next stage is tarkidunyism, the essence of which is that Zahid must form in himself a sense of contempt for all worldly things, that is, the external environment. At the same time, it is necessary to strive for things that correspond to the world beyond all. In short, tarkidunyism in itself covers the subject of human indifference to the whole world. The idea of tarkidunyism of Gazzuli, wide Sufism, which puts the quality of indifference to the world above the quality of hatred of the world, does not harm the world – likka takes a relatively certain place.

3. Results

Ghazali believes that tarkidunyism is a stage that manifests itself in the perfection of decency. Ascetism connects with trust. Therefore, trust is the basis of ascetism. According to Ghazali's views on trust, despite the propaganda of poverty and tarkidunyochilikni, he calls for indifference to him, rather than hatred towards worldly life. Hatred for the world is superior to love for him. However, at the same time, he is inferior to the fact that the main ideal is to treat a person as his own and to donate his life to the service of Allah. From this it follows that Gazzuli comes to such a conclusion, it is as complex as understanding the state of asceticism, understanding the state of asceticism.

In his opinion, this interior will be based on three signs. The first sign – Zahid should not rejoice at what he has and at the same time should not be offended at losses. The grief in it must be caused by the fact that Zahid has property, and joy is caused by the absence of property. The second sign is the equality of the Denouncing and praising. One meant that he would give up the property, and the other that he would give up Fame. The third sign is that the creator

has joy in relation to God, and the taste of subordination, which dominates in the soul, will either be filled with love for the world, or with love for Allah. Because, with love for God, love for the world is not in proportion to each other and excludes each other. The eighth stage of Sufism is considered to be the Ghazali trust. The question of "trust" means to renounce one's will and hope in the will of Allah. According to the honor of the scientist, trust is one of the components of trust. It consists in the following: knowledge is a sentence that can be the basis of some (original); action, which has its own result, and the situation is an expression from the demand, which is necessary in the case of some risk.

According to the reasoning of the scientist, whoever renounces his will and hopes for Allah, it becomes clear to him that "there is only one creator, and all created things, creatures, sustenance, charity and renouncing from it, life and death are thought and created only by the creator, and not by another person. If this is manifested to you, then you do not feel anything other than flour, believe in it and lean on it. Thus, the basic principles of this stage are "internal experience", "vision with the heart", "oneness of Allah" – monotheism.

The question of who believes that the will of Allah will govern his life should teach himself to be afraid of anyone, not to believe in anyone and not to hope for anyone. To'qq the second stage is the love of Allah. According to The Thinker, a strong passionate love for Allah is considered one of the main qualities of Zahid, the peak of spiritual ascent, and the West is one of the highest stages of the road.

4. Conclusion

In conclusion, Imam Ghazali tried to clear the Sufism from pantheism in the system of religious-secular morality, developed by him, and he succeeded in this. It is believed that regardless of any spiritual purification, a person can never become a Allah, that is, the "higher state" is considered an ideal and high morality that can not be achieved.

Declarations

Source of Funding

This research did not receive any grant from funding agencies in the public, commercial, or not-for-profit sectors.

Competing Interests Statement

The author declares no competing financial, professional and personal interests.

Ethical Approval

Not Applicable.

Consent for publication

Author declares that he/she consented for the publication of this research work.

References

1. Abu Xamid AL-Gazali. Voskreshenie nauk o vere (Ihya' ulum ad-din) perevod s arabskogo i komentariy V.V.Naumkina. Moskva: Nauka, 1980.- pp. 190-192.

2. Imom Ahmad ibn Qudoma Maqdisiy. Minhojul-qosidiyn. (Saodat izlovchilarga qo'llanma). Arab tilidan Abdulhamid Muhammad Tursun tarjimasi. Toshkent: Toshkent islom universiteti, 2009. – p. 336.
3. Sheyx Muxammad Al`-Gazali. Nравstvennost` musul`manina. Per. s arabskogo A.I.Rustamova. Kazan: Ansar Faundeyshn, 2003. – p. 113.
4. Abu Homid G'azzoliy. Mukoshafatul qulub. (Qalblar kashfiyoti). Toshkent: Movarounnahr, 20014. – p. 358.
5. Macdonald D.B. Development of muslim Theology, juris prudence and Constitutional Theory. – N.Y., 1903. – E.1, II. – P. 154-158.
6. Sobirovich T. B. Philosophical Dialectics of National and Universal Cultural Development, Irish Interdisciplinary Journal of Science & Research (IIJSR), 2021.
7. Sobirovich T. B. Spirituality and its Need for Human Life, Online-Conferences Platform. – 2021. – C. 19-21.
8. Turdiyev B. Confucius's Views on Spiritual Renewal, Центр Научных Публикаций (buxdu.uz) 2021 Т6. №. 6.
9. Sobirovich T. B. The criterion of human indicators in development and renewals in Uzbekistan, EPRA International Journal of Multidisciplinary Research (IJMR). – 2020. – Т. 6. – №. 8. – С. 509-511.
10. Turdiyev B. S. The role of national harmony in the strategy of spiritual renewal, Scientific Bulletin of Namangan State University. – 2019. – Т. 1. – №. 6. – С. 229-233.
11. Sobirovich T. B. Strategy of Renewal of National Spirituality of Uzbekistan, International Journal on Integrated Education. – 2020. – Т. 3. – №. 8. – С. 122-126.
12. Sobirovich T. B., Murodogli I. S. The strategy for the implementation of the modern governance system in Uzbekistan, Academicia: An Int. Multidisciplinary Research Journal. – 2020. – Т. 10. – №. 5. – С. 741-748.
13. Sobirovich T. B. Strategy of spiritual renewal in Uzbekistan, International Journal of Psychosocial Rehabilitation. – 2020. – Т. 24. – №. 06.
14. Sobirovich T. B. The criterion of human indicators in development and renewals in Uzbekistan, EPRA International Journal of Multidisciplinary Research (IJMR). – 2020. – Т. 6. – №. 8. – С. 509-511.
15. Sobirovich T. B. The Strategy of Cultural Development in Central Asia During Amir Temur and the Temurids Dynasty, Int. J. Sci. Res. in Multidisciplinary Studies. – 2021. – Т. 2021.
16. Sobirovich T. B. The Strategy of Cultural Development in Central Asia during Amir Temur and Temurids Dynasty Reign, Irish Interdisciplinary Journal of Science & Research (IIJSR). – 2021. – Т. 5. – №. 1. – С. 18-22.