



INTERPRETATION OF THE SPIRITUAL IMAGE OF THE INDIVIDUAL IN THE TEACHINGS OF ABDULKADIR GAYLANI

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ABOUT ARTICLE

Key words: leisure with occupation, social activity, professional manager, profession, craft, idleness, laziness, poor, hardworking.

Abstract: This article explores the views of the founder of Qadiriyyah, one of the classical Sufi order, based on a person's spiritual character. The conclusions are drawn from primary sources authored by the mystic.

Received: 14.09.24

Accepted: 16.09.24

Published: 18.09.24

АБДУЛҚОДИР ГИЙЛОНИЙ ТАЪЛИМОТИДА ШАХС МАЪНАВИЙ ҚИЁФАСИ ТАЛҚИНИ

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МАҚОЛА ҲАҚИДА

Калит сўзлар: машғуллик ила фориғлик, ижтимоий фаоллик, касбий менежер, касб, ҳунар, бекорчилик, дангасалик, фақир, мискин, меҳнатсеварлик.

Аннотация: Ушбу мақолада шахс маънавий қиёфасининг шаклланишида тасаввуфнинг мумтоз таълимотларидан бўлган қодирия тариқатининг асосчиси Абдулқодир Гийлонийнинг қарашлари таҳлил этилган. Мутасаввиф қаламига мансуб манбаларга таянган ҳолда керакли хулосалар килинган.

ИНТЕРПРЕТАЦИЯ ДУХОВНОГО ОБЛИКА ЛИЧНОСТИ В УЧЕНИИ АБДУЛКАДИРА ГАЙЛАНИ

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О СТАТЬЕ

Ключевые слова: досуг с занятием, общественная деятельность, профессиональный управленец, профессия, ремесло, праздность, лень, бедный, трудолюбивый.

Аннотация: В данной статье анализируются взгляды основателя Кадирийи, одного из классических учений суфизма, на формирование духовного образа человека. Необходимые выводы были сделаны на основе источников, принадлежащих перу мистика.

INTRODUCTION

Sufism is a classic teaching that perfects a person. One of its central themes is the issue of human moral perfection and spiritual maturity. In the history of Sufism, the views of Abdulkadir Gilani (1079-1165), known as the founder of the doctrine of qidiriyyah, are unique and great importance in the formation of the spiritual image of a person, which is one of the topical issues of today.

THE MAIN RESULTS AND FINDINGS

In his book *Alkunyali talib tariqil Haqq*, Gilani describes the ten qualities that lead to perfection, and says that the quality of "not being a burden to others" gives rise to the qualities of hard work and activity. Filling this quality with the quality of acquiring a profession, he wrote in his book *Understanding the Lordship*, "Live not by your religion, but your profession. Learn a trade and teach it to others. The profession of believers is the profession of sincerity. Only those professions that ensure the use of the poor and the needy, are a source of mercy towards people and require the approval of Allah, there is a destiny" [1; 27] - says Gilani. He paid special attention to this issue in his work "Understanding Godliness and Earning Merciful Interest". He emphasized that you should be busy with your profession, be busy with acquiring knowledge, and be busy with the realization of your knowledge. But he said that it is necessary to carry out this occupation with *foregah*, that is, with sincerity, impartially, with the remembrance of God. It should be noted that the negation of philosophy is being formed here. If busyness negates idleness, laziness, and caring for someone else, the busyness itself is denied to be freed from the memory of God, and a beautiful moral virtue called "Relaxation with busyness" is born. Indeed, religion should not be a means of living. After all, Islam condemns hypocrisy and hypocrisy. Making a living by profession is based on the motto of "work and relaxation" in the Qadiriyyah Tariqa. For this reason, Qadiriyyah was the most suitable road for the people of Turkestan, whose people were farmers, gardeners, herdsmen and craftsmen, and it was highly valued.

The meaning of employment and leisure:

- to be completely free from greed and selfishness;

- to be happy and proud that others are enjoying the material and spiritual wealth created by oneself;

- it is self-sacrifice for many people and in return it is to please the people of the world and expect a reward from Allah Almighty;

- to prayer as "give to many, and give me too as to many" helps "to be able to avoid the greedness or one's ego";

- to live by appealing to one's conscience so that the gift that one wants to enjoy in the morning will not be lost.

This slogan was further developed by Hazrat Bahaiddin Naqshband as "Dast ba koru dil ba yor"[2;87].

It is fair to say that for the people of Sufism, the focus on halal bite was strong. Because it is scientifically proven that material goods entering the body generate spiritual energy. Representatives of the well-known and famous sects are famous for their profession, so their nicknames are added to the name of their profession. Among them, Abu Said Garroz Mahsidov, Shaykhul Islam Khwaja Abdullah Ansari shoemaker, Shaykh Muhammad Sakkok a knife maker, Shaykh Abulfayz Haddad a blacksmith, Shaykh Abul Abbas Amili porter, Shaykh Abulhasan Najjar, who is considered the Qutb (the only saint of his time, Waliullah) and Gawsii (helper) of his time, Shaykh Abulhasan Najjar with carpenter engaged, Syed Amir potter by profession, Farididdin Attar attar, Hazrat Bahaiddin were known as Naqshband because they were famous for "embroidering patterns". Therefore, the main criterion of this teaching is that the heart should be occupied with manual labor, as hard work and work bring the name of a person to the top. This is the main essence of the doctrine of qadiriyyah, which continues its viability based on the motto "Engagement and relaxation".

Relying on God while being busy brings peace of mind.

Tawakkul has been much debated by the great Sufis.

1. Sirri al-Sahti says. "Trust is complete separation from strength and power"
2. Sahl says: "Tawakkul is putting oneself in the hands of God."
3. Ibn Masrukh says: "Tawakkul is to accept the fate of the judgments."

Sahl said: "Each maqam has its face and its reverse, but tawakkul does not have that." It has only a face and no reverse. In it, it is intended to trust a person, but it is not intended to take care of it, that is, it is not trusted by demanding something [3;84]. So, as the quality of "not being a burden to others" has a deep impact on a person, it is based on tawakkul. There are also specific aspects of human maturity. For example, its economic aspects were analyzed by Doctor of Economics Bakhtiyor Navro'zoda in his scientific work[4;6369]. The following points of the

scientist are noteworthy. From the point of view of economic profitability, the stages of a perfect person are as follows:

In the first stage - a person as a labor force [5; 63-69]. This means an able-bodied, willing, physically healthy person.

The second stage - a person as a concrete labor subject[6;65]. A person will have the ability to fully satisfy the needs of his family through his work. In other words, he is an economically perfect person.

The third stage is a person as an entrepreneur[7;65]. In this case, the entrepreneur brings not only personal benefit, but also benefit to society from the products and benefits of his labor. Such people belong to the category of economically mature people.

The fourth stage is a person as a manager. At this stage, a person realizes his labor and entrepreneurial skills in a corporate system. A corporation is the most developed organizational form of business, and its distinctive feature is the separation of management (managerial) duties from the property owner. In order to increase the efficiency of business activity, the owner who established the corporation hires specialists with managerial qualities for the lower, middle and upper levels of management work. In order to occupy managerial positions, a person must have the skills and experience of market management and receive management education. As a corporate manager, a person holds a managerial position in joint-stock companies on the basis of a contract and is engaged in business management activities. It ensures the profitable operation of the society. As a professional hired manager, he receives a salary for his work and receives a certain percentage of the profits made by the shareholder society for the effective exercise of his entrepreneurial skills. This share can amount to hundreds of thousands of soums per month. As a result, a person has the opportunity to have a happy marriage and achieve economic prosperity.

Thus, in the conditions of the market economy, a person gradually attains economic maturity: first as a potential (labor force) and real (specific labor subject) individual factor of production, then as an entrepreneur engaged in small business activities in private entrepreneurship, and finally as a professional manager in the corporate system.

We hope that the stages, levels and statuses of human development defined in the economic approach will serve as an important theoretical and methodological basis for the education of an economically mature person during the transition to a market economy.

Our interpretation is that these qualities serve as the main qualities in the formation of a perfect person. To acquire these human qualities, to be forgiving without being offended by our brothers and sisters when the time comes, to acquire the qualities of meekness without getting angry and corrupt, to not have any malice in our hearts even towards those who have done us

harm, or Our constant pursuit of humility and humbleness is the reason for our happy and peaceful life. Because the Uzbek people are very tolerant and forgiving people, their happiness is always in their own hands, they never give in to anger, do not burn in the fire of envy, even if it is bad, they do not look for flaws in the actions of our neighbors and brothers who live side by side with us. to do is one of the highest human qualities.

So, as the basis of the economic perfection of the individual, we must begin to explain the essence of this teaching to the young generation, realizing that the elimination of vices such as vanity, laziness, and non-observance of knowledge will affect the social and economic stability of the society, so that the future begins today, and we hope for better tomorrow. let's not forget that the action must start today.

In order to achieve economic prosperity, it is necessary to strive for social activity in society. According to the philosopher and scientist Q. Nazarov: "In this sense, the main success of economic reforms depends not only on material indicators, but also on spiritual indicators, that is, on the changes in the spirit, spiritual image of a person and his attitude to his work" [8; 361]. Human activity is productive, in most cases practical, but it can also be unproductive and impractical. Material activity can be simplified as dealing with objects, and spiritual activity can be imagined as dealing with images of objects. Through abstract thinking, material and spiritual activity can be imagined in "pure form", as a certain opposition. But material activity without spirituality is futile. It should be recognized that in the works of Abdulkadir Gilani, social activism is manifested primarily in the slogan of occupation and freedom. That is, the question of being satisfied with the love of the Creator is raised while a person is engaged in work, without arousing envy or attachment to the material wealth he has achieved in his heart. If an active person in the society has a career, degrees, etc If one strives for spiritual maturity without getting attached to his titles, he will not become overly attached to material things. In other words, too much attachment to materialism can lead to a person's spiritual breakdown. Or if a person who is deeply attached to his material wealth, for example, a businessman, accidentally goes bankrupt, as a result of which his heart cannot cope, he has a heart attack, and it can end with an accidental death. In addition, the concept of social activity is a concept directly related to the concept of vigilance. Because in the era of globalization, having a sense of awareness about the events happening around can save humanity from various disasters.

CONCLUSION

Abdulkadir Gilani's teaching has an incomparable role in the formation of a person's spiritual image in the life of society. As a result of the social survey carried out as part of our

scientific research work, we came to the conclusion that it is appropriate to apply the ideas of this teaching to the spirit of creativity in wider social life.

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