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GAZZOLIY ABOUT SPIRITUAL MEASURE**Adilov Zafar,**

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Annotatsiya: Ushbu maqolada G‘azzoliyning asarlarida keltirilgan tabiat inson o‘rtasidagi munosabat, shuningdek, ekologik me‘yorlar to‘g‘risida fikrlar keltirib o‘tilgan.

Kalit so‘zlar: Qur‘on, kamol, maqom, mukammallik, aql, hadis.

Аннотация: В статье автора работы Газзали описывают природу человеческих отношений, а также экологические принципы.

Ключевые слова: Коран, развитие, статус, совершенство, ум, хадис.

Abstract: In the article Gazzoliy's works have described the nature of human relationships as well as the ecological norms.

Keywords: Koran, progress, status, perfection, intelligence, hadith.

Introduction

Having carefully studied the works of great Asian genius, perfect person, outstanding sufiy who was awarded a honorary title “Hidjatul-Islam”, the wise man Abu Homid Muhammad ibn al-Gazzoliy, Gegel estimated him as “an owner of a sharp intellect and a powerful Asian erudite”. In his popular works “Ihya al-ilum ad din” (“The Revival of religious sciences”), “Me‘yor al-ilm” (“The standards of science”), “Al-kistosulMustaqim” (“The criterion of justice”) Gazzoliy deeply reflects on the complicated type of the measure in the Universe-the spiritual standard.

In the works of the genius the word “standard” is elucidated by the terms “maqom”, “kamol”, “e‘tidol”, “mukammallik”, “muntaha”, “al-miqdor al-lozim”, “aql”, “kamol”.

We know that reality consists of materiality and spirituality. As the properties in materiality differ from that of spirituality the standards, their criterion, methods and the ways of cognition can also be distinguished.

Gazzoliy underlines: "...The spiritual standard is not equal to the natural one. Aruz is the measure for poems. By it munzahif is distinguished from the mustaqim". This measure is closer to the spiritual criterion rather than the material one, but this measure is not apart from the body, because it is the measure of the voice, and the voice is an integral part of the body. The spiritual criterion is the Scales of the Judgment Day. In this criterion the actions, deeds, knowledge of the people is measured and the knowledge, belief, conviction is not connected with material (body), that's why it is completely spiritual".

The deeds of a person are inherent of himself. The thoughts and actions of people are not apart from them. They are measured.

Gazzoliy interprets and explains the idea from holy "Koran", which is called "standart – fate" In a simple language.

As, it is written, in Koran: "A person gets profit only after his deeds. If a man wishes to see the beauty of the God, he must do pious deeds. As, he will be awarded for his good actions, and be punished for the bad ones". That's why in Koran it is written about rendering account. We can meet it in "Hadis" (the holy book where the word and actions of the prophet Muhammed are written) also. Muhammed said: "Render an account to yourselves before the Judgment Day. Before the God puts your deeds in the Scales of Justice, measure them yourselves".

Literature Review

Gazzoliy reminds: "The God is perfect and appeals people for having good, positive virtues. Because, all the positive and good qualities are the qualities of the God".

Gazzoliy divides the virtues of the person into the following groups: "bit-tab" - that's to say the qualities peculiar to the person from the birth. In modern languages they are called natural, biological, individual qualities;

“iqtisab”- the virtues that appear during the life of a man. They are inner, outer, divine, bad perfect and poor qualities. Every quality differs from the second one. Divine qualities include knowledge, good deeds, complacency, nobility, compassion for everybody, adherence to the Truth. The man who has got these qualities gets close to the God, not in the meaning of a distance, but in the meaning of quality.

A man who cognizes himself, who is aware of his shortages and achievements, defects and perfectness will cognize the God. Because, such kind of people, try to get rid of their lacks and defects. In his books Gazzoliy explains the distinct qualitative conditions with the terms “maqom”, “hol”, “ahvol”. They express the stages of the spiritual development. If the spiritual standart of a person is constant and permanent in the early stages of the spiritual development, while reaching higher stages its constancy increases. The last standart is the highest and the most stable and it is called perfection.

So the following conclusion comes out from the theory of Gazzoliy. In the early stages of spiritual development the measures are very changeable and unstable and only at the highest point they grow to a constant and permanent standard. And the perfection is appreciated only at the sight of shortage and lacks.

Gazzoliy writes: “My duty is to write about this measure and criterion, to prove its correctness and just, to explain that the real knowledge is achieved only after comparison and measurement. You can test the rightness of this criterion when the sciences of different directions come side by side.”

We can notice that while interpreting the theory of science Gazzoliy used measure as a method of cognition, and while writing those words he meant that the cognition was a complicated process and there were three stages of it:

The first which is called “Al-ulum al-Avvaliya” is the necessary and primary knowledge of the thing and it is not complete and distinct.

The secondary knowledge is the knowledge in which the qualities of the things are discussed.

The tertiary knowledge includes all the information about distinct and non distinct qualities of the thing.

Clear realization of all the qualities of the thing, the distinction of its quantitative sides consists of studying its real standard. Perhaps for this reason Gazzoliy explained that on the basis of the complicated and abstract sciences the primarily knowledge lay.

Research Methodology

Speaking in philosophical language a man never reaches systematic and real standards of the thing without studying its primary form. A man is the only being who connects the materiality and the spiritual reality. Having learned the inner and outer natural norms of a man the remedy cures him from disease. So what are the norms and standards of a person's spiritual reality? Gazzoliy ascertains: "the spirit of a man is the truth of his heart and balance, it is a divine service, ascetism and it is reached by shariat. As shariat keeps the balance of a person's spirit and brings it to perfection".

The spiritual standard of a person is a procession measure and in order to prevent it from trespassing Shariat forms a fundament. In Gazzoliy's opinion the spiritual world of a man is very graceful and hard to investigate. In the spiritual measure the attribute of this standard is a Man. And the factors of preserving this standard are ascetic and abstinence. The spiritual standard of a man becomes materialized in this actions, thoughts, deeds activity and relations. That's why a man creates the world constituent to this inner spiritual standard. If a man's actions don't match his spiritual standard, he is called hypocrite. Even, there is a sura' in Koran about such kind of people. As the coincidence of spiritual measures and actions of a person is a difficult process, the tries to achieve the highest point of spiritual balance, as Gazzoliy said, a person tries to reach "muntaha", "perfection".

The highest point of spiritual balance is constant and stable; it differs from that of the first stage balance very much. It is impossible to return such people to disbalance. The characteristic features of them are their spiritual calm, stability and

constancy. They can suggest their thoughts to other people's mind; they are the people who passed all degrees and stages shariat, tariqat and ma'rifat (the stages of spiritual development). Shariat teaches the person what is "halol" and what is "harom", that is to say what action is good and which is bad. "Halol" and "Harom" are strong quality differences.

In Gazzoliy's theory perfection is measured by the degree of mastering divine virtues. In the point of view of Gazzoliy divine attributes are the criterion of the value of human virtues.

Analyses and Results

If a person renders an account on his inner sense it will lead him to the self-cognition. A person will acknowledge which of his actions are right and which are wrong. He will find out his lacks and try to correct them. That's why in his book of messengers Gazzoliy writes: "Arifnafsaka, na'rifrabbaka", which in translation from Arabic means "If you cognize your inner sense, you will cognize your God". The self-cognition begins with self-examination, with the awareness of the result of each step.

So what is religion? To answer this question we must remember the saying of our prophet Muhammed "The religion is the advise". The rules of bringing a spiritual perfect person can be found in the Holy Koran and Hadisi Sharif. In his Hadises Abu Abdulloh Muhammad ibnIsmoil al-Bukhoriy writes: "If there is a religion there is award for goodness, and punishment for bad action "tadiynutudoni" (you will be awarded or punished for the actions you did)".

In another Hadis it is written:

Mujohid(a man who took part in Jihod – the holy war for establishing Islom) said: "the term "Ad-din" in the sura "Fotiha" coincides the term "Al-hisob", as "the madiunna" coincides "musohibuna". It means that the word "religion" notions "measurement". By measurement the thoughts, feelings, actions, the quality results of a people's activity, the quantity of good and bad qualities in them are meant. On

the basis of expression “Religion consists of advise” the rules of breeding, decency are laid.

Despite the word “Measurement” is met in Koran 52 times, its semantic meaning is found in almost all suras: “Increase the number of your good deeds”, “Keep your soul cleaner and purer than your outer world”, “Measure your deeds on the Scales of the Judgment Day”, “Always measure your deeds”.

Conclusion

If in the biologic reality other biologic standards can be its criterion, in the spirituality another standard can not be its criterion at all. The only criterion for them is the Scales of Justice of the Judgment Day. This Scales is equal to everybody despite the title, age, sex, and wealth.

In his book “Ilhya al-ilumad-din” (“The revival of religious sciences”) Gazzoliy interprets the idea of spiritual measure as follows:

“Wah is the Scales of Justice?”-he asked.

Then I answered: “It is the main criterion written in Koran and the measure of which is taught to prophets”.

“What is the main criterion in Koran?”-he asked.

I answered: “Have you ever heard the sura “Rahmon”? It is written there: “The God made the heavens high and in order to prevent you from oppressing each other and fixed the criterion the Scales in the heavens” I say, people treat each other right and with just, don’t give false measurement.

Have you heard the sura “temir” (Al hadid) “we swear that we sent our messengers with distinct proof-wonders, Koran and the criterion Scales for the people to establish the Justice”.

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