



SCIENTIFIC ACTIVITY AND SPIRITUAL HERITAGE OF IMAM GHAZALI

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Article history:	Abstract:
<p>Received: 8th April 2022 Accepted: 2th May 2022 Published: 14th June 2022</p>	<p>Ways to use Islamic ideas and hadiths in the spiritual and moral education of the younger generation in his scientific work. Instructions are given. The hadiths and teachings narrated by him contain instructive ideas about the criteria of spiritual and moral perfection. In the current process of globalization, the use of Imam al-Ghazali's scientific heritage in improving the spiritual and moral education of the younger generation has been scientifically substantiated.</p>
<p>Keywords: Science, spirituality, enlightenment, education, sunna, mysticism, faith, belief, scholar, muhaddith, kindness, consequence, devotion, purity, patriotism.</p>	

INTRODUCTION

It is known from the pages of history that the power, potential, and prosperity of any age and society are measured by its attitude toward science. That is why in our country from ancient times special attention was paid to science and enlightenment. In particular, the IX-XII centuries were recognized in the Islamic world as the golden age of science. Hundreds of scholars, such as Fergani and Mirzo Ulugbek, have made unique contributions to the development of world science.

Therefore, the role of Eastern sages in the formation of our national socio-economic, philosophical thinking and mentality is undoubtedly important. One such orientalist is Abu Hamid al-Ghazali, known in the Islamic world as Hujjat al-Islam.

DISCUSSION AND RESULTS

was born in 1058 in the village of Tobaron in the city of Tus (now called Mashhad). His father, Muhammad, was a spinner, making and selling various yarn products, that is, in Arabic, a ghazal, and he could not study science because his profession took a lot of time. But he tried to arm his sons with information that was considered authoritative and officially supported at the time, so that he was able to cultivate two great personalities into the world of science and mysticism. These are Abu Hamid Muhammad and his brother Abul-Futuh Ahmad. Historian Subki notes in Tabaqat that Muhammad Ghazal Tusda recommended his sons Muhammad and Ahmad to a Sufi friend and asked him to be involved in his studies. This narration is also found in Abd al-Ghafir al-Farisi.

Ghazali recited jurisprudence from al-Raziqani in Tus for a while. He then went to Jurjan and studied with Imam Abu Nasr al-Isma'ili. When he returns home after school, he writes a border and notes on the edges of his book.

Guidelines covering all sects. But, unfortunately, on the way, they are robbed by bandits. Imam As'ad al-Muhaini narrates this in his book Al-Kawakib ad-Durriya:

I heard Ghazali personally:

"On my way back to my hometown from Jurjan, the bandits blocked our way. They took everything in the caravan. At least I followed them to get my books back. The chiefs turned to me and said, 'Come back, otherwise we will kill you!' I begged the chief to return my property for the sake of Allah. I said that you will not need them anyway.

"What are your goods?" he said.

"The books in the bag." They are my reading books ... I was on my way to a foreign land to listen, study and write.

The chief laughed at my words and said, "How did you tell your mother that I learned this book?" All your knowledge has also been lost because we took the books. What if you lose your books and your knowledge? he said. Then to his partners:

"Give them back their books," he said. Allah had spoken to this chief of the robbers to guide me (open my eyes). When I came back to sleep, I worked tirelessly for three years and fully remembered what I had learned from my teacher and the advice he had written on the edge of the book. Now, even if someone blocked my way and took my books, I would not be left without knowledge."

Originally narrated by Imam As'ad al-Muhaini, this conflict was later repeated by others and became widely known (for example, when Ibn al-Sam'ani in his *Zayl* narrated the biography of the great minister Nizamulmulk, a also narrates that Nizamulmulk narrated Ghazali's conflict with the bandits).

So, three years later, Ghazali went to Nishapur. There he began to attend the classes of Imam al-Haramain Abdulmalik al-Juwayni (1028-1085), the Imam of Khorasan, who rose to the rank of the absolute only scholar. He became known as one of the three most advanced students of Imam al-Haramain, having mastered these lessons in a short time at the famous Nizami Madrasa.

Personally, the master himself tried to reward Ghazali to a great extent. He was amazed at the power and eloquence of his solo discussion and debate (his words were pleasant, in accordance with the rules, his style was beautiful), and when the student stepped into the valley of authorship (generalization) and classification (classification), the master was clearly proud. and not to feel a sense of pride, not to be really satisfied with it.

After the death of Imam al-Haramain (478), Ghazali left Nishapur and went to the meeting of Nizamulmulk. He engages in scientific debates with the scholars and imams there and defeats them all. They will be forced to accept the knowledge and phase of Ghazali. Minister Nizamulmulk also paid due respect and appointed him to the Nizami Madrasa in Baghdad, replacing Abu Ishaq al-Shirazi.

Ghazali, who began teaching in Baghdad in 484 (1091), managed to win the love of the general public, from the caliph to the Awam.

Al-Ghazali's contemporary, Abdul Ghafur al-Farisi, said: "In Baghdad, al-Ghazali spread such a thunderbolt that his fame surpassed that of the great men, emirs and scholars of the caliphate. There would be 400 people in his classes."

This situation lasts for 488 years. But from that moment on, a suspicion gradually entered his heart, and this suspicion grew stronger day by day, and his influence on his mental state also increased. [1] He left teaching. For a while he lived in Sufism, doubting everything. The tongue is retained, eloquence and maturity are lost. He was also suffering from stomach ache. Finally, during the birth of a faith cleansed from doubt by a divine grace, the ways of awakening from the mysteries of the unseen appear. The narcissism of coming from the world of Qal to the world of Hal (i.e., from the world of words, from living in solitude rather than living with people, in the spiritual world, in the world of science and worship), left Baghdad in joy. decides to live in solitude and solitude. However, the scholar said that he was going to Hajj with the intention of performing Hajj because he knew that the people would resist leaving the classes with such an intention, leaving his brother Abul-Futuh Ahmad al-Ghazali (died 520-1126) in his place (Ibn Khalliqan, "Death"; Yafi'i (Mir'at al-Janan) and goes straight to Damascus (Syria). [1]

Arriving in Damascus in 489, he stayed there for two years, choosing a solitude and solitude, and living a life full of riyazat and mujahideen. Ghazali, who first applied what he had read in Sufi books to his life and entered i'tikaf in the Amawiyah Mosque, went out to Munabbahra during the day and closed the door. he was unknowingly immersed in thought).

Subki narrates in Volume 4, page 104, that Ghazali al-Sheikh Nasr al-Maqdisi lived in the Amaviya mosque for a long time, so the name of the neighborhood where he lived and which was formerly named after the sheikh was changed to Ghazali. put Al-Shaykh al-Nasr al-Maqdisi died on the day he entered Damascus, so he could not see him and he bequeathed al-Ghazali to him. it's not. In fact, he may have met Sheikh Nasr al-Ghazali, who died in 490 (1097), and the one who bequeathed him to his position was Asrullah al-Masisi, a student of our language. Some fictional narrations about the times in which he rode in fiy clothing are narrated in Subki's above work).

Dhababi narrates that one day when Ghazali went to visit the Aminiya Madrasa, the local teacher began to say, "Ghazali said so." Proud of this incident, he leaves Damascus for fear of falling into sin. The country begins to wander.

Left Damascus for Jerusalem and lived in solitude in the desert, may have gone to Mecca for Hajj, in his own words, "with the narration of mocking the manifestations of the unseen world.", Page 22). At the same time, Subki said that Ghazali, who had left Damascus, had gone to Egypt and then to Alexandria to visit the holy shrines and tombs, and from there he died while trying to enter the reception with the intention of working in the presence of the Maghrib Sultan Yusuf ibn Tashfin. he hears that he has returned to Egypt. After that, he will perform the Hajj and come to Baghdad. Here he now begins to function as a literal "muzakkir" (preacher). It was at this time that he completed his famous work, *Ihyu ulumiddin*. At the same time, he began to teach *Ihya* to students at the madrasah. The word has many meanings in Arabic: to give new life, to awaken, to revive, to strengthen, to purify, to give joy, to rejoice.)

He was now addressing an even more congested audience. But this did not last long.

One day while he was preaching, his brother Abul-Futuh came in and asked for a word and recited the following poem:

I am strong, the people are weak, you gave strength to the people,
How much effort you put into making people stronger.
The people became stronger - they moved forward, you were left behind,

You started to be guided, but you remained helpless.

What 's the matter, brother, I can't hear you

Tell me, what a wonderful advice to the people?

O charx stone! How long will you sharpen the irons,

You are an impenetrable fabric, a vision that is not in your eyes .

Which is completely dominated by the client, attracts him to retreat to Tus again. Ghazali, who had lived here alone for 10 years, was persuaded by the caliph (deputy) of Nizamulmulk, Fakhrulmulk, to agree to teach again at the Nizami madrasah. Seeing the weakening of the faith of the people and the increase in the number of heretics, al-Ghazali, in consultation with the scholars, was convinced that solitude and solitude were not permissible, and again in 499 (1105) begins to teach (Al-Munqiz, p. 29). After some time, when he returned to Tus, he built a takya and a madrasa near his house and preferred to live a life full of irshad, interpretation, prayer and remembrance . 'narrated from ofir al-Farisi). But it is well known that those who do not see it have not refrained from blurring this peaceful life.

Among his old friends, his rivals, who were saturated with love for the Hanafi sect, insisted that Sultan Sanjar al-Ghazali be summoned to a debate with them, emphasizing Ghazali's opposition to Abu Hanifa, and with this sadness managed to get him out of his solitude. In a letter to Sanjar, Ghazali obeyed the order, recounting his life with a statement that he had reached Mashhad, and asked that the covenant be kept because he had sworn not to appear before the rulers. This will cause your opponents to stumble. They tell Sanjar that they absolutely need to see Ghazali and have a desire to hear for themselves what he has to say about Abu Hanifa. Ghazali was brought to the camp and taken to Sanjar. In the presence of Sanjar, who sits on his throne, Ghazali speaks with great reverence, with a peculiar style, maturity and sincerity. The ruler, who was more than happy, sent Ghazali back to Tus with honor and respect. But he does not accept his application for exemption from teaching duties. He said that the independence of all clerics would be legalized and that he would soon build a madrasa in his name and teach there.

Returning to Tus, Ghazali spent all his time in the takya and madrasa he had built near his house. They divided their time into reading the Qur'an, talking to people close to them , and studying. He fasted during the day and continued to perform the tahajjud prayer at night. He died at dawn on December 19, 1111, in such an unusual situation.

According to his brother Abul-Futuh Ahmad al-Ghazali, he performed ablution for the Fajr prayer on Monday and asked them to bring his shroud after his prayer. When the shroud was brought, he placed the gauze over his head and over his eyes and said, "O Allah! Your command is over my head ..." Then he turned his blessed face to the qibla and stretched his legs, reaching the mercy of Allah in the gloom of the morning. Tus is buried on the outskirts of the village of Tobaron . He had no son, had two daughters, and left them a sufficient inheritance. Ghazali's tomb in the cemetery is a modest tomb. Following his will, nothing was done to his grave.

Imam Subki narrates from Sheikh Abu al-Hasan al-Shazili: "Al-Ghazali was a scholar, a linguist and a blessing of his time. I saw the Messenger of Allah in a dream . Is there anyone? " They said,"No."

When the scholar of his time, Abulabbas al-Marsi, was asked what he thought of al-Ghazali, he replied:

"I testify that Ghazali has risen to the highest position typical of the Siddiqs.

The poles are three:

1. The Pole of Science - Ghazali.
2. Pole of Cases - Boyazid Bistomi.
3. Pole of status - Abdulkadir Jilani.

This ruling is written in a play called Al- Qasd wa's-Sa'adat.

"Ghazali's name and virtue have taken over the whole world. Anyone who listens to his conversations and reads his books will see that his true rank is far superior to his name."

Abu Ibrahim al-Baghdadi writes in his History of Baghdad : "He was a man whose eyes in this world had never seen such a speaker, such a clever and intelligent man."

Ibn Muqri says in Tuhfat ul-irshad: "In his blessed name, the breasts rise with joy, and the breaths are filled with joy."

In the preface to the epic "Saddi Iskandariy", Hazrat Alisher Navoi describes Ghazali as: "A chandelier decorated on a blue dome "

In Article 439 of Nasayim ul-Muhabbat, it is stated that "Hujjat ul-Islam Muhammad ibn Muhammad al-Ghazali-Tusi, whose name is Abu Hamid and whose nickname is Zaynuddin ."[3]

CONCLUSION

In short, in the late eleventh and early twelfth centuries , the spiritual condition of society required a new stage of harmony and balance. Ghazali's work was the perfect answer to this need. Instead of mutual debate and conflict, a spiritual balance was proposed in the spirituality of the hand, the power and richness of its content, which allowed all categories and directions, all social groups and thought currents to come closer to each other. Al- Ghazali could not prove that the values of Sunnah and Sufism were in harmony, but gave a logical basis for the integrity of faith, knowledge and wisdom. At the same time, Ghazali's scientific and creative activity played a decisive role in the social solidarity of the peoples of the region and in the gradual transition of their spiritual maturity from the stage of Islamic enlightenment to the stage of mysticism.

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