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THE ROLE OF MORAL QUALITIES IN THE SPIRITUAL MATURITY OF A PERSON

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Kodirova Muattar Ganijonovna
Navoi State Pedagogical Institute, Uzbekistan

ABSTRACT

In this article, 10 qualities necessary for the spiritual perfection of a person are revealed in the work of Al Kunya li talib tariqi Haqq by Abdul Qadir Gilani.

KEYWORDS

Spiritual perfection, spirit, self, humility, modesty, promise, not swearing.

INTRODUCTION

The influence of the spiritual image of a person in developing societies has been studied by various experts throughout the ages. There is a dialectical relationship between them. On the eve of the new century, the structure of the world economy has changed radically. The development of science and technology has entered a new stage. This situation led to the formation of the information society, and as a result, a new trend - the process of globalization. Also,

fundamental changes in the process of cultural development, in particular, the development of mass culture, have an incomparable impact on the spiritual world of a person.

Globalization and trends in the world of culture laid the groundwork for the formation of a three-polar world by the turn of the 21st century. These processes lead to changes in the character of a person's spiritual image, life values and ideals, social status, and the emergence

of a number of social ills. Also, by this time, the number of factors and tools that threaten the spiritual image of a person has increased. The struggle for the spiritual world of the individual has become the main goal of the activities of various political forces. The role of Sufism in human spiritual maturity is incomparable from classical teachings. Qadiriya sect (the founder of this doctrine, which appeared in Baghdad in the 11th century, Sayyid *Абдулқодир Гиiloniy* 1079-1165yy) importance was given to walking in the spiritual and spiritual maturity of a person. In this period, the ego is trained. Nafs rises from ammor to lavwama, mulhima, mutmainna, raziya, marzia and safiya.

The issue of soul and ego is important for education. In the end, when the gentle and gentle human self dominates the animal self, the person reaches the level of self-knowledge and familiarity. A person can get rid of the animal ego and rise to the level of a true and perfect human being. Hijabs are rising in the leech. Depending on one's attitude towards travel, one can travel physically until one finds a perfect murshi, but after that, the spiritual journey begins. A spiritual journey is a journey of the soul and the soul. This journey is more strenuous than the physical journey. It is to open the way from bad behavior to good behavior, from bad behavior to good behavior, from desires of the soul to the commandment of the Truth, from the rule of the body to the kingdom of the soul, from the material world to the spiritual world, from the

people to the Truth, from poverty to unity with heart and soul. The person who completes this journey will be a perfect person.

The use of inner training, guidance of the soul, maturity of the soul and spirit, mentor-disciple relationship in the Qadiriya order in the process of training a person who is spiritually perfect, prioritized, persistent, hardworking, dedicated to good deeds, gives good results. At this point, the spiritual maturity of a person cannot be imagined without moral qualities. It is Abdul Qadir Gilani's book *Al Kunya Li Talib Tariqil Haqq* that identifies 10 qualities necessary for the spiritual maturity of a person as the stages of spiritual maturity:

1. The habit of not swearing - not to make promises to God, be it true or false, intentionally or by mistake, not to swear, it is necessary to train the tongue not to swear. If a person gets used to not swearing, Allah will open a door for him. The benefits of not swearing in the light of this are good for the heart. If we think at this point, in what situation a person can swear: Inauguration ceremony is held at the time of the first appointment to a position, for example, in the process of acceptance of the position of Presidents. In this case, the head of state swears in the name of the holy source in front of all his people - this oath is a condition in the form of a contract on the path of goodness. But in some cases, for the purpose of persuasion, in order to do something impossible, he swears falsely, and he swears by the name of his child or parents, which is the

most sacred. A broken promise in such a case leads to hypocrisy and it can cause a lot of negative things in the life of the society. That is why His Holiness Gilani recommends not to do it.

2. The habit of not telling lies - be careful not to tell lies, be it joking or serious. Because if the tongue gets used to not telling lies, Allah will widen a person's heart and purify his knowledge. If he hears a lie from another person, he blames him inside. It is meritorious to pray to a liar so that he does not lie. In what situation is lying a "profession" in a person's life? In order to achieve his goal by hiding his input or convincing someone of something that is not there. For example: a guy intends to achieve the qualities he doesn't have with his fake reputation, which he has fabricated in order to reach his lover with false promises. In some cases, the criminal will make up a lie to cover up a minor crime, and if that fails, he will make up another lie. The result is massive crimes to cover up the lies.

3. The nature of fulfilling a promise - a person should not avoid fulfilling a promise unless he has a known and clear excuse and is capable of fulfilling it. Because not fulfilling a promise is one of the lies. When a person fulfills his promise, the door of generosity and the window of modesty are opened; he is loved by the faithful and has a high rank in the sight of God. In the current time of globalization, which is developing by the hour, contracts between countries are concluded on the basis of certain conditions. If the promised

parties fulfill their duties, peace will reign in the relations between the two countries. If the promise is not fulfilled, it will cause major conflicts and lead to the breakdown of the diplomatic trend. If a person with a place in the society, a statesman, does not keep his promise, his reputation will be damaged in front of the people, and the trust in him will decrease.

4. The attribute of refraining from cursing and inflicting pain - one should refrain from cursing one of the creatures and inflicting pain on people. Because cursing and refraining from inflicting pain are among the morals of the good and faithful. Such people are under the protection of Allah. God will save them from destruction, from the evils of people, from calamity. It is known from Moses that according to the message received in the holy sources, the cursed angel is the cursed Satan. That is, because of his pride, he suffered this mark and was expelled from heaven. In some cases, when there is a conflict between people, they either curse their father or their parents... What a shame, but it is not in line with Islam to insult fathers with words that do not deserve their honor in situations where it is the opposite of the prayer "thank your father". There is a popular saying that both good and bad words come from the same mouth. In my opinion, if a person who has good intentions and cannot suppress his anger when he is beaten, is supported with positive prayers such as "be more than

yourself", "let the table be filled with bread", etc., the bonds of love between people will be strengthened.

5. The quality of patiently responding to those who suffer - even if he himself suffers, his prayers do not harm any of the people. He does not resist with words or actions, but is patient for the sake of Allah. Because this quality brings its owner to a high level and a high rank in this world and the hereafter. Such a person is loved by loved ones and strangers. The life of the prophet Ayyub, who was steadfast in his patience after facing great trials in history, is a great example for humanity. After all, the example of how he became happy even though his whole body was covered with worms, up to his neck, thanks to God and endured all the hardships, is a lesson for mankind. Any patience will be rewarded. In the 10th verse of Surah Zumar, "There are great rewards for those who persevere" is a holy promise given to this category of people.

6. The quality of not accusing others - considering someone from the people of Qibla (Muslim) as shirk, disbelief and dissension, he does not testify at all. Because this state is close to gratitude and cultivates to a high degree. It keeps away from Allah's anger and brings him to His pleasure and grace.

7. The quality of walking away from the haram is not to sin in the heart and body (imagination and deed), walking away from the haram and freeing the whole

body from sinful deeds. May Allah bless us all with this beautiful trait and remove our lusts from our hearts.

8. The quality of not being a burden to others is to refrain from burdening others with what one eats in small or large amounts, and from being a burden to people who need it or not. Because the honor of those who pray will be perfected and the superiority of the pious will be in this manner. Such a person is empowered to command ma'ruf and nahyi munkar (inviting good deeds and forbidding evil deeds). The people will be with him. The truth comes close to it. That's why Allah, the Exalted, raises him to the rank of "faman" and "near" and makes him a person who trusts and hopes for his greatness. Such a person knows that the honor of the believers and the value of the pious are in this door, and this door is the closest to sincerity.

As long as a person lives in society, he is responsible for his own life. He tries to provide himself with the necessary means for a necessary life and takes measures not to be a burden to others.

9. The more the load on the donkey increases, the less its labor productivity decreases. If the equipment is overloaded, it will slow down and fail. If a person is burdened with the burden of another person, be it a relative or a stranger, over time, the relationship between them may become distant and lead to the breaking of bonds. Stability in society is also lost. A

person should try to find his place in society, using all his capabilities. Because among all the creatures in the world, God gave him a deep mind, fluent speech, and a healthy body. Unfortunately, there are people in society who are not satisfied with the blessings given by the Creator and cannot use them properly. In modern terms, zombies. What do we mean by this, we should ask the value of health from the sick, and from the poor who do not appreciate wealth. Shaykh Abdul Qadir Jilani expressed the characteristic of not being a burden to others in one word, in the slogan of "preoccupation with freedom", because if a person is engaged in a profession and lives with the love of the Creator without being attached to the blessings and riches he has earned, he will never be a burden to others and will live happily earning his own sustenance. And this is the same way to eliminate vices such as greediness, laziness, laziness.

10. The quality of not coveting is not coveting people, not being jealous of what they have, and not wanting their possessions to disappear. Because great honor and objective wealth, great wealth, great poverty, right trust, useful trust depend on this state... this door is one of the ways to believe in God. And only with this condition, wara' (abstinence) is achieved, worship is complete (perfect). This is the case of those who dedicate themselves to God. People who know God, who know God well, believers-Muslims, if they hope for something from God, is it taama? The concept of

"taama" is something between people. Hoping for money, property, some kind of action or something from the official is bad taste. But when a servant "asks for something from his Lord, his Creator, he hopes, it is a request", it is a request, not a wish. This is the quality of God who bestows blessings on these servants. If he doesn't ask God, if he doesn't hope in God, who will he do, this is the situation.

But corruption, which is an incurable disease of today, is the most abominable form of corruption, and there will be no progress in society unless humanity can get rid of this disease. The fight against corruption has become the top priority of the state policy in Uzbekistan. This can be seen in the example of the conceptually important normative legal documents adopted in the field in recent years, administrative reforms aimed at preventing corruption. In particular, in the years 2017-2021, adopted at the initiative of the President of the Republic of Uzbekistan, which is considered the main document of Uzbekistan's reforms in increasing the effectiveness of the fight against corruption The Strategy of Actions on the five priority areas of development of the Republic of Uzbekistan is of great importance.

The most important directions of the country's development are defined as one of the important tasks of the action strategy of ensuring the rule of law and further reforming the judicial system, improving the organizational and legal mechanisms of fighting

corruption and increasing the effectiveness of anti-corruption measures.

First of all, it should be noted that the rise of the fight against corruption to a completely new level in terms of quality and quantity is the product of the political will of the President of the Republic of Uzbekistan Shavkat Mirziyoyev. In particular, it is no exaggeration to say that the opinion of the head of state about the need to "vaccinate the society with a vaccine of honesty" is the foundation stone for the work in this regard. After all, as the President stated in his address to the Oliy Majlis of the Republic of Uzbekistan on January 24, 2020, "The evil of corruption in our society, in its various forms, is an obstacle to our development. If we do not prevent this evil scourge, it will not be possible to create a real business and investment environment, and in general, not a single branch of society will develop."». Therefore, Abdul Qadir Gilani's characteristic of non-exhaustion, which was mentioned 10 centuries ago, has retained its relevance even today, to the extent that it had an effect on the human spiritual world at that time.

1. The character of humility, modesty, humility - a person who has the character of humility will have a high level, high fame, high value, honor and level before God and people will be mature and perfect. He does what he wants from the affairs of the world and the hereafter. This quality is the basis and pillar of righteousness, that is, all good things. In times of

sorrow and happiness, this quality is with those who are pleased with Allah Almighty.

Kindness, kindness, and kindness are qualities that are ingrained in the blood of the Uzbek people, and a vivid example of this can be seen in the example of the Shoahmedov family, who adopted 12 children during the war.

Unfortunately, nowadays in our society, there are also hateful people who do not recognize their children and do not pay alimony to them.

A person who is like a dead person in anger and rage will receive the great favor of Allah. Because the devil was also expelled from the ranks of the angels because he could not control his anger.

Humility - one should be like soft soil in humility. Remember, when Allah created man, He created him from dust. A person who embodies modesty, modesty, and simplicity will never develop such qualities as arrogance and selfishness. He does not claim greatness without doubting the Creator. Indeed, greatness belongs to the creator Humility is to consider a righteous person to be superior to oneself, to consider that the level of that person can be higher than his own in the presence of God... if a righteous person is young, he says: "I, who did not disobey God, rebelled against God, without a doubt, he is better than me." if he is old, "He who prayed a lot before me should say better than me. As for the ignorant, he should say, "He opposed

Allah because of his ignorance, and I opposed knowingly. What will be his fate and death, and what will be mine?" If he meets an unbeliever, he should be cautious, saying, "Maybe one day he will become a Muslim and do good deeds, but I may leave with evil and disbelief." God saves a person with such humility from sorrows and difficulties. He was the enemy of Iblis, who was the enemy of God. Now he has left pride and cut the thread of self-righteousness.

What we have interpreted is the classification of moral qualities in the spiritual maturity of a person, in addition, there is also a criterion of social education in society based on national values.

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