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THE IMPORTANCE OF MORAL BEAUTY IN HUMAN PERFECTION AS INTERPRETED BY ABDULKADIR GIYLANI

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Annotation

The author in this article, along with providing new information about the life of Abdulkadir Gilani, classified 10 important characteristics of human perfection as moral categories in the teachings of the Qadiri. This information is given on the basis of the work of Al-Kunya-li Talib-Tariqil Haqq, and the author also presented important conclusions on the topic.

Key words: sacred source, dignity, Sufism, fiqh and the Koran, source, qadiriya, prophet, teaching, morality, perfect person

Abdul Qadir Ghilani is the founder of the Qadiriyya school. He is one of the greatest figures in the history of Sufism, mentioned in the works of many poets and scholars.

Abu Muhammad Muhiddin Abdul Qadir bin Abi Salih Sheikh Abdul Qadir Ghilani was one of the descendants of the Prophet Muhammad (peace and blessings of Allah be upon him). He was born in Iran in 470 AH (1079 CE) and died in Baghdad in 561 AH (1166 CE). The cemetery in this city is now a sacred site.[1]

There are many commentaries on the life and work of this great sheikh of the Islamic world, the founder of the Qadiriyya tariqa. For a number of works on the biography of Abdul Qadir Ghilani, the English orientalist Allworth compiled a special list.[2] Alisher Navoiy, in his work "Nasoim-ul-muhabbat" [3], narrates that Sayyid Abdulqadir Gilani was born in a place called "Bashtiz" in the province of Gilan. In a place called Tabristan (Iran), this was a place known as Ghiya, Gilan, or Gil. "Jil" is close to Dajla, a distance of a day's journey from Baghdad. The word "jil" is closer to Madyan. These two places are called Jile, Gilani, and Jilani. Many say that Abdulqadir Gilani is associated with two circles. Navoiy, studying the book "Ravzat-un navodir," writes that this is a mistake. He lived in this area for a short time. He was from the region of Gilan. Various sources provide different information about the education of Sayyid Abdulqadir Gilani [4]. More detailed, more precise details are provided in Islamic sources as follows: Abdulqadir came to Baghdad to study at the age of eighteen. Prior to this, he had received his first education at the age of ten. Here, the lessons in morphology and grammar are taken from at-Tabrizi (reported by al-Tabriz, 1109).

Giylani studied at the Nizamiyyah Madrasa in Baghdad for over 25 years and taught 13 subjects there, becoming a mature scholar. According to a source[5], in 1127, fifty years later, Giylani became known as an orator in Baghdad. Prior to this, Abdul Qadir had been sent to Yusuf Hamadani in Baghdad. During his conversation with Yusuf Hamadani, it became clear that Abdul Qadir had not attained the required level of Sufism. However, Yusuf Hamadani advised him to go to the pulpit to invite Abdul Qadir to give him a fatwa, as Abdul Qadir Giylani was well versed in the sciences of fiqh and the Quran.

If we analyze the works of the Sufis, we see that human perfection is a harmony of moral beauty and spiritual perfection.

In his book "Al kunya li tolibi tarikul khakq" [22], Abdul Qadir Gilani described the excellent moral qualities that a person needs. To become a perfect person, one must be educated, have spiritual peace, respect, and be worthy of the name of humanity as a whole. These qualities are as follows:

1. The virtue of not swearing. It is necessary to teach the tongue not to swear, not to promise. True or false, intentional or deliberate, not to make a promise to Allah. [23] Before analyzing these qualities, we found it necessary to turn to the Avesta, the sacred source of Zoroastrianism, to see if similar ideas or rules have ever been encountered in the history of other teachings. The qualities that Zoroastrianism considered important for human perfection are reflected in the following: the need to observe the requirements of physical cleanliness and spiritual purity; the need to pay close attention to the upbringing of infants and young children; The section of the Minuhirad Avesto speaks of a dislike of greed and laziness: "Beware of laziness, lest you fall behind in this world." This is followed by a commentary on the prohibited actions in this holy book: "...keep away from harmful animals and creatures and keep and protect useful animals...; refrain from swearing"; for example, in "Azerbod Pandnome," that is, in the section dedicated to fire and light worshipers, it says: "do not swear either by the truth or by a lie. Do not take money or anything."

2. The virtue of not lying. A person must be careful not to joke or lie.[24] The famous historian Herodotus wrote about the Avesto pandnome: “The followers of Zoroastrianism equated lying with the most shameful act and considered borrowing shameful, after lying. They believe that if someone is in debt, he can lie. Do not violate the norms and rules of religion and Sharia, stay away from what is forbidden and sinful,” including usury, selfishness, jealousy, greed, and arrogance. To refrain from arrogance, disobedience to accepted rules, theft, anger, hatred, hostility, slander, and publicity (that is, by conveying one's words to others and creating conflict between them); Toqaddi, that is, to refrain from begging, to strive to master science, and to strive to acquire knowledge. We see that the aforementioned Zoroastrian commandments influence such qualities of Giloni as the rejection of lying and swearing.

3. The virtue of keeping a promise. Unless a person has a clear and known justification and can fulfill it, do not shirk the promise.[25] Failure to keep a promise makes a person untrustworthy. Thus, a young man promises to feel responsible for every word he utters. Likewise, if parents promise something for their children in exchange for certain actions, they must fulfill their promises to avoid being seen as liars in their children's eyes and losing their respect. If the same situation were to occur in society, leaders in high positions would lose prestige in the eyes of their employees and remain in the public eye.

4. The virtue of avoiding curses and torment. One should not curse any creature or torment people. Allah will have mercy on them. It is known that the angel who curses is the devil. There is no point in cursing anyone. Also, if a curse is a moral punishment, then torment is a material or physical insult—oppression. Oppressors will be severely punished on the Day of Resurrection through the tears and torment of the oppressed. Although this is a religious issue, unfairly insulting someone in this life, moral humiliation does not bring honor to people. The essence of mysticism is to not harm living beings.

5. The virtue of patiently responding to the oppressed. Harm no one, even if they are victims. Surah Az-Zumar of the Holy Quran states that those who persevere when persecuted will be rewarded in the hereafter. Indeed, as the great Islamic scholar and jurist (fiqh) expert Abu Hafz Kabir Bukhari put it: "Perfect faith is patience." Indeed, a person achieves everything with patience.

That is, a good upbringing given to children with patience will bring gratitude to parents and honor to teachers in the future, just as difficult studies bring knowledge, and hard work brings honor and respect.

6. The virtue of not blaming others. This virtue leads a person to greatness. Those who are aware of their mistakes and sins do not blame others for every deed. In this case, a person gradually views the world with divine love.

7. The virtue of abstaining from haram. Being pure in both soul and body means drawing closer to Allah. Haram includes not only pork, as mentioned in the Qur'an, or intoxicants, but also livestock obtained through improper means, eating the meat of dead animals, stolen livestock, and so on. These actions influence a person to be perfect, both spiritually and physically. Mystics placed great emphasis on pure (halal) food. Pure food is the foundation of human perfection. Hazrat Bahauddin Naqshband refused to even eat food cooked in anger. Sayyid Abdulqadir Gilani, in his book "Understanding Rabbani," says that you live by your profession, not your religion. Because religion can bring riya and whimsy to a person.

8. The virtue of not being a burden to others. Refrain from imposing on others that one eats in small quantities. This will lead a person to diligence. It will also lead to acceptance of the fate that the Almighty has bestowed upon each person.

9. The virtue of abstaining from corruption. Not envying what others have, not wishing them ill. Abusing one's power for one's own selfish ends contributes to a person's loss of a sense of shame. In other words, a person becomes a slave to whims, feeling no shame, and as a result, their reputation in society is tarnished and their honor is destroyed.

10. The virtues of modesty, humility, and patience. A person possessing the virtues of humility, patience, and modesty has a high level and a high reputation.

If we analyze the qualities mentioned above, they are closely interrelated. A sacred hadith states: "The sign of a hypocrite is threefold: if he speaks, he speaks untruthfully, he betrays trust, and he does not keep his promise."

Indeed, lying, constant hypocrisy, betraying one's faith in the path of Allah, and failing to fulfill promises made to Muslims are qualities contrary to human nature. If we can overcome these qualities, we can find the path to perfection. It's worth noting that the concept of the ideal person was first introduced by Ibn Arabi (1165–1240), known as Sheikh Kabir, the author of an important work on the subject, which was directly influenced by mysticism. According to Ibn Arabi, the ideal person is first and foremost a person of the primordial mind and intellect, or a strong thirst for food, and then of the mind.

According to Ibn Arabi, the ideal person is combined with the concepts of the primordial mind and the primordial nafs. For Allah was the first to create Reason before the divine Light, and His image appeared in the form of the Perfect Man.

To develop a harmoniously developed person and nurture a perfect person, the holistic cooperation of family, society, school, community, and the state can be elevated to a higher level. First of all, it must be said that the ideal person is consonant with the concept of a spiritually mature person. Although these concepts are used separately in scientific literature, they essentially encompass human morality and ethics, all the positive qualities they embody, and all aspects of their relationship with others, society, and the homeland. Summarizing the above views on the ideal person, we would like to draw the following conclusions from the mystic N. Kamilov:

"The ideal, perfect person is the most perfect, the most intelligent, and the wisest person among them."

The Perfect Man is the intermediary between God and man, the divine command, the great patron who conveys the secrets of the invisible to ordinary people.

- The Perfect Man is equal to the mind and the Intellect. Allah first created the Intellect, the Perfect Man, and then, through him, other beings were created.

- The soul of the Perfect Man has long been known; it is the most powerful spirit created by the Almighty.

- The Perfect Man is a being with cosmic qualities, who embodies absolute divine qualities, even if he appears in the form of an ordinary person, but who is always awake and aware of everything that permeates the spiritual universe.

"In this position, he can be the Caliph of Allah."

- The ideal person is a noble person who has emerged from human society. He was not a spirit whose career was clear from the start, but one who matured through a process of moral and spiritual purification.

- Therefore, every purified, pious person can strive for perfection and achieve their share along the way.

- The highest sign of perfection is following the path of Truth and benefiting people. The more a person benefits people through their words, deeds, and intentions, guides the wicked, and makes sacrifices on the path of Truth, the more perfect they are.

In today's world, only a country with faith, belief, and moral character, strong spirituality, a profound sense of national responsibility, and spiritually mature citizens can develop independently and sustainably. A great future is created and is being created only when we rely on spiritually mature people.

Therefore, for a person to be perfect, they must be endowed with divine qualities. The ideas emphasized in this regard in Gilani's ghazal can be classified as follows:

• A perfect man is one who possesses divine qualities;

• A perfect man of divine quality must be in a state of awareness, that is, constantly awake, losing all ignorance, and avoiding it;

• The Divine Dignity of a perfect man is forgiveness, which helps people unite;

• Night is an opportunity when a person can elevate the status of enlightenment they have acquired through knowledge and prayer, because their state is calm and their feelings are at peace;

• In raising a harmoniously developed generation, external knowledge is light, and internal knowledge is superior light;

• A state of alertness is a measure of the spiritual maturity of a perfect man.

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