

THE ISSUE OF GRATITUDE IN THE TEACHINGS OF ABU HAMID GHAZALI

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Abstract: The article analyzes the issue of gratitude in the teachings of Abu Hamid Ghazzali, and whether Sharia knowledge and secular knowledge are considered external knowledge, and the role of the virtue of gratitude in human perfection is philosophically analyzed based on sources and the life path and teachings of Abu Hamid Ghazzali.

Key words: Abu Hamid Ghazali's teachings, Abu Hamid Ghazali, gratitude, ingratitude, positive energy, negative energy, state.

Introduction. The spiritual legacy of Abu Hamid al-Ghazali, a great thinker of the Islamic world, who gained fame throughout the world with the title of Hujjat al-Islam, pays special attention to the issue of gratitude. The 7th chapter of Abu Hamid al-Ghazali's work "Knowledge that Leads to Happiness" is devoted to praise and gratitude [1]. The detailed title of the book is "Minkhajul Abidin ila Jannati Robbil A'lamin" (The Path of the Worshippers to the Paradise of the Lord of the Worlds).

Abu Hamid Muhammad ibn Muhammad ibn Ahmad al-Ghazali (1058-1111) is the Hujjat al-Islam, one of the great thinkers of the Islamic world.

In this work, Abu Hamid Ghazali emphasizes that it is obligatory for people to give endless praise and gratitude to God Almighty for all these spoils, having distanced themselves from sins, overcome hypocrisy, and thus achieved victory. At the same time, it is obligatory for them to give endless praise and gratitude for this blessing so that they can safely present their invaluable spiritual investment to their Lord.

Stated that praising and thanking God for blessings has two benefits: **the first is** that it ensures the continuation of the blessings received; and **the second is that it ensures the increase of these blessings.**

Abu Hamid Al-Ghazali explained that the reason why praising and thanking necessitates the continuation of a blessing is that gratitude for a blessing is agreed upon in advance, that is, if one is grateful, the blessing will continue. If one is not grateful, the blessing may be interrupted and one may suffer from hunger and fear. Since gratitude is the bond that binds the blessing, its continuation also causes the blessing to increase. If God sees that a servant knows the value of the blessing He has given to him and is always grateful, He considers him worthy of that blessing and increases his gift, making one double. If a servant does not know the value of the blessing, is ungrateful, or shows indifference, He takes away the blessing He has given him, and if he becomes rich, He makes him poor and worthless. (*Surah Ar-Ra'd, verse 11*) This is confirmed by *Surah An-Nahl, verse 112*, *Surah An-Nisa, verse 147*, *Surah Muhammad, verse 17*, and *Surah Ibrahim, verse 7* [2].

"Remember when your Lord declared: 'If you are grateful for My favors, I will surely increase them for you. But if you are grateful for disbelief, then indeed My punishment is severe.'" (*Surah Ibrahim, verse 7*)

Abu Hamid Al-Ghazali states below that blessing consists of two parts:

1 - Worldly blessings.

2 - The blessing of religion.

are two types of worldly blessings :

The first is that being given things that are beneficial to a person is a blessing .

The second is the blessing of being protected from things that harm a person.

A person uses a useful blessing. For example, things that are useful for his work and that he needs. This is also divided into two parts:

1 - The blessing of physical health .

2 - It refers to blessings that satisfy human desires and needs: food, drink, clothing, and shelter [3].

Abu Hamid al-Ghazali said that the blessing of Allah Almighty to protect His servant from harm and loss and to ward off and ward off harm is of two types:

The first is the blessing of protection from diseases that come from within and directly affect the body.

The second one means that it is a blessing of protection from calamities and disasters that come from outside: from jinn, humans, wild and harmful animals.

Abu Hamid Al-Ghazali states below that the blessings of religion are also divided into two parts:

1 - The blessing of Allah Almighty guiding a person. Honoring him with Islam and granting him success in acting in harmony with the Sharia and Sunnah.

2 - The fact that Allah protects His servants from polytheism, innovation, deviation from the path, and various sins and rebellions exists, and that these blessings are countless, is proven by the Holy Quran, *"(Allah) has given you all that you ask for. If you were to count the blessings of Allah, you would not be able to count them. Indeed, man is unjust and ungrateful "* (Surah Ibrahim, verse 34) .

Abu Hamid al-Ghazali believes that since the continuation and increase of blessings depend on praise and thanksgiving, it is necessary not to be careless for a moment in performing this task, which is the cause of the granting of so many blessings and the attainment of the capital of happiness, because this is an inestimable virtue [4].

Abu Hamid Al-Ghazali answers the question, "What are the truths of praise and thanksgiving, their parts, and what destroys them?" as follows:

"Religious scholars distinguish between praise and thanksgiving and interpret them differently, saying:

Praise is the act of remembering and reciting the beautiful qualities of someone with the intention of honoring and glorifying them. According to this definition, remembering God Almighty - glorifying and analyzing (saying La ilaha illallah - there is no god but Allah) is praise. In this way, praise is an outward act - a visible act, and in it a blessing is given in return. The opposite of this is lawm (criticism, accusation).

According to some scholars, gratitude is a verb that expresses the gratitude of the recipient of a blessing. This is expressed through language, the heart, and action. It is both outward (visible) and inward (invisible). The opposite of gratitude is kufr. This is not kufr in the religious sense, but kufr shown in relation to a blessing, that is, ingratitude. That is, he explains kufr as a blessing (ignorance of the blessings that Allah has given and disrespect for them) [5].

There are also areas where religious scholars differ in their definition of gratitude[1].

According to Ibn Abbas, gratitude is a person's worship with all his limbs, both hidden and open.

According to some scholars, gratitude:

- The blessings of Allah are spent and used in their proper place.
- It is to obey Allah and avoid sins.
- It is to bow down to Allah, the One who bestows blessings, and not to consider disbelief a blessing.

Although there are many definitions, they all have one subtle point in common: gratitude is the definition of bowing down to the one who bestows a blessing.

Abu Hamid al-Ghazali states that in this way, a person does not use blessings as a means to commit sins and evil deeds, and does not offend the One who bestowed them by fulfilling them. Therefore, gratitude is the person's remembering the favors and blessings of the One who bestowed them (Allah), repaying them with obedience and worship, thinking about the beautiful states within him, and feeling content and joy at being protected from disrespecting Allah for his blessings. He states that it is obligatory for a person who has attained a blessing to cover the paths of sin and evil deeds with the blessings that Allah has bestowed upon him and to use them as a shield [6].

Abu Hamid Al-Ghazali notes that a person should realize that the energy he spends on the path of sin and disobedience is also given to him by Allah, and should be able to choose the right path accordingly, and that he should know that when he spends this energy on sin and disobedience, he has offended Allah, and that He (Allah) gave him this energy to spend it on good, not evil. In that case, he did not spend his energy and the blessings given to him on the path of sin and disobedience, and instead, he has fulfilled the duty of thanking Allah and paying the dues of the blessings.

Abu Hamid al-Ghazali answers the question, "Is it necessary to be grateful when faced with adversity or not?" as follows:

Gratitude is the reward for blessings, whether they are for this world or the hereafter. However, there is also disagreement as to whether it is obligatory to be grateful for hardships.

Some scholars say:

It is obligatory to be patient in the face of adversity, as rebellion is a sin. It is obligatory to be grateful for blessings. Some say:

There is no calamity that is not followed or accompanied by a number of blessings. In this case, the soul must be patient for the calamity.

Abdullah ibn Umar says:

For every misfortune that has befallen me, I have seen four blessings:

- 1- The calamity befell my world, but not my religion, thank God!
- 2 - The greatest calamity did not happen.
- 3 - Patience is a virtue in return.
- 4 - Patience to from pain for the sake of achieved.

To some according to:

This four from a blessing other blessings also there is:

- The intensity and impact of a disaster will gradually decrease, not always.
- The fact that the disaster comes from God, not from the enemy.

While God gives hardship, He also grants ease at the same time.

According to some scholars:

World misfortunes for thank you to It is obligatory. These are not calamities, but blessings. Because: after every calamity, there are undoubtedly many benefits, and at that time the hardships and benefits of the calamity are forgotten. Then what blessing is there that does not involve hardship, and what happiness is there that does not involve sadness in the end [7].

For example: a patient, while taking the bitter medicine prescribed by a doctor or undergoing an operation, feels pain and sorrow, and suffers a lot. But when he recovers, he expresses gratitude and thanks to the doctor. So, the apparent hardship and suffering of the patient were actually a blessing for him. The troubles of this world are similar.

Abu Hamid Al-Ghazali quotes the following views of other religious scholars:

The reason why a blessing is called a blessing and a good is not because it gives pleasure to the soul, but because it provides its owner with superior hope and a high status. In this case, the calamity that causes the servant to rise in honor and status (despite appearing to be a calamity) is actually a blessing for him.

Abu Hamid Al-Ghazali gives the following answer to the question, "Is gratitude more virtuous or patience?":

Scholars have different opinions on this matter. According to some, being grateful is more virtuous. Because Allah Almighty says:

"Few are My servants who are grateful" (Surah Saba', verse 13), According to His command, He counts those who are grateful among His true and chosen servants. For example, He described Noah (peace be upon him):

"He was one of My grateful servants" (Surah Al-Isra, verse 3), and about Abraham (peace be upon him):

"He was of those who were grateful for the favors of Allah" (Surah An-Nahl, verse 121). It is clear from these verses that those who are grateful are the chosen servants of Allah Almighty and are worthy of His blessings and honors. Some scholars say: Those who are grateful after receiving blessings are more beloved to Him than those who are patient in facing adversity.

But most scholars say that those who are patient are more virtuous than those who are grateful. Because the disappointment of the patient is great. And the forgiveness and reward of that which is a lot of effort and sorrow are great. Because Allah Almighty said to Ayyub (peace be upon him):

"We found him a patient, noble servant" (Surah Sad, verse 44), and in another verse, Allah describes those who are patient:

"Allah loves those who are patient" (Aal Imran, verse 146), and in another verse:

"Indeed, those who are patient will be given their reward without measure." (Surah Az-Zumar, verse 10), he promises.

According to some scholars, patience and gratitude are inseparable, because: being grateful in this world is manifested through patience in the face of adversity [8].

Abu Hamid al-Ghazali argues that the meaning of gratitude is to bow down to the one who bestows a blessing, and this bowing blocks the path of rebellion, and those who are not patient in the face of adversity pass by in anxiety, and therefore they are neither patient nor grateful.

At the same time, Abu Hamid Al-Ghazali says that there is a different blessing in every patience, and in this respect, patience is gratitude, because the meaning of patience is to forbid the soul from anxiety and restlessness with the intention of bowing down to the Almighty, and in this sense, patience is gratitude, gratitude is a bow that blocks the path of rebellion, and the person

who is grateful has turned his soul away from disbelief and is patient, and in this sense, a patient person is a grateful servant, and being able to be patient is a great blessing, and a patient person is grateful for this, and if he has the strength, it is very difficult for a person to forbid rebellion to his soul, and he is patient with all the difficulties for which he is grateful.

Abu Hamid al-Ghazali narrates a narration in this work:

A young man falls in love with his uncle's daughter. The girl loves him back. In the end, a successful marriage is arranged with the agreement of their families. On the night of the wedding, these young people say to each other:

God Almighty has brought us to our destination and brought us together. As a thank you for this blessing, let us welcome this night with prayer, they say, and they engage in prayer until dawn. During the day, they fast [9].

Abu Hamid al-Ghazali, according to this narration, said that this gratitude, which is paid in return for the blessing, continues for seventy years with nightly prayer and daytime fasting. Now, if these people had been patient in not approaching each other and staying apart, they would not have been able to endure so much hardship during this time. In this situation, the gratitude of those young people is more virtuous than patience. He expressed the opinion that the struggle they waged with themselves in their prayer and fasting was greater.

In conclusion, we can say that in order to build the foundation of the Third Renaissance in New Uzbekistan, we need to educate young people with high spirituality. Young people brought up in the spirit of gratitude can be considered a positive force that thinks positively and ensures the unity and friendship of society. In educating young people in the spirit of gratitude, using all the positive aspects of our spiritual heritage in the educational process will be effective. It is appropriate to use the progressive ideas about gratitude in the teachings of Abu Hamid Ghazali in the educational process and in promoting them through the media.

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