



THE ISSUE OF THE ATTITUDE TO HEAVEN IN PERSONAL SPIRITUAL DEVELOPMENT

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Annotation: In this article, the significance of the sky and music in the spiritual development of a person is revealed based on Abdul Qadir Gilani's work "Sirul Asror". Information is also given about the clarification of the world of meaning through mathematics and enlightenment.

Key words: heaven, music, personality, spirituality, enlightenment, spiritual growth, Third Renaissance.

As long as a person lives in this bright world, he has a certain task or responsibility. Spiritual education is especially important for spending life in a meaningful and enjoyable way for everyone. In particular, the role of science, art, and science in the social and moral maturity of our youth, who are the founders of the Third Renaissance, is incomparable.

The question of raising the spirituality of a person is one of the main ideas of Sufism. In this regard, the definitions given by Abdul Qadir Gilani, the founder of Qadiriyyah, as the people of meaning, are unique. "If you are from the people of Mani, understand. On the contrary, look for this meaning!... In order to overcome the dark state of your soul with light, strive to find that meaning with logic. Because intelligibility emerges with the light and not with its opposite. The light falls on a sardonic place; sits in a place of honor. Since Muftadi could not find this situation on his own, he absolutely needs a guardian." It is known that mathematics leads a person to spiritual maturity. Because mathematics is a matter of knowledge, enlightenment, purity, and familiarity with art.

In the history of mankind, well-known and famous teachings pay particular attention to the importance of music in the spiritual development of a person. In particular, in Sufism, there is a different approach to this concept, which is called samo'. The views of Sheikh Abdul Qadir Gilani, the founder of the Tariqat, known as Qadiriya in the history of the peoples of the East, are unique in this regard. Wajdu samo' are two weapons that move the hearts of lovers and gnostics. At the same time, it is the food of lovers and the source of power for seekers of truth. The Prophet (pbuh) said in one of his hadiths: "For one congregation, prayer is obligatory, for another it is sunnah, and for another it is bid'ah." That is, the Truth is obligatory for the special servants of the Almighty, sunnah for lovers, and bid'ah for those who are heedless. It can be seen from this opinion



that the issue of the sky is classified according to the level of different categories of people in the society. Well, let's clarify the issue of what is samo': the word "Samo'" is Arabic and means "to hear". This word has become one of the terms characteristic of Sufism. In Sufism, samo' is used to hear dhikr or things related to dhikr. It is intended to listen to music, songs, poems and other things for zikr.

In this regard, a similar interpretation can be found in the history of aesthetics. That is, in Sufism, music is evaluated in three ways: the first is classical music, which is good to hear, the second is modern music, which is not useful, but not harmful, and the third is music that is sinful. This is definitely music that destroys the spirituality of young people and awakens their sexual desires, and it is forbidden to listen to it.

The sky we interpreted above brings relief to the human psyche. It is music that brings peace to the hearts. In this regard, Gilani also has a worthy opinion: Hazrat Rasulullah (pbuh) says in another hadith: "He who does not enjoy the sky and the poems recited in it, the spring and its flowers, the oud and its vibrating sound, is a perverted client." . There is no cure for this disease. (Such a person) is inferior to birds and animals and even to a ship. Because they all enjoy good things. When David (a.s.) was reciting Psalms, the birds would line up on his head and hear his beautiful voice.

From this it becomes clear that familiarity with music is also a sign of spirituality in people. It is narrated that Allah created man from clay and breathed life into him with the help of music. Therefore, the love of music has become a part of human life. So, people whose hearts are familiar with beauty live longing for music and heaven. After all, familiarity with literature, art, and music strengthens people's sense of trust in goodness.

It is known from the history of philosophy that the great scholar and thinker Abu Nasr Farabi, who was named the second teacher in the East, paid special attention to music, and there is information that he himself was a musician and created a new musical instrument. The scientist's opinions about this type of art are very important in the life of our youth regarding spiritual education. Farabi writes in his work "On the Origin of Sciences": "This science is useful in this sense. He brings order to a person who has lost his balance, perfects a people who have not reached perfection, and keeps his balance."

So, to summarize here, music plays an important role in keeping people in a certain order in society. In the development of society, art has a special place in establishing friendly relations between peoples.





The recitation of the Holy Qur'an, which is close to the musical melody in the life of the people of the East, is a melody that is pleasing to people like heaven. After all, Sufism had a positive relationship with heaven in their dhikr, manners, and rituals.

Summarizing the above, it is appropriate to make the following conclusion:

- Musical education is important in the spiritual development of a person, it forms a sense of confidence in goodness;
- In the teaching of Sufism, the attitude to music is expressed through the concept of heaven, and there is a unique approach to this issue in the Qadiriya tariqa;
- In the hadiths, attitude towards the sky is a sign of human health;
- According to Farabi's interpretation, music is a tool that ensures balance and perfection among people in society.

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