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**MORAL ASPECTS OF THE CONDUCT OF DEBATES IN THE WORKS OF ABDULHAMID  
GAZZALI'S "IHYOU ULUMIDDIN" AND ABDURRAHMAN SAMARKANDIY'S "ABU  
LAYS'S WISDOM"**

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**ABSTRACT:**

The works of Abdurrahmon Samarkandiy's "the wisdom of Abu Al-Lays" and Ghazzali's "Ikhyoi ulumi din" and the ideas put forward in them are a source of philosophical value. The scientific novelty and significance of the article with the help of the scientific and philosophical interpretation of these centuries, the moral aspects of the debate in the Muslim East are studied and serve to find the linguistic possibilities of the issues that are causing the global conflicts that are popular today. In addition, in addition to working with the original text of the works, their Uzbek analysis and translation, philosophical and comparative analysis of ideas on the knowledge and manners of discussion in the works, scientific and philosophical approaches to the works of Abdurrahman Samarkand "Abu Al-Lays's wisdom" and Ghazzali's "Ikhyoi-ulumi din" are studied, comparative analysis expresses the most basic objectives.

**KEYWORDS:** Discussion, discussion-intensive, polemics, scientific discussion, Ghazzali, "Ihyou ulumi din", Abdurrahman Samarkandiy, "Abu Lays's wisdom", farzi kifoya (fastidious), farzi ayn, mujtahid, Ijtihad, faroiz science.

**INTRODUCTION:**

In carrying out the research, in addition to the experience of scientists of our country and scientific research carried out abroad were also relied on. Comparative, descriptive and classified, as well as dialectical, germetenic techniques; the principles of historicity and rationality were used.

It is known that there are a number of roots of the historical development of the countries of the Ancient East, one of which is the etiquette of arguing in the East. In fact, discussion is one of the important forms of communication and is a method of solving conflict problems and a specific way of knowing. The debate itself manifests itself in a collective discussion of some controversial, unresolved question with the aim of establishing the truth. Coming to a general conclusion without disagreements should be the result of the discussion.

**MAIN PART:**

Gazzuli's views were famous in Europe in the Middle Ages. The researchers noted that Gazzuli Foma Akvinsky had its own influence and the whole of scholasticism. In Europe in the Middle Ages there is a paradox associated with the name Gazzuli. He wrote two works in which he debated (polemics) with Islamic philosophers such as Ghazzali al - Farabi and ibn Sina: "Maqosid al - falasifa" (the goals of the philosophers) and "Tahafut al-falasifa" (the rejection of the philosophers).

With the creativity of Gazzoli, Gegel is also familiar, he adds, "The author of several examples of creativity in Gazzali's logic and metaphysics is a skeptic with a sharp mind, a person with a great eastern Talent" (1). Among the works of Gazzoli, the four-storey work "Ihyou Ulumiddin" (revitalization of religious sciences) occupies a special place. In this game, Gazzuli openly demonstrates his views in order to "revive" the hardened Sciences in the sect of Sunnis'. The work "Ihyou Ulumiddin" made a great contribution to the development of Muslim mining in the Middle Ages. Arab medieval historians evaluate this work as one of the most significant of the works of Islamic heritage. This treatise is important in the study of Gazzali's views, since it contains a positive teaching of thinkers, and these teachings have been well studied in the treatise.

In this work, some views of philosophers, Ismailia's, Christians, Arabic Libertines – ibahids, and other ideological opponents of Sunnis' were rejected. In addition, "Ihyou Ulumiddin" is the product of an important period in Gazzuli's creativity, and reflects the contents of all the views of this period. It is also a valuable resource in the study of the history and culture of the medieval Arabic Caliphate.

"The teachings created by Al - Ghazzali reflect not only the cultural achievements of Arabic- Muslim society, but also the fate of an ancient philosophical tradition, the results of understanding it for five centuries before its appearance."(2)

Imam Gazzali claims that it is true that mutual assistance for the truths is religion. But there are its terms, it is necessary to know them. So there are eight conditions to fight and debate, he says, and they will come:

The first of these is that someone who is engaged in the discussion should have put the Pharisees in place of the Pharisees before they give their heads to the Pharisees. If anyone is engaged in farzi kifoya, without fully fulfilling the signs of the farzi ayn, and claims that my goal is true, then unconditionally he is a Cossack. For example, it is my goal to dress a person who has not found clothes to cover his private parts, although he will leave his own prayer, he says that he will be engaged in knitting and preparing clothes. (3)

Farzi ayn is a rule or action by which a Muslim is obliged to perform. Of course. According to expert scientists, such norms are more than a hundred.(4) prayer reading, fasting, if able to perform Hajj, to give scab if it builds up, to speak the truth when giving testimony, to give tithes, to provide housing for the husband's own wife, to fulfill the dowry of the wife, etc.(5)

Farzi kifoya is such norms that their execution is not necessary for all Muslims belonging to one community. If a part of them fulfills these norms, then this obligation on the part of the rest will be nullified. Muslims who do not fulfill these norms will not be sinful. If none of the members of the Muslim community fulfills the norms of farzi kifoya, then the members of the whole community will be sinful. There are different opinions about how much the total number of norms of abstinence is. These norms consist of perfect possession of the knowledge of the Muslim right, teaching knowledge, memorizing the Koran, showing and educating the weak, the poor and the poor, protecting the motherland.

The second, farzi kifoya should not know the importance of the discussion. And if farzi kifoya is busy with something more important than enough, then he will disobey with the same

verb. Gazzali passes the following thoughts as an example of this idea: "when a ball is standing on the verge of death from thirst of people, a person is engaged in the education of obtaining Hijomat-blood, without having the opportunity to give them water. Learning Hijama for himself, farzi kifoya claims that if there are not those who know him in the city, people will all be killed. Looking at him " " after all, the city is full of those who are embarrassed. Say to you that people do not need it," he says, "the fact that there are a lot of Hijamatists does not make this farzi kifoya out of sufficiency," makes it a reality. "- that brings evidence to the mind.(3) that is to say that the Muslims who have suffered a deplorable condition in the thirst of the Gazzuli, like those who have been left alone and are overexcited by shyness, are like those who have failed due to negligence and are engaged in debates.

He is also worried about the irreparable fantasy of sufferings. That is, in many cities there is a shortage of Doctors With testimony; people are worried that they will suffer from this. And the scribes, who give a lot of Fatwa, are not interested in this; say that they do not propagate Muslims.

Third, the disputant should be mujtahid, allowing the fatwa with his own. It should not be limited to the opinion of Shofeiyy and Abu Hanifa or of any sect, if the truth is found in the sect of Abu Hanifa, then it is necessary to leave the word of Shafaiyy, in general, to make Ijtihad with his way as the imams of the companions raziyallahu anhu and mujtahid.

Mujtahid (Arabic-mujtahidu) is a high-ranking faqih (Islamic theologian). Mujtahid is a person with the ability and the right to issue a decree on important issues of religion and Islamic law. He should not rely solely on Qur'anic verses and authentic Hadiths to make Ijtihad to

the conclusion of other faqihs. According to the Sunnis, the last mujtahids were Abu Hanifa, Malik ibn Anas, Muhammad ash-Shafaiyy and Ahmad ibn Hanbals, who were the founders of the four sects of Sunnism. With the " doors of Ijtihad closing", it has become almost impossible to reach the level of mujtahideen throughout life.(6)

Ijtihad (Arabic. - enthusiasm, aspiration) - employing all knowledge and patience to form the Shariah judgment by the faqih. The Ijtihad Shariah judgment is made to determine the Shariah judgment by employing special rules of the case that did not come. The Prophet (s.the a.C) when he was alive, no other person except the person did not perform Ijtihad. It was not even possible. Ijtihad came into being at the end of the VII century. Over time, several legal problems were born due to the changing way of life in the Muslim community. Therefore, the main purpose of Ijtihad was to find new or past unresolved issues, to solve them based on Islam and supported it.(7)

Taking into account that the doors of Ijtihad are now closed, the Islamic World lovers and Islamic jurisprudence academies have been established for Ijtihad. If a person has not reached the level of ijthadism, he will pass a decree, conveying from the sectarian about the issue asked him. Even if the weakness of that sect is known, it is not permissible to join the unit ark. So why is it so debating? However, the sect is known, if it is not possible to issue a fatwa with another sect, benefit from debate? Even at a time when one can not come to a clear opinion: "the owner of our sect can also have an answer to this issue, I can not make an independent Ijtihad on the basis of Shariah."(3)

How should Muslims who are steadily growing in one sect react to the other three sects?

As our great scholars have named and written in the past, that is, the faithful, unswervingly, who have written books on the religion of Islam, every Muslim should choose one of these four denominations and follow it, he should be aware that his sect is correct, but that it is also possible that there will be a mistake in the sight of Allah. Other denominations should be mistaken, but it is also possible that they are correct in the sight of Allah. (8)

Gazzuli said in this regard, "if there is a dispute over the issues that cause two different problems or two different opinions of the sectarian, then he can respond appropriately to one of those two types. The controversial sect chooses one of two different views of the owner, often without any discussion, or suspends discussion on issues with two different arguments and fails unconditionally, does not enter into specific issues to be accelerated," he says.

Therefore, any Muslim should be in a spirit of self – esteem in relation to other denominations.

Fourthly, the discussion must be done on issues that have occurred in life or that can often happen. Companions also used to engage and describe it in issues similar to faroiz, which may have been of daily origin or often a case. Now, the debates do not give importance to the fatwa in the aspects that the people need and the issues that are a common problem. Perhaps they are demanding intrusive issues. As a result, the accelerated area flushes.

Faroiz Science-in Islam is called the right of inheritance, and it is distinguished by its originality. (9) The right of inheritance in Islam,

the Holy Quran is the Surah Niso, the Prophet (s.a.v) the circumcision of (10) and regulated by the community of scientists. The science of inheritance is considered one of the most miraculous Sciences in Islam, and in the Koran it is said that "the science of inheritance makes up half of the sciences". Scientists of the Hanafi sect have studied the right to inheritance by law and testament.(5)

This Taleb of Imam Ghazzali, which is controversial, is also appropriate true. That is, the people of science would be of much greater benefit to the people if they were to argue in the field of science that is necessary to meet the daily needs of more people. Because, the question is inheritance, property is an integral sphere of society, which has caused various disagreements, misunderstandings since the emergence of mankind.

One of the more important works, Abd ar-Rakhman, the second chapter of the work of Samarkandiy's "the wisdom of Abu Al-Lays" is called "the role of scientific debate-intensity and logic". This work was copied in the inscription nastily by the Kul Muhammad al-Balkhi in 1236-th year. It is not known when the work was written. But we can find out from the contents of the work that it was written long before the XIII century. Samarkand says it will contribute greatly to the development of logical analysis of the controversy.

However, in the chapter of the discussion of the work of the Gazzali "Ihyoi Ulumiddin" and the description of the disasters of bad morals arising from it, he says: "it is known that to defeat another, to mourn, to argue in order to show Virtue and honor before people is the source of content in the sight of Allah, and in the sight of These debates are one of the major violations of arrogance, pretentiousness,

unadulterated, self-glorification, career and the like. If a person who is willing between drinking or doing something bad, drinking a drink, getting drunk also leads to the fact that he does something bad. The same goes for the Matte of others, for the victory in the debate, for the sake of career and pretentiousness, if someone wins, it will be a means of accumulation of evil in his soul, which will lead him into filth. All these bad morals are mentioned in the section "Rubul mukhliqot" based on evidence, verses and hadiths," Gazzuli says. (3)

Abd ar-Rahman the second chapter of Samarkandiy's work "the wisdom of Abu Al-Lays" is about controversy. This chapter is called: "Faqih Abu Lays Samullah says:" some scholars of truth and fuzalabs of truth have considered the argument in science to be a macroscopic one and have themselves based on the following views of the Sultan of words: did not they tell you about the examples of the plot on religious controversy and controversy? This category of life's distraught corrupters has taken the subject into their own denominations as the basis of religion." In another place, they have thus denied their supreme statements: " و كان و الانسان اكثر شيء جدلا", as long as there was another person and he found a divine rationale for everything more intensively and sought to establish a lot of religious opinions about them. Again, the beloved flower of our Prophet alaihissalom Ayishayi Siddiqa (r.a) those who narrated: "the most enemy of the people against the evidence of injury, he will resist in the matter, will set aside the truth, and will turn away from Mercy.""(11) From the foregoing facts, Abdurrahman Samarkandiy, we can know that the faqih is also an advantage to argue for the fact that like Gazzuli, and he has put forward

the idea that private justice should not come out in the disputed scholars.

#### **CONCLUSION:**

It should be noted that Abu Homid Ghazzali and Abd ar-Rahman, who are considered one of the great representatives of Eastern philosophy, look at the controversy in the philosophical-scientific teaching of Samarkand, not only enlightened the theories about the debate, but also important for the positive aspects of human ethics. Because a person should always follow the rules of etiquette in discussions and discussions, in conversations with a person, follow the norms of language and argue without touching the other person's ego. Therefore, it is worthwhile to apply these philosophical views to our practical life, even today, taking into account the importance of the upbringing of young people and their formation as a harmonious person.

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