



Article

# The Role of Imam Ghazzoli's Wisdom in Tohir Malik's Work "The Domain of Humanity" ("Odamiylik Mulki")

Umurzaqova Nargiza Abdurashidovna<sup>1\*</sup>

1. PhD student, Alisher Navoi Tashkent State University of Uzbek Language and Literature

\*Correspondence: [umurzoqovanargiza26@gmail.com](mailto:umurzoqovanargiza26@gmail.com), <https://orcid.org/0009-0005-8402-816X>

**Abstract:** This article analyzes the role of Imam al-Ghazali's wisdom in Tohir Malik's novel *Odamiylik mulki* ("The Realm of Humanity"). The study highlights the artistic depiction of moral virtues such as patience, gratitude, honesty, and compassion, which are based on al-Ghazali's teachings. Through examples taken from the work, the educational significance of these moral principles is revealed.

**Keywords:** Tohir Malik, *Odamiylik mulki*, Imam al-Ghazali, wisdom, ethics, patience, gratitude, honesty, Sufism, spirituality.

## 1. Introduction

"*Odamiylik mulki*" is a work in which the author profoundly reveals the essence of human qualities and moral education. The work appropriately incorporates wise sayings by numerous representatives of classical literature and religious scholars. In particular, drawing on the wisdom of Imam al-Ghazali, the author examines the essence of humanity through compelling arguments and encourages readers to engage deeply with the work while understanding its purpose and significance. The aim of this article is to examine the role of al-Ghazali's teachings in the work, the significance of his wisdom in elevating human spirituality, and its function as a means of spiritual and moral education [1].

The literary heritage of Tohir Malik has not yet been comprehensively studied in Uzbek literary scholarship. Nevertheless, it can be noted that Sarvinoz Rasulova, in her research, analyzes the poetics of the writer's novellas, revealing their artistic structure and system of characters [2]. S. Yangiboyeva, in turn, examines the artistic synthesis of religious and educational motifs in Tohir Malik's works and substantiates their spiritual significance. However, Uzbek literary studies have not yet provided a comprehensive analysis of the author's interpretation of classical literary works in the treatise "*Odamiylik mulki*," the classical literary traditions reflected in it, its spiritual and moral ideas, or the scope of quotations drawn from the works of representatives of classical literature [3]. In this regard, the present article focuses more closely on Imam al-Ghazali as one of the prominent representatives of classical literature.

**Citation:** Abdurashidovna, U. N. The Role of Imam Ghazzoli's Wisdom in Tohir Malik's Work "The Domain of Humanity" ("*Odamiylik Mulki*"). Central Asian Journal of Literature, Philosophy, and Culture 2026, 7(2), 506-510.

Received: 20<sup>th</sup> Feb 2026

Revised: 18<sup>th</sup> Mar 2026

Accepted: 5<sup>th</sup> Apr 2026

Published: 30<sup>th</sup> Apr 2026



**Copyright:** © 2026 by the authors. Submitted for open access publication under the terms and conditions of the Creative Commons Attribution (CC BY) license (<https://creativecommons.org/licenses/by/4.0/>)

## 2. Materials and Methods

The study employs comparative-analytical, semiotic, and hermeneutic methods. The primary source of the research is Tohir Malik's work "*Odamiylik mulki*." In addition, the ideas and views of literary scholars were examined and compared with the findings of the study.

## 3. Results and Discussion

The analysis yielded the following findings:

1. The work extensively incorporates the works of representatives of classical literature.
2. Classical literary works are cited as evidence supporting the author's ideas and are subsequently subjected to analysis.
3. Sufi views and ideas are expressed through literary analysis.
4. Human virtues and moral values are interpreted and emphasized.

One of the prominent representatives of Uzbek literature, Tohir Malik, pays considerable attention to the issues of the human soul and spirituality in his works. His work "*Odamiylik mulki*" was created with the aim of glorifying human virtues, combating the spiritual crisis in society, and promoting honesty and purity. In the work, the author encourages readers to engage in profound philosophical reflection. This appeal is reinforced by the wisdom of prominent representatives of the Sufi tradition [4].

The work refers to the literary heritage of numerous representatives of classical literature, including Abdurahman Jami, Abu Abdallah Rudaki, Abulmajd Sanai, Abulqasim Ferdowsi, Abulhasan Farrukhi, Abu al-Ala al-Ma'arri, Alisher Navoi, Andalib, Asadi Tusi, Atoyi, Ahmad Yasawi, Ahmad Yugnaki, Badriddin Hilali, Boborahim Mashrab, Daqiqi, Durbek, Gadoi, Gulkhani, Jalaluddin Rumi, Kamoliddin Binoi, Kamol Khujandi, Lutfi, Mahmud al-Kashgari, Mirza Abdulqadir Bedil, Muhammad Salih, Nasiruddin Rabghuzi, Nasir Khusraw, Nizami Ganjavi, Nodira, Ogahi, Otoyiy, Pahlavon Mahmud, Poshshokhuja, Roji, Raqim, Saadi Shirazi, Sayfi Sarayi, Sayyodi, Sufi Olloyor, Turdi Faroghi, Ubayd Zakoni, Omar Khayyam, Uvaysi, Fariduddin Attar, Fakhruddin Jurjani, Fuzayli, Khoja Samandar Termizi, Khusraw Dehlavi, Yunus Emre, Yusuf Khass Hajib, Haydar Khwarazmi, Hafiz Khwarazmi, Hafiz Shirazi, Huvaido, Husayn Waiz Kashifi, Husayni, Zahiriddin Muhammad Babur, and Zebunniso [5].

A distinctive and particularly vivid artistic feature characteristic of Tohir Malik is his ability to integrate religious and educational motifs into the essence of his works. The synthesis of religious and educational themes is clearly evident not only in his didactic treatises but also in his works written in the genres of short stories, novellas, and novels [6]. It should be emphasized that the integration of religious and educational themes and motifs into literary texts occurred through a particular evolutionary process, more precisely, alongside the gradual development of the writer's life experience, philosophical conclusions, and artistic talent. This process can be observed through the content of his novellas [7].

The quotations drawn from the wisdom and works of the aforementioned authors contribute to enhancing the artistic expressiveness of the text of "*Odamiylik mulki*." Among these references, the wisdom of Imam al-Ghazali occupies a particularly significant place. Born in Tus, Iran, and honored with the title "*Hujjat al-Islam*" ("Proof of Islam"), Imam al-Ghazali was one of the world's renowned thinkers, and his philosophical and spiritual teachings constitute an extensive and important component of the work [8].

Imam al-Ghazali's works on philosophy and Sufism are characterized by a vivid, fluent, and accessible style. Among his notable works are *\*al-Basit\**, *\*al-Wajiz\**, and *\*al-Wasit\**, which deal with Islamic jurisprudence (fiqh); *\*Qawa'id al-'Aqa'id\** ("Principles of Beliefs") and *\*al-Risala al-Qudsiyya\** ("The Jerusalem Epistle"), which address matters of

Islamic creed; and *\*Ihya 'Ulum al-Din\** ("The Revival of the Religious Sciences") and *\*Mukashafat al-Qulub\** ("The Unveiling of Hearts"), which are intended particularly for Sufi practitioners. In addition, works such as *\*Tahafut al-Falasifa\** ("The Incoherence of the Philosophers"), *\*Kimya-yi Sa'adat\** ("The Alchemy of Happiness"), and *\*Maqasid al-Falasifa\** ("The Aims of the Philosophers") occupy an important place in his intellectual heritage [9].

In addition to these works, *\*Ayyuha al-Walad\** ("O Son"), *\*Akhiratnama\** ("The Book of the Hereafter"), *\*Qiyamat va Oxirat\** ("The Day of Judgment and the Hereafter"), *\*Qirq Hadisi Qudsi\** ("Forty Sacred Hadiths"), *\*Til Ofatlari\** ("The Afflictions of the Tongue"), *\*Uylanish Odobi\** ("The Etiquette of Marriage"), and *\*Hidayatning Boshlanishi\** ("The Beginning of Guidance") are also regarded as among Imam al-Ghazali's most widely known works [10].

The translation of Imam al-Ghazali's works into European languages began as early as 1145. In *\*Odamiylik mulki\**, Tohir Malik extensively draws upon al-Ghazali's wisdom to promote the values of patience, gratitude, honesty, compassion, and human responsibility [11].

In the three-volume edition of Tohir Malik's *\*Odamiylik mulki\**, published by Sano Standart Publishing House in 2018, a total of 49 references to Imam al-Ghazali's wisdom are presented to substantiate the author's arguments, while 17 additional references are included as supplementary instructive examples [12].

**Table 1. Use of Imam al-Ghazali's Wisdom in *Odamiylik Mulki***

| No. | Part of <i>Odamiylik Mulki</i>           | Purpose of Use in the Work                              | Number and Frequency of Use                                |
|-----|------------------------------------------|---------------------------------------------------------|------------------------------------------------------------|
| 1   | <b>Book 1 – The Chapter of Love</b>      | To substantiate and summarize the author's ideas        | 17 occurrences, with a total of 17 pieces of wisdom        |
|     |                                          | Under the "Lesson" section                              | 4 occurrences, with a total of 4 pieces of wisdom          |
| 2   | <b>Book 2 – The Chapter of Happiness</b> | To substantiate and summarize the author's ideas        | 20 occurrences, with a total of 20 pieces of wisdom        |
|     |                                          | Under the "Lesson" section                              | 8 occurrences, with a total of 8 pieces of wisdom          |
| 3   | <b>Book 3 – The Chapter of Bliss</b>     | To substantiate and summarize the author's ideas        | 12 occurrences, with a total of 12 pieces of wisdom        |
|     |                                          | Under the "Lesson" section                              | 5 occurrences, with a total of 5 pieces of wisdom          |
| 4   | <b>Total</b>                             | <b>To substantiate and summarize the author's ideas</b> | <b>49 occurrences, with a total of 49 pieces of wisdom</b> |
|     |                                          | <b>Under the "Lesson" section</b>                       | <b>17 occurrences, with a total of 17 pieces of wisdom</b> |

The wisdom presented in the work serves not merely as an artistic embellishment but also as a source of practical life lessons for the reader. These teachings contribute to educating young people in the spirit of honesty, compassion, patience, and the pursuit of knowledge. For example, in one passage, Tohir Malik writes: "Imam al-Ghazali states in his book *Mukashafat al-Qulub* (*The Unveiling of Hearts*): 'Know that if Allah wishes to grant

goodness to one of His servants, He gives him the insight to recognize the shortcomings and faults of his own soul..." [13].

The author incorporates this wisdom to emphasize that every individual must first and foremost struggle against their own lower self, overcome it, and thereby attain happiness. At this point, he explains the wisdom through his own reflections and provides additional information: "In addition to the great scholar's ideas, we may also apply the term 'a friend with insight' to books. Here, we mean the greatest of books—the Holy Qur'an, the great blessing bestowed by Allah upon us, His servants; the collections of Hadith Qudsi; books containing the authentic hadiths of the Prophet (peace and blessings be upon him); and the writings of wise scholars based on these sources. A person who continually reads these works, understands and correctly comprehends them, and acts upon what they have read will never go astray" [14].

Elsewhere, Tohir Malik writes: "As Imam al-Ghazali emphasized, if you say, 'Tomorrow I will repent and begin performing righteous deeds,' do not forget that death may come sooner than you expect. If you think that repenting tomorrow is easier than repenting today, then you are on the wrong path". In this context, Tohir Malik uses al-Ghazali's wisdom as evidence for his discussion of the idea that repentance for one's sins leads to true life and ultimately to happiness. Thus, the wisdom of Imam al-Ghazali contributes significantly to enhancing the artistic and ideological value of *Odamiylik Mulki*.

In the process of addressing various educational and moral themes, the author also effectively incorporates Imam al-Ghazali's wisdom into his own reflections, thereby increasing the emotional and intellectual impact of his arguments and encouraging readers to think deeply. He writes: "When a person encounters a calamity, it is good if their first words are a prayer: 'O Allah, make me among those who are patient and grant me the reward of enduring this calamity.' Unfortunately, however, some of our brothers become crushed beneath the burden of misfortune and do not realize what words are escaping their tongues, even reaching the point of rebelling against Allah. Therefore, while wishing them patience, it is appropriate to remind them of the wisdom of Imam al-Ghazali: 'Affliction comes only from sin and disbelief. Calamities themselves are not the true affliction; within them there are benefits that you do not know.' But is patience needed only on days of hardship? Each of us must answer this question" [15].

Throughout the work, when discussing various moral shortcomings observed among people, Tohir Malik frequently refers to the wisdom of Imam al-Ghazali and integrates it organically into his own arguments. For example, he writes: "'Envy' denotes a particular moral failing, but it has many doors. Imam al-Ghazali identified seven of them: arrogance, self-admiration, fear of losing what one loves, love of status, base desires, and greed. Among the strongest causes that give rise to envy are hostility and the inability to tolerate another person's good fortune".

The author's attitude toward Imam al-Ghazali's wisdom is evident in every example, demonstrating not merely respect but also a profound sense of appreciation and intellectual affinity. Al-Ghazali states: "To develop a complete understanding of character, four things must not be overlooked. The first is good and bad conduct. The second is the ability to perform good and bad deeds. The third is awareness of good and bad conduct. The fourth is the state of the lower self, which is always inclined either toward goodness or toward evil. For the soul, attaining one of these two states is easier than the other".

#### 4. Conclusion

Tohir Malik's *Odamiylik Mulki* is a spiritual and educational work in which the wisdom of Imam al-Ghazali occupies an important place. The author interprets these teachings through an artistic literary style, encouraging readers to think critically, reflect deeply, draw their own conclusions about the moral and educational themes presented, and engage in spiritual self-purification. As a result, the work leaves a profound moral

impression on the reader and encourages them to pursue goodness and virtue. The extensive use of Imam al-Ghazali's wisdom throughout the three parts of the work, with a total of 66 instances, demonstrates the significant role of classical spiritual and philosophical thought in shaping the ideological and artistic essence of *Odamiylik Mulki*. This extensive and purposeful incorporation of al-Ghazali's teachings can be regarded as one of the factors that contribute to the work's artistic and spiritual value..

## REFERENCES

- [1] A. H. al-Ghazali, *Mukoshafat ul-Qulub*, M. A'zam, Trans. [Place of publication and publisher not provided].
- [2] A. H. al-Ghazali, *Riyozatun-Nafs*, R. Zohid, Trans. [Place of publication and publisher not provided].
- [3] T. Malik, *Odamiylik Mulki*, Book 1. Tashkent, Uzbekistan: Sano Standart, 2018.
- [4] T. Malik, *Odamiylik Mulki*, Book 2. Tashkent, Uzbekistan: Sano Standart, 2018.
- [5] T. Malik, *Odamiylik Mulki*, Book 3. Tashkent, Uzbekistan: Sano Standart, 2018.
- [6] B. Tukhlov and I. Ismoilov, "The image of Iskandar in Turkic sources," *International Journal of Scientific & Technology Research*, vol. 9, no. 2, pp. 1195–1200, 2020.
- [7] I. Ismoilov, "About the talismans of Iskandar (Alexander) by Alisher Navoi," *International Journal of Linguistics, Literature and Culture*, vol. 7, no. 3, pp. 139–145, 2021, doi: 10.21744/ijllc.v7n3.1488.
- [8] I. Ismoilov, "Nizomiy va Navoiy: bir mavzuning turfa talqini," *O'zbekiston: til va madaniyat. Adabiyotshunoslik*, vol. 1, no. 1, pp. 18–32, 2023.
- [9] I. Ismoilov, "Alisher Navoiyning 'Saddi Iskandariy' dostoni debochasi badiiyati," *Oltin bitiglar–Golden Scripts*, vol. 1, no. 1, 2021.
- [10] I. Ismoilov, "Tafsirlarda Iskandar mavzusiga oid talqinlar," *Oltin bitiglar–Golden Scripts*, vol. 2, no. 2, 2021.
- [11] I. A. Ismoilov, "On the issue of literary influence and originality in the epic 'Saddi Iskandari'," *Иностранные языки в Узбекистане*, no. 3, pp. 220–226, 2020.
- [12] I. Ismoilov, "Nizomiy 'Iskandarnoma'sining o'zbek adabiyotshunosligida o'rganilishi," *Uzbekistan: Language and Culture*, vol. 4, no. 4, 2019.
- [13] I. Ismoilov, "Iskandar oynasi," *Oltin bitiglar–Golden Scripts*, vol. 4, no. 4, 2019.
- [14] I. Ismoilov, "The image of 'The Mirror of Iskandar' in the poetry of Alisher Navai and its comparative analysis."
- [15] I. Ismoilov, "'Boburnoma' as a literary source," *American Journal of Social Sciences and Humanity Research*, vol. 5, no. 11, pp. 128–130, 2025, doi: 10.37547/ajsshr/Volume05Issue11-32.