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JIF = 1.500	SJIF (Morocco) = 5.667	OAJI (USA) = 0.350

SOI: [1.1/TAS](#) DOI: [10.15863/TAS](#)

International Scientific Journal Theoretical & Applied Science

p-ISSN: 2308-4944 (print) e-ISSN: 2409-0085 (online)

Year: 2019 Issue: 03 Volume: 71

Published: 30.03.2019 <http://T-Science.org>

QR – Issue



QR – Article



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THE ROLE AND THE PLACE OF TUITION OF IMAM AL-GHAZALI

Abstract: This article is devoted to the analysis of the philosophical–Sufi views of the Al-Ghazali. This paper brings out the philosophical and Sufi doctrines strategy of Abu Hamid Ghazali, which in the context of Oriental philosophy deals a lot with the traditional Sufism. Several of his works served as the model textbooks in the medieval and modern Islamic schools. The comparative analysis of the Western, Russian and Middle Eastern scholars is conducted through the content analysis of the works written by the Ghazali. The ideas in the most prominent chapter “The comment on the four peculiarities of the human being” of the «Kimyâ-yı Saâdet» (The key to reach happiness) of him is discussed by him. Moreover, in the focus of the teaching of Ghazali, spiritual purity and the idea of the perfection of the human nature play an important role. This teaching includes the idea of being closer to Allah, the ways to approach him, the quantity of ethical principles, requirements and the idea of salvation. These aspects are revealed through the analysis from diverse sources such as Uzbek, Turkish and Russian.

Key words: Abelyard, Al Ghazali, Bruno, heart, Sufism, peripathetics, soul, faith, intellectual knowledge, Sharia knowledge.

Language: English

Citation: Muzaffarov, F. D. (2019). The role and the place of tuition of Imam al-Ghazali. *ISJ Theoretical & Applied Science*, 03 (71), 589-592.

Soi: <http://s-o-i.org/1.1/TAS-03-71-60> **Doi:**  <https://dx.doi.org/10.15863/TAS.2019.03.71.60>

Introduction

In the history of the development of Arab-Islamic philosophical thought there are no such huge figures such as Abu Khamid Ghazali. The case is stipulated by the fact that he had a prominence and undisputable reputation among his contemporary scholars of the Enlightenment period of the Orient, chalifs, emirs, viziers and among the commoners. Besides to that his creative activity had determined the ideal philosophical, political and cultural level of that period, had great impact on the development of the culture of the East and the West. During that period prominent English historical philosopher G.Lewis has written the following: “.....All the path which had been followed by the philosophical researches from Procles to Beacon can be characterized in the framework of three typical personalities namely *Abelyard, Al Ghazali and Bruno*”(9, 305). The interest to the works of Ghazali has been growing by the course of the time.

Prominent scientist of the Orient Imam Abu KhamidMukhammadGhazali was born in 1058 inTus city of Khorasan. (10,13) He spent his childhood and adolescence in his homeland. After that in order to enrich his knowledge he went to Nishapur. In 1085 he

was enrolled to the service of famous Saljukid vizier Nizamulmulk. “Its perhaps since that time he seriously dealt with philosophy”.(1,42) In 1091 Nizamulmulk offered the Philosophy chair of the madrassa “Nizamiya” which was established by him to the disposal of Ghazali(1,42).He died in the Tabaran township near the Tous city on the December 19, 1111 (13,273). Nowadays his tomb in Khunak is named as the edifice of Kharuniya.

Muhammad Ghazzali, the most prominent representative of Muslim philosophy of middle ages, in his works connects the values of orthodox sunnism with the ones of sufi ideals.Ghazzali more delicately than any of his contemporaries, prejudiced dangers threatening the religion from the ideas invading the minds of peripathetics. He was going as if to meet arising Averroism, trying to harmonize philosophy with religion in his number of essays:

Systematization of Sufi studies, done by Ghazzali, contributed to the increase of his popularity. Ghazzali wrote: “I found out that their (t.i. Sufis) way in its perfect state included both the theory and practice. The essence of their practice consisted in that, they worked on the eradication of the soul’s passion and realizing it (soul) from evil inclinations

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and fallacious behavior, until they reach the cleansing of the mind from such thoughts, except the ones about the Almighty. (2,168)

Materials and Methods

According to the last calculations by the Egyptian scholar, Abdurrakhman Badavi, his works are exceeding 457, the most significant of them being the “The aims of philosophers” (Makasid al-Falasafa”), “Refutation of philosophers” (“Taxafut al-Falasafa”), “The chemistry of happiness” (“Kimyayesaadat”, “Escaping from delusion” (“Al-munkis min ad-zalal”), “Revival of the science about belief” (“Ixya’ ulumad-din”). One more work of his must be reminded, that is “The source of light” (“Mishkat al-anvar”) – one of the latest and the most difficult treatises to understand, quintessence of esotericism in Ghazzali, the source of inspiration for many following mystics, very likely, in a large measure, more than well-studied work “Revival of the study about belief”. The education of Ghazzali began with acquaintance with philosophy. It occurs that, it is thorough study of philosophy that brought Ghazzali to the ideas that rational cognition of the world doesn’t give the same results that could be recognized as perfectly satisfied. However he condemned all the philosophical schools – supporters of the condition on the mortality of the soul and theist-peripatetics, understanding the God only as First cause, as mechanism setting the Universe (such a point of view was professed, in particular, by al-Farabi and Avicenna). We should mention that all the present range of problems traces to Aristotle –it can be said in reference to the study of the soul, and the problems of eternity (creation of the world), and the question about divine participation in loaves and fishes.

Ghazzali had first-hand knowledge of theological difficulties in present Islam. Ahsrites and Ismailites influenced much to his studies. The latter underlined the role of constant presence of spiritual leader in the life of ordinary believer, however the real authority could be only one person, in what Ghazzali lowed himself to doubt. Even if there is an absolute authority in religious matters, mentioned Ghazzali, one cannot consult with him everytime problem arises. Simultaneously Ghazzali treated the doctrine of the Ismailites about the innermost sense of the writing sympathetically. “for mystics each movement and peace brings enlightenment from the light of the lamp of prophetic revelation; and there is not any light on Earth except the one from prophetic revelation, which could acquire enlightenment. (11,22)

“One created thing appears to be condition for another one” says al-Ghazzali, and he does it to accentuate the idea about regular participation and actual presence of God in the world. At the same time Ghazzali realizes the danger of peripatic study of the God. God, thought as divine intellect in the system of

Aristotle, is the basis of self-recognition and the first motive power, who just sets causal chains of the events and phenomena, all the further developments happen without His infringement. He continues his opinion: “The creation of life appears to be condition for the creation of knowledge, but the ignorance arises during life” (8,15). This situation is introduced to provide the possibility of action for the person, conscious of the allowed and forbidden. In the same context, objecting to the thesis about inherent religiousness of the person, which was defended by some Muslim theologians, Ghazzali wrote in his treatise “Escaping from delusion”: “Essence of the human in its firstborn is created inexperienced, ignorant of any world of Almighty” (6,248).

From the point of view of Ghazzali, such sequence of events is logic that the knowledge is given later, simultaneously with the possibility of acting morally or immorally.

Ghazzali in general stood on the point of view that the cognition of the world by rational methods is possible, but insufficient, the study of philosophers, which was called the school of medaberim (speakers) by maymonid, underwent rough criticism of Ghazzali. If to take the position of this school, it happens that, people can’t foresee the possible further developments, consequence of their deeds, which could lead to the excuse of any immoral deed. In addition, if the whole world around us is just chaotically changing picture, what is the meaning of a such creation? One more question was the problem of miracles; which lost their point in such state of affairs – it was necessary either to count as miracle any event happening so regularly or affirm that miracles as the category of events, main characteristics of which is their contradiction to the natural order of things, is impossible at all, because absolutely everything happens under the will of God, not yielding to the rational explanation. Mudaberim, and some other Sufis, such as Vistami and al-Khalladz, brought in famous turmoil in the religious idea of Mussulmanism with their irrationalism and refusal of any causality. “God created in us the knowledge about that, he will not do such things (t.i., for example, turn the book into a boy behind our back – author’s note), though [for him] it is possible” (12,640). The questions about the creation of the world, about the participation of God in world affairs, as it occurs to us, are of great importance for anthropology, as the answers to these questions, in the end, determine the content of the whole sufi studies of the person. If to accept the point of view of medaberim, counting, that God is the only reason of all the changes, happening all around absolutely spontaneously, for all that God himself is unchanged then developing this proposition come to peripatic thesis that God is only the source of the world motion and further he may not interfere in the world. We can draw the conclusion by the same way, that since the world represents something like a divine

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dream, then there is not the necessity of the God's care about the world, and there isn't deific foresight as well. In any case, philosophy of medaberim represented God as too far from the world, from that of demanded by faith. To the best of the judgment, Ghazzali supposed that the phenomena created by God, for instance, lunar or solar eclipse happens simultaneously with the creation of the knowledge about the regularity and conformity of this phenomena.

Philosophy of Ghazzali contains advanced psychological study. He says that the soul is the most delicate spiritual essence. It is interesting, that for the term "soul" Ghazzali uses four synonyms, each of which can be used in another meaning as well—qalb (heart), nafs (breath), ruh (spirit, aql (mind). (3) According to his point of view, human soul is a substance, not accident, and the body depends on the soul in its existence. The soul is created by Allah in the moment of conception – this status is stated against those who speak about pre-existence of the soul and its degeneration. Each soul is sent to the world not to endure the punishment for the sin of Adam, but to prepare itself for paradise and future life. Inclination for kindness and rejection of the evil are put into the soul initially, at the same time in its primordial state, in its entry to the world, the soul is free from any knowledge and character features, that's to say from any individual peculiarities. It includes only potential inclinations, and to form them it must be sent to earth. Sometimes Ghazzali says that earthly life of the soul supposes the soul as an instrument for reaching eternal life.

The structure of the soul is as following according to Ghazzali:

1. Animal part (Bahimiya), identifiable with lust (shahva) which constitutes the circle of vital needs of the earthly life, containing food, sleep and copulation.
2. Bestial part (Sabiya), meaning the same as anger (g'adab). This section of the soul protects human from all that is dangerous for his body and , in the end, terrestrial life. It is this part of the soul that is responsible for such display of human activity, as envy, violence, argument or other disagreements.
3. Devilish element (shaytaniya), provoking hostility against other people—the quality of the soul appearing in the process of its formation. According to ghazzali, it is expressed in human at about reaching the seventh year of life. In fact, this part of the soul appears as superstructure over the first two and satisfies their demands, using insidiousness. Supreme section of the soul, dominical (rabbaniya) is formulated in about the middle of life and is the source of love to learning, prayer and other divine things. (4,23)

Besides, Ghazzali speaks directly about qualities of the soul. They contain wish, anger, knowledge and highest of them – the feeling of justice. First two

qualities display, on the one hand, condition of the carnal life, set of instincts, on the other hand, being unguided are the source of evil. The feeling of justice, contained to qualities of the soul by Ghazzali, is necessary to prove, possibility and necessity of responsibility of the person for his deeds. The feeling of justice, in general, is inherent only to mature people, children and mad are deprived of it. Ghazzali asserts that satisfaction can't be the purpose of life, initially, because earthly life has continuation. It means, the meaning of the earthly life is to reach beatitude for the future life. It's necessary to prepare oneself for this. However it doesn't meant to condemn earthly benefit, to which Chazzali includes possession of the knowledge, talk with the God, enough amount of food and drink, presence of dwelling and legal intercourse with a woman. It's impossible to eradicate wish and anger fully, as they appear to be basical qualities of the soul. Happiness and suffering are also rooted in the soul. That's why it's necessary to improve the soul, to reach happiness, spiritual welfares, corporeal, external, divine, mercy are all expressed by the term fadail.

Ethics in the study of Ghazzali –is the study of practical religion, or the learning of concrete religious conceptions in the world, about how they influence daily life. Thus, this ethics contains both right actions in the society and right relations with God, purification of the soul from vice and beautification of it with virtue. The main anxiety in the concern for the future life. Ethics is theological, as far as it considers daily practice with respect to its results, but it doesn't stoop to utilitarianism. As a matter of fact, ethics of Ghazzali is the theory of happiness, (the title of one of his works "The chemistry of the happiness"). He admits that, reason, revelation and mystical intuition have different share in religious and moral life. Acceptance of philosophical ideas, consequently, becomes possible, since they don't contradict Sunna and Koran. Moral action and its nature can't be in cognizable for the person, because it's barest necessity for the person to have knowledge of acting right. Moral actions are guided by divine providence, and traditions and sequence of society, and own knowledge. The action must be based on the decision, made by own intellect.

The solution of the question about the origin of evil, relying on preceding theological tradition of Islam is ambiguous in the philosophy of al-Gazzali. According to the theologist of the Mutazilites, Ibrahim al-Nazzama, to explain the arrangement of the soul from the point of view that it can distinguish between virtue and evil, it's necessary to suppose that it contains khatirans (from Arabic language, dual number from Arabic word khatir, which can be translated as "motive power, "motivation" in this context), one of which demands progress, and the other stopping, so that one's choice between them could be true choice". The Mutazalites who stood up

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for the proposition that human has freedom of choice between virtue and evil, and objected to the total predestination, relieving the human of the ethic responsibility for his deeds, were not alone in their interest towards the arrangement of the human soul. The same problems were actual for the Sufis as well, who concerned themselves with the problem of right ethic action – in particular, the question about khatirans was discussed by prominent sufi thinkers, al-Bagdadi and al-Mukhasibi.

Ghazzali begins his research for the question of khatir in the spirit of Aristotelian discourse about the qualities of animal soul, and in his book “Rebirth of the science about belief” he gives the meaning of khatir as “armies of the heart”. Following Aristotle and Avicenna, Ghazzali singles out, perceptive qualities and “motive qualities”. What concerns khatir, that’s revival, they are impressions, reflecting in the soul by means of two of its inner features and feelings, namely, memory and reflection. As Wolfson mentions, reflection stands for “inner feeling, the function of which is the creation fictitious images, created from the images of real things”. (12,640)

Some of the sufi rules, enumerated by Ghazzali, give short algorithm of behavior, which is necessary for reaching happiness, relative (in this world) and leading to absolute (that’s celestial bliss after death):

“Pointing out the following: to refuse irony while talking, to follow theological sciences, to take pains regularly, to avoid people, not to be notable for clothes and decoration, to trust in god, to prefer poverty, to refer to the name of God constantly, to conceal love, to be friendly in communication, to turn away from youth (whose beard hasn’t grown), to escape from intimacy with women, to study Karan regularly”.

Conclusion

In the focus of the teaching of Ghazali spiritual tidiness and the idea of the perfection of the human nature play an important role. This teaching includes the idea of being closer to Allah, the ways to approach him, the quantity of ethical principles, requirements and the idea of salvation.

The teaching formed by the Ghazali was conformistic to the all layers of the population, the necessities of the each individuality, their dreams and attempts were taken into the consideration and was not directed to the “supreme spirituality”. He founded the definitely substantiated teaching by combining the traditional Islamic Sufism and rationalism – the revival of the Islamic thought. By amalgamating these teachings, he put the logical point to the inspiration of renaissance of the ideas of the Sunnism.

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