

Problems of Social Relations in the Writings of Ghazali

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ABSTRACT

This article is dedicated to formation of overlook of Abu Xamid Ghazali and the influence of sufism to this process and the article devoted to analysis of views of Abu Khamid Ghazali about philosophers and the morality which are based on book of "The morality of Muslims".

Keywords: Medieval society, Hierarchy, Social relations, Muslim theologian, Morality, Consciousness, Deductive method, Writings, Improvement.

Introduction

The individual is an integral member of society, without whom it is difficult to imagine the development and functioning of society, the formation of the state. The thinker Ghazali lived and worked in a medieval society in which people were divided by a class hierarchy. He viewed society as an interconnected mechanism, where a person could not do alone, and all people's actions were interconnected with each other.

Ghazali speaks of mutual love between people, of the commonality of opinions and characters. In calling the mutual understanding of souls not gratuitous, Ghazali leads the reader to the idea that society is created and functions at the command of God. He suggests that God created human beings to be like one another, and it is for this reason that they act together, live together, and help one another.

According to today's science, "society is a set of individuals united by a system of social relations. Society is based on the production of material goods. Without it, it is impossible for man to exist either as a biological individual or as a social being. The creation of material goods, their distribution and consumption involuntarily unites people into a social group that determines people's consciousness and will. Social relations arising on the basis of the production of material goods, i.e. socio-economic, as well as spiritual relations make the association of people a society, and their individuals. The individual is an integral member of society, through which the development and functioning of society and the formation of the state take place.

The thinker Ghazali lived and worked in a medieval society in which people were divided by a class hierarchy. He views society as an interconnected mechanism, where one cannot do alone, and all people's actions are interconnected with each other. Ghazali talks about mutual love between people, about the commonality of opinions and characters: "Because of friendship and mutual understanding of souls they came together and entered into an alliance, began to build cities and countries, making houses and dwellings similar and located in the neighborhood, distributing, everywhere markets and khans, and all the rest, which would have to be long to list".

Main Part

In calling the understanding of souls not gratuitous, Ghazali leads the reader to the idea that society is created and functions at the command of God. He suggests that God created human beings to be like one another, and it is for

this reason that they act, live, and help one another together. The views of Ghazali are closer, most likely, to those of the ancient Stoic school. Just as Ghazali sought to provide spiritual support for Muslims whose social bonds had begun to weaken, so too did the Stoics, represented by Seneca, Epictetus, and Marcus Aurelius, seek to unify a society weary of continuous war and conflict. Also similar to their view is the fact that the Stoics expressed the view of man's dependence on a higher power, such as God, which is similar to that of Ghazali.

The thinker emphasizes the primordial divine: “Thus the baker prepares the dough, the miller improves the grain, the plowman improves it during the harvest, the blacksmith improves the tools of plowing, the carpenter improves the tools of the smith - and so all the artisans who improve the tools for food; The ruler improves the craftsmen, the prophets improve the knowledgeable scholars who inherit them, the scholars improve the rulers, the angels improve the prophets, and this comes to the divine presence, which is the source of all order, the source of all goodness and beauty, the beginning of all order and distribution». Ghazali thereby stresses the fact of the distribution of labor in society, without which it is simply impossible for large numbers of people to live and develop in the same territory, and he calls the divine presence the starting point of it all, assessing the concept of society from the perspective of a Muslim theologian.

(1) In his essay “The Book of Delusion”, the thinker speaks of the fact that people at some point ceased to believe with former trepidation and identifies several reasons for this doubt:

(2) The fact is that after the penetration of philosophy into Arab culture and life, people sided with the latter and became Gnostics.

(3) Some of Ghazali's contemporaries found a new synthesis of the tenets of Islam and Sufism. And they succumbed to the influence of this current.

(4) Although Ghazali opposed the antireligious provisions of science, he could not escape their disbelief.

Muslim society in the 11th-12th centuries determined the behavior of each member of society. The moral norms of society were regulated by the then dominant Islamic religion, and they served as the basis of interrelations in society. Ghazali argued, in order to affirm the position of Islam, that "religion is the source of morality, where spirituality, virtues, and high standards of behavior come from.

These judgments of the thinker were a response to the values of a time when the enjoyment of material goods reigned and flourished in society, the rich attained luxury, and bought slaves from foreigners who brought to society customs and norms of behavior unfamiliar to Islam. High morality and vigilance, these are the qualities that people should observe in relation to each other. The thinker cites as confirmation the Prophet's words that a man who seeks to aid his fellow Muslims will in the future be accounted for by the good deeds of religious fighters and holy war fighters.

Ghazali was a supporter of cohesion in Muslim society. Each member of such a society had to act without harming the rest of the community, to feel supported, and to fear the anger and punishment of those around him. In his writings, he sought to unite Muslim society, divided by various religious currents, after the death of the prophet. “O people! We created you male and female and made you nations and tribes so that you may know one another. For

the noblest of you before Allah is the most pious. V.V. Naumkin, commenting, notes that: Ghazali's doctrine contains the idea of progress. It is expressed in the concept of perfection, which implies the progressive development of man along the path of moral, intellectual and supra-intellectual perfection.

To date, there are three types of interpretations of the concept of society: religious, idealistic, and materialistic. The religious interpretation combines views about the emergence of society directly by divine power. The idealistic interpretation contains the concept of "ideas", which existed before the emergence of society. And the materialistic interpretation, which assumes that society develops through the production of material goods, by abandoning the spiritual element in society. Ghazali interprets society along religious lines, in which the divine presence is inherently present.

Society is the social environment that affects the life of every member. It influences our will and our consciousness. The role of public opinion in the Muslim state of that time, when the rudiments of civil society had not yet arisen, was high. In the historical time of Ghazali, Islam placed great responsibility on society, in matters of goodness and chastity, because it wished to form a society of high morality and chastity, as the Prophet Muhammad left it after him. "The example of Muslims in their mutual love, sympathy, and mercy is like one flesh - if one of its members complains, all the other members fall into insomnia and fever because of it". Muslim rituals were mainly aimed at bringing people together, exemplified by the Friday prayer, when God commanded Muslims to gather together for Friday prayers and read them together, or by making the pilgrimage to Mecca, when Muslims all over the world could see each other there. As the spiritual foundation of Muslim society faltered in the 12th century, these views of Ghazali were dictated by the social consciousness of the time. "The Prophet said, A prayer recited once in a public place, together with the citizens, is equal to twenty-seven times recited alone". This reinforces the idea that public opinion was of great importance in the Muslim East during the Middle Ages. Ghazali was an irreconcilable advocate of reason and morality in society and was critical of his countrymen. The words of the prophet say, "A Muslim who thinks of helping a needy person to meet his needs will be forgiven his seventy sins. And if, in doing so, death overtakes him, he will be immediately admitted to paradise". Ghazali attaches great importance to the fact that Muslims help each other. Cohesion and helping one another in times of need are two factors necessary to maintain social order.

Awareness of the depravity, the greed of the theologians was one of the reasons he left the secular life for seclusion. The thinker began to hate them for their lack of moral principles and their love of possessions, for themselves, which flattered their ego, which prevents theologians from seeing the true state of things. "The Prophet said: Two ravenous wolves sent into a sheep's den will damage it no faster than the love of honor and of possessions, the faith of a Muslim." Ghazali condemned the love of earthly weaknesses that he himself began to fall under while teaching at Nizami, which in turn, in his opinion, prevented him from seeing the true state of affairs. This was one of the reasons for his seclusion, during which time Abu Hamid Ghazali created his life's work, *The Revival of the Sciences of Faith*. This work set as its goal the spiritual enlightenment of the Muslim society. The shattered moral foundations of Muslim society troubled the scholar, and in his writings he cited passages from the Prophet Muhammad, thus wishing to revive the Muslim society that the Prophet had been able to create. Islam by this time was divided into various sects and religious currents, the doxographs of the time counting their number to 73, fitting

this figure with Muhammad's prophecy of dividing his community into 73 societies. The fragmentation of the strata of society, the growing trend between rich and poor, and the vanity of theologians all displeased the thinker.

Abu Hamid Ghazali was convinced that he was destined to be a renewer (mujaddid) of religious foundations at the beginning of the new century, that is, the 12th century. "This step of mine, timed by Allah the Almighty, is a good and right cause. For Allah the Glorious has promised to revive his religion at the beginning of each century. Although Ghazali approved of the Sufi way of life, for fusion with God, yet in his writings he gives preference to people sharing their good with fellow believers, praying in the company of their fellow believers, rather than alone. But at the same time, having analyzed the statements of the thinker, we can conclude and agree with V.V. Naumkin.

The thinker and theologian in the position that the developed moral constitution draws attention to the conscious actions of man, from which begs the idea that Ghazali assumes some freedom of man in his actions. So, although Ghazali was a zealous advocate of the religious element in man, he nevertheless provides a non-religious explanation of individual motives for human behavior that is based in part on consciousness as well. This allows sometimes different interpretations of Ghazali's personality, where he is either a religious authority or a philosopher who uses the deductive method in explaining human actions, a view he adopted from the Asharites.

This is the difference between the theologian Ghazali and his contemporaries. Abu Hamid Ghazali attempted to combine religion and philosophy in creating a peculiar social system of human improvement and regulation of human relations, in which philosophy is subordinate to religion. This was not an easy task when Muslim society was torn between the religious branches of Islam. Abu Hamid Ghazali was able to solve this problem by reconciling Sunni traditionalism and Sufism; Ghazali's ideological interpretation was accomplished in the act of humility and merging the two denominations of antagonistic Muslim currents, behind which the struggling forces of society stood. He was able to solve this problem and channel the religious sphere of society for the benefit of that very society, which needed an explanation of religious innovations.

Conclusion

As a result of increasing feudal exploitation, the poor became attached to various religious sects that appealed to the discontent of the ruling class, which undermined the foundations of the Caliphate. To unify Muslim society, Ghazali addressed the following points in his writings:

- (1) A return to the original Islam and the ummah (community) created by the Prophet Muhammad.
- (2) Observance of high morality and chastity.
- (3) Not giving in to the appeals of various religious sects that undermine the authority of the Sunnah and the Qur'an.
- (4) Uniting efforts in doing a public deed (including the recitation of prayers).
- (5) The unification of society under a single ruler and state.

Also:

- (1) The ultimate goal of his major life work was to rally believers and theologians, the elite and the impoverished classes of the Muslim community.

(2) To unite Muslims under one banner and one government.

(3) Reduce the influence of various religious sects on the minds of believers who undermined Muslim religious cohesion.

(4) Spiritual revival of Muslim society.

Ghazali devoted most of his writings to the instruction of Muslim society on the right path, whose social and religious contradictions occupied most of his thoughts.

Ghazali, unlike his predecessors, was able to reconcile traditional Sunnism with the practice of Sufism, to establish a certain ideology among the majority of the population, and he was able to prevent the ideological crisis of Muslim society, which was undermining the foundations of the feudal theocratic state.

Abu Hamid Ghazali developed an entire system of societal change and developed his laws of progression and improvement of human society based on the tenets of original Islam.

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