

The Philosophical Foundations of Ghazali's Mystical Views

Kadirov Davronbek Khoshimovich

PhD student of the Bukhara State University 11 M. Ikbol, Bukhara, Uzbekistan

Abstract:

The article analyzes the philosophical foundations of Abu Hamid al-Ghazali's mystical views and how his views were formed under the influence of medieval social, political, cultural and spiritual life. Ghazali's attitude to the philosophical, theological, religious and political trends and currents of that period is also covered.

Keywords:

political life, cultural life, divine-theological and religious-political trends, mysticism, esoteric knowledge, mysticism, asceticism, skepticism.

1. INTRODUCTION

Given that Imam al-Ghazali's mystical and philosophical views were formed under the influence of the social, political, cultural and spiritual life of the time, it is necessary to study his legacy and analyze the theories and ideas in his works.

Ghazali reflects the holistic philosophical, theological-theological and religious-political trends and currents of Islamic civilization and Muslim culture. In the world of science, the life and work of the thinker, in particular, his mystical and philosophical views have been studied through various studies and researches.

In the person of Abu Hamid al-Ghazali, we see a Sufi-encyclopedist who lived in the early V-VI centuries AH (XI-XII centuries AD), which researchers call the period of the transformation of the Muslim world, that is, the period that gave rise to all the signs of the so-called Muslim civilization. [1. P.3-12] Ghazali can also be called an encyclopedic Sufi.

2. MAIN PART

The philosophical foundations of al-Ghazali's mystical views are set out in his autobiography, *Al-Munqiz Min az-Zalal*: "After Allah saved me from this disease with His mercy and generosity, I had the idea that the seekers of truth are divided into four groups:

1. Mutakallims - they consider themselves to be people of reason, thinkers, and people of authority, wisdom (opinion and opinion).
2. The Botinis - their uniqueness is that they declare themselves to be the possessors of teachings from an infallible Imam.
3. Philosophers - claim to be the people of logic and burhan (proof).
4. Sufis - claim to have a unique ability to find the truth, to be observant and observant.

Then I told myself that the truth does not oppose these four classes, for they are the ones who set out in search of the truth, and if the truth escapes them, then it is futile to attain it. When

the hope of reaching the truth is extinguished, there is no desire to return to this imitation after the loss. The condition of muqallidism is that one does not know that one is imitating those who know. If he realizes this, the object of his imitation will crack like glass and shatter into small pieces. Cracked glass cannot be patched, nor can broken pieces be collected and reassembled. Only by melting all this in the fire can another new thing be created in its place.

Then, I hurried to step on this path and learn the views of each of the groups listed. Firstly, I got acquainted with the science of theology, secondly, with the way of philosophers, thirdly, with the teachings of the inner beings, and fourthly, with the way of the Sufis. [2. P.9] Apparently, after the enlightenment crisis and mental anguish, the thinker determined for himself the study of the four directions that formed the basis of his views and claimed the truth.

Thus, al-Ghazali studied the philosophy of the Karmats, the Ismailis, the Shia Imams, and other heretics, as well as the controversial treatises against them. [3. P.5] The socio-political situation in the Caliphate during the time of the scholar required that the official religious doctrine be reconciled with mysticism. Ghazali's activities and his goal were not only to prove the correctness of Sufism, but also its conformity to the Islamic psyche and the "mystical renewal of Sunniism." [4. P.7]

Ghazali's mystical path, in particular, proves that his theory and practice do not contradict Orthodox Sunni Islam and are fully in line with the foundations and psyche of Islam. All scholars agree that the renewal of Sunniism on the basis of mysticism was its main goal.

Abdul Hussein Zarrinkub states that "Abu Hamid Muhammad Ghazali's personality and clerical influence greatly improved the place of mysticism in society." [5. P.73]

First of all, it is necessary to give a scientific definition to the concept of mysticism, which philosophically reveals its essence. Sufism is a holistic system of religious-philosophical concepts and special forms of religious practice. It requires, on the one hand, the specific goal-oriented spiritual and spiritual needs of a particular person who seeks to communicate directly with Allah, and, on the other hand, adherence to generally accepted Islamic moral and ethical norms. It follows that mysticism is only a sphere of the Qur'an and the Sunnah, and that the Sufi has his own morality in the Prophet Muhammad a.s. harmonizes with ethics.

Sulami writes in *Tabaqat al-Sufiya*: "Ghazali says that according to the consensus of the Qur'an, the hadith and the scholars, it is the duty of everyone to purify the heart and make the soul virtuous." Imam Abu Hamid al-Ghazali said: "It is obligatory for everyone to enter the path of mysticism, because no one is perfect except the prophets." [6. P.12] For it is said in the Qur'an: "Say: 'My Lord has forbidden only obscenity, both overt and covert (A'raf, 7:33); 'Do not approach the public or the secret of immorality' (An'am, 6: 151). It is obvious that, as we have mentioned above, the mystical views of the thinker are based on the Qur'an and Islam.

Most Sufi authors consider mysticism to be the living soul of the Islamic tradition. One of the great Sufi teachers, Ghazali, revealed the role of mysticism in his magnum opus (great work), *Ihya ulumi-d-din* (Resurrection of the Religious Sciences). [7. P.42]

Al-Ghazali writes: At the beginning of my journey, I was skeptical of mysticism until I

became acquainted with Sheikh Yusuf Nassaji and denied the level of the learned and the righteous. Until I saw the fruit of mysticism, he worked tirelessly to guide me in the right direction. And I saw Allah in my dream. He said to me: O Abu Hamid, give up your training and become acquainted with those under my care in my land. He said, "They have exchanged their two houses for the love of Me." I said, "By your power, I will hold fast to this path until I feel the breeze of virtuous thought about them." Of course I did. "What sets you apart from them is that you are bound to the fleeting life. Leave it voluntarily until you are shamefully expelled from this life! I will send down the rays of gratitude to you." I woke up happy and joyful, then came to my sheikh. I told him my dream, and he said with a smile, "O Abu Hamid, this is just the beginning. Your friendship with me will make your eyes glaze over with eternity." [8. P.65] Alloma's words indicate that he focused on introspective, esoteric, and empirical knowledge of the universe.

The personality and spiritual influence of Abu Hamid Muhammad al-Ghazali helped to significantly improve the place of mysticism in society. His esoteric knowledge (irfan) is essentially Islamic and ascetic mysticism, without being influenced by peripateticism, and is also mixed with spiritual reward. [5. P.74] We believe that it is correct for the Iranian scholar to include the mystical views of the thinker in Islamic mysticism. But at the same time, it is obvious that rationality is strong in it. K. Ernst says: "Unlike the scholars who practiced Sufism, Ghazali was more interested in the meaning of the words of the Prophet than in the series of pious and revered hadith narrators. [9. P.36]

In studying Ghazali's views, it should be borne in mind that he belonged to the Shafi'i sect of the Sunni sect and learned the teachings of Ash'ari from the Mutkalims. Ghazali is a representative of the highest level of Ash'ari theology, and as a pious and pious man, he was at the forefront of the theologians who believed in saints such as his predecessor and mentor, Juwayni. [10. P.100] He worked diligently to put an end to debates and doubts about the existence or belief of prophecy, to reconcile Sufis and Orthodox believers, to put an end to heresies among the people, and to turn them away from non-Islamic traditions.

It is known that Ghazali began his in-depth study of philosophy at the age of 34 and eventually faced an enlightenment and spiritual crisis as a result of hesitations in his beliefs. He writes about the importance of skepticism in his *Mezon ul-amal* (Measurement of Deeds): "He who does not doubt does not think, he who does not think does not see, and he who does not see is in a state of blindness, despair and delusion." [11. P.4]

3. CONCLUSION

Thanks to Ghazali, theologians have mastered the scientific methodology of philosophy. His student Ibn Arabi said about the thinker: "Our Sheikh Abu Hamid entered the stomach of the philosophers and tried to get out, but he could not." [12. P.236] Although Ibn Arabi uttered this phrase with humorous irony, he asserts that Ghazali studied philosophy and became a philosopher himself. The Egyptian Ghazali scholar Abdurrahman Badawi was of the same opinion, saying that Ghazali had a better attitude towards Aristotle and his followers than with the religious-minded Plato.

References:

1. Naumkin V. V., Piotrovskiy M. B. 10-12 vv. v istorii narodov Blijnego i Srednego Vostoka – «epoxa transformatsii»? – M., 1981. 3-12. Sit. pokn.: A. K. Alikberov. Ukaz. soch. Str. 739.
2. Al-Gazzaliy. Al-munqiz min az-zalal. Qahira, Nashr mavqi' al-falsafa al-islamiya, 2002. –B.9.
3. Drozdov V.A. Musulmanskii mistitsizm, Sankt-Peterburg, Prezidentskaya biblioteka, 2015. –S. 5.
4. Stepanyans M.T. Filosofskiy aspekt sufizma. Moskva, "Nauka", 1987. –S. 7.
5. Abd al-Husayn Zarrinkub. Sennost sufiyskogo naslediya. Sankt-Peterburg, "Peterburgskoe Vostokovedenie", 2002. –S. 73.
6. Abdulqadir Isa. Haqaiqani-t-tasavvuf. Dimashq, Mavqe' at-tariqat ash-shaziliya ad-darqaviya, 1981.-S.12.
7. Chittik Wilyam. Sufizm: rukovodstvo dlya nachinayushogo. Moskva, Vostochnaya literatura, 2012. –S. 42.
8. Imam Gazzaliy. Ihyaulumi-d-din, Dar IbnHazm, Beyrut, 2005. j. 3, -S. 65.
9. Karl V. Ernst. Sufizm. Moskva, FAIR-PRESS, 2002. –S.36.
10. Goldsier I. Kultsvyatyx v islame. Muxammedanskie eskizy. OGIZ, Gos.antirelig.izd.,Moskva, 1938.-S.100.
11. Abu Hamid al-Gazzaliy. Mizan al-amal. Sulayman Dunya, Zahairul-arab, Dar ul-maarif bi Misr, 1964. –S. 4.
12. Kerimov G. M. Al-Gazali: religiozno-filosofskie vzglyady // Gosudarstvo, religiya, Serkov v Rossii i zarubejom. 2010. № 2. -S. 236.
13. Qodirov D.H. THE PERIOD IN WHICH GHAZALI LIVED: THE SOCIO-POLITICAL SITUATION AND THE SPIRITUAL ENVIRONMENT//International Journal on Integrated Education. – 2020. – T. 3. – №. 9. – S. 108-111.
14. Kodirov D. H. SPIRITUAL-MENTAL RESEARCHES OF ABU HAMID GHAZALI // European Journal of Research Development and Sustainability (EJRDS) – Vol. 2 No. 2, February 2021, -p. 73-74.
15. Qodirov D.H. GHAZALI AND DESCARTES: MODERN PHILOSOPHICAL DEVELOPMENT OF THINKING//Scientific Bulletin of Namangan State University, 2020. - №. 10., p. 256-260.
16. Kadirov D.H "AL-MAVAHIB US-SARMADIA" AND THE SOURCES GIVEN IN IT CONCERNING THE NAKSHBANDI TARIKAH// The Light of Islam: Vol. 2020 : Iss. 1 , Article 3., p.18-26.