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## Scientific and Philosophical Heritage of Ahmad Ghazzali

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### **Abstract**

*This article is dedicated to the scientific and philosophical legacy of Ahmad Ghazzali, one of the medieval Eastern thinkers who left an indelible mark on the history of Sufism. The article also analyzes the philosophical essence of the thinker's works and its influence on the formation of ideological, political, cultural and moral views on the science of Eastern and Western philosophy.*

**Keywords:** *Sufism, philosophy, Sufi, love, thinker, work, researcher, student.*

### **INTRODUCTION**

Among the spiritual riches created by mankind today, the treasures of wisdom in the science of the history of philosophy, the legacy of famous thinkers and the role of their priceless works are incomparable. In particular, the role of Ahmad Ghazzali (1061-1123), one of the greatest Sufis in the Muslim world, who left an important mark on the history of Sufism, is unique. Through his scientific activity and way of life, he contributed not only to the science of Eastern philosophy, but also to the science of Western philosophy, influencing the formation of ideological, political, cultural and moral views in philosophy.

### **DISCUSSION**

At the center of Ahmad Ghazzali's Sufi views, the theme of the heart, just like the work of Imam Ghazzali, is the main issue. Ahmad Ghazzali considers the heart as the ruler of the human city, the thinker pays special attention to the absolute power of the soul in the human body, while saying that all the parts of the body in the place of slaves and servants are good and bad rather than bad. According to him, the heart that is not in love is a void, which means that the recognition of the human soul is associated with love. As the thinker points out, every part of man is created to do a certain thing, and the heart is created for love and affection, so the heart is not created for another thing.

It is worth noting that the theme of love is main issue to the scientific and spiritual heritage of Ahmad al-Ghazzali. So, one of the distinguishing features of the thinker in the history of Sufism is his views on love.

In particular, he explains love as an eternal and divine truth. And according to him, love is the power that guides the whole being and man to the right path. Also one of the more focused topics in the works of the philosopher is the theme of prey. In his conversations and sermons, the scholar commands everyone and in his letters, he commands his disciples to pray and, and emphasizes the need for Shari'ah for everyone who enters this path.

In addition, Ahmad Ghazzali is also one of the Sufi authors who made good use of Arabic and Persian in his work and wrote in both languages. According to the information, the list of works belonging to the scientific heritage of Ahmad al-Ghazalli includes more than a hundred names, about twenty of which have survived to the present day, and many other parts have been preserved. The main part of the thinker's scientific heritage is written in Arabic and Persian and is devoted to the problems of Sufism. At the same time, it is believed that the thinker also wrote books about sciences that did not fall into the category of Sufi sciences.

In particular, the Iranian researcher J.Ghumani, who studied the works of Muhammad Ghazzali,

in his book “Gazalinameh” analyzes the creative heritage of Ahmad Ghazzali and concludes that his scientific heritage consists of more than 100 works. Researchers of Ahmad al-Ghazzali’s work have also already confirmed that there are many books about his authorship, and all this is not unreasonable, of course.

In particular, the most famous of his works in Persian and Arabic, belonging to Ahmad al-Ghazzali, are:

- “Kitab lubab al-Ihya” (the “essence” of rebirth)
- Summary of the famous pamphlet “Ihya ulum ad-Din” (“Restoration of the knowledge of faith”)
- “Savonix ul-ushshaq”
- “Mawoiz” (“Lectures”)
- A collection of letters sent to his beloved student Aynul Kudot Hamadani.

Abdul Hussein Zarrinkub lists some of the names of Ahmad al-Ghazzali’s works in his “Justuju dar Tasawwuf Iran” (“Search in Iranian Sufism”). In particular, the author states that the book “Lubab-ul-ihya” belongs to Ahmad al-Ghazzali. Indeed, this work is an abridged version of Muhammad Ghazali’s “Restoration of the knowledge of faith” [1,97].

In addition, the chronological list of Ahmad al-Ghazzali’s works is most reliable today in the historical works of Iranian scholars Mehdi Dehboshi and Sayyid Ali Asgarai Mirbagerifar, such as “Kashf al-Zunun”, “Izakh al-Maknun”, and “Tarihi adabi arab”. Of course, this list did not include all of Ghazzali’s works.

Another Iranian researcher, Nasrullah Puri Javad, also lists the following works by Ahmad al-Ghazzali:

1. Bahr-ul-khakika (Bahr-ul-khakika).
2. Bahr-ul-muhabba fi asrar-ul-muwaddat (“The Explanation of Surah Yusuf”).
3. Bavarik al-ilma fi al-rad ala min jahram as-sama bil ijma.
4. At-tajrid fi kalimat-at-tauhid.
5. Risalat-ut-tayr (Risalat at-tuyur; Dastani murgan) (The Tale of the Birds).
6. Az-Zahira fi ilm al-basira.
7. Risala fi la ilah-ilallah.
8. Sir al-asrar fi kashf al-anwar.
9. Savanah al-ushshak (Intuition of the faithful of love).
10. Farax as-sama.
11. Repetition of the word makamat.
12. Lubab-ul-Ixya.
13. Ishkiya.
14. Ayniya (Tazienai leech, Razname).
15. Lataif al-fikr.
16. Madjalis al-Ghazzaliya.
17. Mukhtasar as-salawat fi-l-khilwat (As-salawat fi sharait al-khil wa).
18. Makatibati Ahmad Ghazzali for Ayn al-Qudat al-Hamadani.

19. Maktube az Ahmad Ghazzali.
20. Min-xadj al-albab.
21. Maymune.
22. Nataich al-khilwe xuval vayix al-chilve.

One noteworthy aspect is that Ahmad Ghazzali's ideas about Sufi love left a deep mark on Persian Sufi literature and especially poetry. He also praised the Sufis' love for God. The most important masterpiece work of Ghazzali is "Savonih ul – ushshak". The work consists of a preface and seventy-five chapters.

"Savonih ul – ushshak" is the first treatise in the history of Persian Sufism, devoted to the psychology of divine love. This work greatly influenced the later development of Sufism [2,3].

It is also noteworthy that many of the ideas expressed in the work "Savonih ul-ushshak" were used by poets Farididdin Attar, Saadi Sherozi, Fakhriddin Iraki and others.

Thus, "Savonih ul-ushshak" is the most famous and important work of Ahmad al-Ghazzali. In addition, the work written in Persian is referred to in the sources as "Sevanih ul-ushshak". This is the first work written about love in Persian. The author says he wrote it after a friend named Saynuddin asked him to write a work about the meaning of love. The work consists of a preface and seventy-five short chapters. The theme of this work is the metaphysics of love. Although the work is written in prose style, the poetic style predominates in it.

In addition, the author quotes from his own poems throughout the work, as well as from the opinions of his predecessors. It is noteworthy that the work has dozens of manuscripts in various libraries around the world.

"Savonih ul-ushshak" was first published in 1942 in Istanbul by German consultant Helmut Ritter in six different copies. To date, eight different editions of "Savonih ul-ushshak", created by different people on different dates, have come down to us. In particular, the work was translated into German by Richard Gramlich in 1976, into English by Nasrulla Pircevani in 1986, and into Turkish in 2004 by Turan Koch and M. Chetinkaya under the title "Love Halleri" [3,12]

Ahmad Ghazzali's sermons and speeches during his stay in Baghdad are also collected in a small Arabic work, "Majlis". Today, a copy of this work is kept in the Chester Betty Library in Dublin under the number 3682/2. This work includes sincerity in prayer, as well as answers to questions asked by the author. Moreover, all the views expressed in the play are evident in the verses, hadiths and narrations of the Prophet. The work was reportedly translated into Persian by Ahmad Mujahid.

One of Ahmad al-Ghazzali's richest works in Arabic is "At-tajrid fi kalimatit-tawhid". According to some sources, this work is also considered a reference to Imam al-Ghazzali. Since the notes of the written copies of the work are related to the name of Ahmad Ghazzali, as well as the language and style are similar to other works of Ahmad Ghazzali, most researchers have pointed out that this work belongs to the scientific heritage of Ahmad Ghazzali.

Ahmad al-Ghazzali's collection of letters to his students and Aynul Qudot Hamadoni is entitled "Risalai Ayniyya and Nomahayi Ahmad Ghazzali". The letters in the work are written in a mixed Arabic-Persian form. Worships, some Sufi themes, religious and moral advice, the unity of science and practice, and the truth of death are the main themes in the work. The letters also emphasize the words of the Sufis and their role models [4,283].

According to the researchers, in addition to the above-mentioned works of Ghazzali, there are also works attributed to the author. In particular, the most important of these works is his commentary on Surah Yusuf, entitled "Bahrul-muhabbat fi asrar ul-mewaddat". This work was

written in Arabic and is a prime example of Ghazzali's knowledge of the method of interpretation. Nasrullah Purjavadi also confirms that the work belongs to Ahmad Ghazzali.

Although some of the author's works have been lost, in general, many of Ahmad Ghazzali's works are well preserved to this day. The author's works are universally recognized, and they have been copied from work to work in several copies in Muslim script. Some of Ahmad Ghazzali's dozens of books have survived in original medieval copies. Comparing these works allows researchers not only to visualize the originals of these works, but also to understand their authenticity. Although the theory of Sufism was formed before the time of the thinker, Ahmad al-Ghazzali applied the teachings of Sufism in a poetic form, that is, in the style of tazkiranavism, and scientifically substantiated the status of love in the Sufi order.

In conclusion, Ahmad al-Ghazzali, as one of the representatives of the Sufi teachings of the East, was one of the most famous scholars of the Middle Ages, and he left us his great works in the field of Sufism as a scientific legacy. In general, the work of Ahmad al-Ghazzali had a great influence on the formation of scientific and philosophical ideas of future generations, not only in the East, but also in Western scientific thought.

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