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IMAM GHAZALI: THE NECESSITY FOR PERFECTION AND CONSENSUS

Muzaffarov Firuz Davronovich

PhD in Philosophy, Senior lecturer of the National idea, Spirituality bases and jurisprudence, Bukhara State university, Bukhara, Uzbekistan
Email: gazzali83@mail.ru

Abstract: *This article analyzes the ideals of reconciliation and reconciliation by Abu Homid Ghazali, who has played a special role in medieval Eastern philosophy and mysticism.*

Keywords: *Imam Ghazali, mutakallims, mutazilids, "Kimiyyai saadat".*

INTRODUCTION

Imam Ghazali as a great scholar and prominent doctor who a great impact on the history of Islam with his life and deeds having put unforgettable trace and eternal fame. His life pathway coincided with the difficult periods of the Abbasid caliphate and Saljukid sultanate in the second half of the 11th and beginning of the 12th century. In this period the leadership in the Islamic world was led by Abbasid caliphate and Saljukid sultanate (750-1258, 1040-1157). As a result of the prosperity in the economic life, in the protection in the economic life, the protection of man of science by Nizam-ul-mulk and the construction of Nizamiya madrassah was completed. Several prominent scholars were grown up in Iraq. Ghazali was one of the most famous and greatest scholars having grown up in this period.

During the period when Ghazali had been living there were diverse types of ideas and philosophical schools. Due to the diversity of these ideological schools the scholar had cast doubt at them, substantiating the priority of the tasawwuf teachings in relation to them by his lifespan experiences. It's well known that, the tasawwufi movements have been grouped in the eastern philosophical thought into the salafi, sunni and philosophical tasawwuf. The scholar with the assistance of the philosophical thought harmonized, categorized the relation between the shariat and tasawwuf and as a result perfected the Sunni tasawwuf formed by Kharis Mukhasibi and Junaid Baghdadi. Here, the studies of Ghazali on the way to the spiritual perfection which he passed during his years in emigration had an influence.

During the period, when Ghazali was living the mutakallims, mutazilids, batinids and the most dangerous sect being the Ismailis were imposing the impediment to the government of Saljukids and the unity of Islam. The historical period itself needed a person who had a great impact who could analyze the views of these sects and to preserve the purity of Islam. And this person was Ghazali.

MAIN PART

In the teaching of Ghazali the perfection consists of recognition of Allah. And this makes the essence of the human existence. He regarded the science as a main criterion determining the life and activity of human, having substantiated the reaching to perfection via receiving schooling by two ways *zakhiri* (rational) and *batini* (irrational).

The scholar considers reaching to perfection as a long and difficult process. He states that the person has to observe himself by critical approach, having relying on the assistance of masters, obeying categorically to the rules of the *shariat*. In his views the actions, ethical deeds leading the perfection are defined by the instructions given in *Quran* and *khadises*.

Imam Ghazali was not only the critical of the *kalam*, *tasavvuf*, *batini* - *talimids*, naturalist philosophers, wise man, representatives of philosophy, but also was the founder of the *mujtahid* proposing to open. The closed doors of *ijtihad* which were collapsing spiritually the start of 12th century, discovering the “*Murosai madora*” (consensus initiated by the “*new kalam*” leading to the liberation of medieval Arab Muslim society which was in deadlock from this lethargy, showing the ways for development to the representatives of religious-scholastic, *kalam*, scientific philosophical faiths.

In the spiritual legacy of Ghazali human is the complex phenomenon having all the appearances of being. That’s why the scholar states as “...*bani tani odami, bo mukhtasari vay, misole ast az hame olam, ki az har chi dar olam ofaridaast, andar vay namudgore ast*”. [1.45] Meaning, the body of the human is the sample, the shortened form of the world. Each of the created object has one sample in human. According to the scholar the human has the perfection, this property leads him to the level of perfection.

ANALYSES

In his views he confirms the existence of inner and outer properties of the human. He states the necessity to learn the inner and outer properties of the man in order to know him as a unique and systematically. In correlation with the work “*Kimiyayi saadat*”. “You should know” your creation from two objects if you want to know yourself. The first is outer anvil. It is called body. It can be seen by the eye. The other meaning the inner world. It is called *nafs* and soul, heart. It can be seen with the eye of the outer eye”. [1.24] The truth of the person has inner meaning, and the other being dependent on it. It substantiates the strong interconnection between the body and soul. The scholar urges the person not to be the slave of body requirements, but to subjugate them to the necessities of the soul. If he depends on the transitory desires and wills he will step out of the humanity”.

The human being the harmony of soul and body the wills, desires necessities of body tries to subjugate over the and desires of soul. The human being dependent on the *nafs* with his body, if the *nafs* is moderate in this dependence, it is necessary and it helps the person. But the *ammora nafs* if doesn’t fit the limits it leads the person to wrong deeds. Ghazali analyses the *ammora nafs* as the source of degradation errors of the human being, spiritual – ethical and calls it as the internal enemy. In his considerations he tries to indicate the reasons of the dependence on the *nafs*.

The scholar while thinking about the problem of the *nafs*, pays special attention to the *norma*. According to him the most effective tool in the appeasement of *nafs* is the satisfaction. The treatment for any of the social difficulties, physical pains, psychological depressions is the patience and satisfaction. Because of the patience physical pains turn to elegy, social defects being eradicated while explaining the essence of the patience he advances his views on the treatment of patience, and what will assist to it. According to him even though patience is difficult it can be formed by science and practice. He mentions that the sexual desires are trained by the hunger. Also, he pays special attention to the education of *nafs* in the problem of family

and the tutoring in it. During the process of self-tutoring of the character of the human he mentions that the human will reach the *akhloqi khamida* and based on it is necessary to educate the child as a good child in the family. [2.45]

Ghazali considers that the main concept in the self-recognition of himself is the soul and “...*qalbu khuval olamu billakhi*” [2.2] that’s the soul is the world created by Allah. He uses this concept in two meanings. The first is material heart. The second is spiritual soul.

He in his views even though the soul is spiritual being, he understood it as it related with the material heart. Soul administers the whole human body and the energy which assists in the administration is expressed as the concept of soldiers. The external soldiers according to him are consists of arm, leg, eye, ear and tongue and the internal soldiers are expressed as the will, strength and perception. He mentions that the internal soldiers have external soldiers, being body parts consisting of fat, meat, muscles, blood and bones.

The scholar divides the soldiers of perception into two parts: First, parts of since perception located in the external address-hearing, seeing, smelling, tasting- touching. The second is located in the internal address-vacuums of brain being senses, imagination, thinking, remembering, memorizing, Ghazali likens the reflecting the being of soul as a mirror dependent on the images of diverse objects. He correlates the altitude of the soul with the reason science and strength. In his scientific-philosophical views he considers that since the human is struggled between the reason which the evil, he reinstates the soul as the strategic point. [3.92-93] Thus, it is necessary to pay attention to the state of soul which is strategic point. The scholar mentioning the perfection of the qualities of the soul and its source liberation from diverse illnesses in the religious sciences, likening the sciences of mind into the medicines. He relating to the perfection of the human with the perfection of soul, in his views he widely disputes on the states of soul, life, truths, the secrets of reaching to protection. The views of great scholar related with the soul widening the imagination of the soul and science, teaches the ways of educating the soul. It is very important in the education of perfecting man. The scholar in his anthropological teaching of considers the relation between the body and soul as a harmony, analysed them as a necessary aspect in the perfection of human.

DISCUSSIONS

Ghazali in his gnoseologic views paid great importance to the reason and thoughts. In “*Kimiyai ulum-uddin*” he comments the reason in two meanings, dividing into 4 parts. The first, knowing the truth of the object, second is the same with the quality of knowledge in the soul. First part of the reason – the quality which divides the human from animals. Here the human becomes ready to study the theoretical knowledge. This occurs with the means of reason, the knowledge is created in human and his deeds are in conformity with the harmony. The second part of reason – he says as the strength which perceives the science. Third part is the science formed from experiences.[2.56] Fourth part is the form of reason which is one level higher, with its help the results of deeds are recognized. The views of Ghazali. On the reason are based on the rationality. While analyzing the significance of the reason in the human deeds, he shows that there is a difference between people in all other parts of reason apart from necessary sciences.

The main peculiarities of the gnoseological *weltanschauung* of the Imam Ghazali is his recognition of the fact of the unity of theory and practice. According to his recognition the human should apply the theoretical knowledge he acquires into the practice and these theoretical sciences should have practical significance Ghazali in his scientific-philological-views indicates the 9 addresses which are essential to the recognition knowing of man. From the Sufi aspect of view he names these addresses as the repentance, patience, appreciation, danger, hope, poverty, ascetism, *risq* and love. The human after stepping every address, makes perfection toward perfectness. According to him this process is considered as the result of the psychological

development. The scholar considers the tasawwufi love as the phenomena having natural basis. These addresses elaborated by him differs from those proposed by the other representatives. According to him the human even though making spiritual ablution never becomes an ideal and high moral.

Ghazali in his spiritual heritage looked to the science from the viewpoint of psychological and practical. In his classification of science the intellectual knowledge according to its essence is simple and complex science is derived from it. He considers the complex science as the inner science. This knowledge is from all of other sciences. Ghazali doesn't deny the reason. But he shows that the reason is intended for the sciences should be proved by the secular sciences and proof. He considers inability of the sciences which, while saying that the reason is helpless he mentions not the incapability, but the relativity and limitedness.

CONCLUSION

In conclusion, Imam Ghazali was great scholar who was formed according necessities of the epoch. In the period when he was living there were diverse range of religious-philosophical sects, such as ismailis threatening the unity of the Islamic religion and the state of Saljukids. There was a need to talented, influencing man. This task was fulfilled by Ghazali. In his teaching he tried to unite and harmonizing the traditions of salafs, secular reason mindness and tasawwuf–scientific devotion, he initiated the newly created system of Islamic religion, shariat and elaborated his teaching of “perfect man” leading to the concept of clearly defined and tacitly conducted was of substantial concept

Imam Ghazali substantiated the educating formation of the “perfect man”. Theoretically –scientifically proving the religious philosophical tassawuf-scientific aspects. He indicated while revealing the problem of “perfect man” it was not possible to perfect the rational and irrational possibilities means, skills of biological, anthropological basics of man.

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