

The lifespan and scientific heritage of Imam Ghazali

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Abstract: In the following article the life of the Hujjat ul-islam Imam Ghazali, his lifespan and scientific heritage, his significance in the history of the philosophy of the tassawuf, the socio-spiritual aspects which have impacted on the weltanschauung of the scholar, also the scientific efforts made by the scholars of the East and West, Islamic studies scholars are analysed facilitating to study the scientific heritage of the Ghazali.

Key words: Ahmad Ghazali, Saljukids, tasawwuf, irfan, shariat, secular rationalism, tasawwuf- irfan, ascetism, Mary Boyse.

I. Introduction

The Hujjatul-Islam Abu Hamid Muhammad ibn Muhammad al-Ghazali was born in hijri 450(1058 AD) in Hamadan near the city of Tus in the year. Since his father was engaged in spinning, he gave himself this art of his father in a state, and by this profession is called Ghazali. Ghazali's father was a man of knowledge and spends all his opportunities for his two sons to grow up as a great scientist. Prior to his death, along with his younger son, Abulfutuh Ahmad, will hand over Muhammad to his sufi brotherhood.[1.1-4] In some sources it is also shown that Ahmad is left as a deposit to Rozkani. It is unlikely that the brothers will grow up and grow up in a young Sufi environment, which later laid the foundation for their development as a great thinker.

II. Main part

Ahmad Ghazali was also one of the thinkers who have made a fruitful work in the field of mysticism. The full name of the scholar is Imam Majiduddin Abul-futuh Ahmad bin Muhammad bin Muhammad Bin Ahmad Ghazali at-Tusi. His kunya Abul-futuh and was known by such names as Zaynuddin, Majiduddin and Ish'habuddin. Some of the expressions used in the sources about him are: "Malikul-Abdal" (the head of abdals), "Sultanut-tariqat" (the Sultan of tariqat), "Shaykhul-mashayikh" (the sheikh of shaykhs), "Junayir-sani" (the second Junayid of Baghdad), "Qurratul Ayni Muhammad Mustafa" (the pupil of the eye of Muhammad Mustafa alaihissalam), "Sahibi Karamat va ishorat" (the owner of signs and karams), "Jamal al-Islam"(Islamic beauty).

In the sources, there is no information about this scholar except for some gestures. Opinions on this topic can be found in the sources of the period of Imam Ghazali. According to these sources, it is narrated that Imam Ghazali had a brother named Ahmad, inclined to science and mysticism, was in the conversations of the *faqih*s and preachers.

In general, in the information given about Ahmad Ghazali, it is said that through the influence of his first Khoja Ahmad Rozkani entered into the Sufism, and suffered mathematics in sayri-suluk. Although he did not mention the name of the sheikhs who influenced his upbringing in his works, there is information that Sheikh Abubakr Nassaj at-Tusi was his Sheikh. Sheikh Abubakr Nassaj at-Tusi was also accepted as the sheikh of Imam Ghazali. Ahmed Ghazali, who has a tasawwufi worldview, drew attention to the fact that in the early periods of his life he was far away from people and prolonged, and in the following centuries he spreaded love, vajt and seduction, which was characteristic of him in the School of Khorasan-Nishapur. In this regard, in his work "Savonih ul-ushshaq", written in Persian, is the first representative of Sufism, which shows the theoretical aspects of the metaphysics of love, lover, loved and generally love.

All the tariqats in the history of Sufism date back to Prophet Muhammad with a chain of spiritual origins either by the means of Ali or Abubakr. In this respect, Ahmad Ghazali is a significant ring in the journey of our

Prophet's spiritual heritage to those who follow him with a chain. The sources indicate about this series as follows: "The silsila of the tariqat up to the Ahmad Ghazali is in the following. Hasan Basri, Habib Ajami, Ma'ruf Karkhi, Sari Saqati, Juniad Baghdadi, Abu Ali Rudbari, Abu Ali Katib, Abul Qasim Gurgani, Abubakr Nassaj, Ahmad Ghazali". There are two names that connect him to the next sect. One of these is Abu Najib as Suhrawardi (died. 1167), the second is Sauniddin Abul-Fazl al-Baghdad (died. 1155-56). These two murids are a significant ring that connected him to both the Shiite and Sunni sects after him. The chain, which continues with Abu Fazl Baghdad, connects Ahmad Ghazali to the order of Akbariya and Shaziliya by the means of Shah Ne'matullah Vali. The silsila, which continues with Abu Fazl Baghdad, connects Ahmad Ghazali to the order of Akbariya and Shaziliya by the way of Shah Ne'matullah Vali. Here it is noteworthy that the original significant ring that linked Ahmed Ghazali to the great sect in Sunnism is Abu Najib as-Suhrawardi. By the way of Ahmad Ghazali Suhrawardi, he was spiritually influenced by such great tariqats of the history of Sufism as Suhrawardiya, Kubraviya, Mawlaviya, Khalvatiya, Desukiya, Zayniyya [10.124-125]

In the sources, the name of Hakim Sanai Ghaznavi, the great poet and scholar of Iran of Ahmad Ghazali, is also mentioned. In the work "Taroikul-haqaiq" it is said that Hakim Sanai was a student of Ghazali together with AynulKudot. From the above mentioned points of view, it can also be seen that Ahmed Ghazali is a thinker who had a great influence on the Sufis of the period after him even during his lifetime. The role of Ahmad Ghazali in the evolution of the Sufi worldview of Imam Ghazali is emphasized in the studies of the Murtaza Zubaydi who studied the Ghazalis.

Ahmed Ghazali is one of the experts who has put together the same pen in both Arabic and Persian. His most important royal work is "Savonih ul-ushshaq". It is noted that he wrote this work because a friend named Saunuddin wanted to write a work that reveals the meaning of ishq. The work consists of one introduction and seventy-five paragraphs. In this game, the essence of human and divine love is revealed. In other words, the main theme of this work is the metaphysical interpretation of the work of love.[6.186-187] In the treatise, sentences are pronounced crocheted and, more precisely, thoughtful in terms of meaning, expressed in quotes from the thoughts of representatives of the previous mysticism. It can be said thoroughly that the foundation point of the work is the interpretation of the Surah Moida of the Qur'an. The foundation themes of the work are the qualities of lover and loved, the absolute authority of the loved over lover, arrogance and arrogance, love and parting, love and ardor.

Ahmad Ghazali's work, written in Arabic with a small volume, is "Majalis", which is a small volume of the speeches and speeches he gave at the time when he was in Baghdad. A copy of this work is kept in Dublin in the Chester Betty library under the number 3682/2. The question of sincerity in prayers in the work also consists in the answers to the questions asked by him. It is obvious that the views mentioned in the work are substantiated by the verse, Hadis and stories of the Prophet. The work was translated into Persian by Ahmad Mujahid.[2.5]

"At-tajrid fi kalimatit-Tawhid" (The opening of the word Tawhid) is one of the very rich works of small volume content written in Arabic. Irfani view of the author on the theme of monotheism-a set of views.[11.14] This pamphlet, which points to the fact that there is no other truth in the universe than the self, is in harmony with the style of the Imam Ghazali, with short sections and thoughtful thinking, as in other works. This work is also attributed to Imam Ghazali in some sources. Since the records of the written copies of the work are related to the name of Ahmad Ghazali, as well as the language and style are similar to other works of Ahmad Ghazali, many researchers consider this work to belong to Ahmad Ghazali.

"Risalat at-Tair" (Treatise on books) is a work written in Persian. Translation in Arabic is attributed to Imam Ghazali with small differences. The work is similar to "Savonih", according to which it is written in a poetic form, in harmony with the style of Ahmad Ghazali.

"Risalai Ayniyya" Nomahoi Ahmad Ghazali (Letters of Ahmad Ghazali) is a work that came to the field from his letters to students and AynulQudatHamadani. The reason for the writing of letters is the heredity and upbringing of the murids. Letters are written in Arabic-Persian in a mixed form. Prayers, some mystical themes, religious and moral recommendations, unity of knowledge and the truth of death are the main themes. In the letters, special importance was attached to the words and instructive manipulations of previous thinkers. In addition to his works, the name was attributed to Ahmad Ghazali. Among these, it is a work called "Bahr ul-muhabbat fi Asrar-ul-muvaddat" (The sea of love of the secrets of Love), which is the interpretation of Surah Yusuf.

Nasrullah Purjavadi notes that this work belongs to Ahmad Ghazali. Another of the works that are considered relevant to him is written about Heaven, which is a work called "Bavarik ul ilm fi raddi olamin yuharrimus-samo bil-jumla" (in the Prohibition of heaven with the community). This work was translated and analyzed by James Robson in 1938 year and published in Lahore. One of the more such works is a treatise called "Sirrul-

Asrur Fi Kashful-Anwar” (the mystery of the mysteries of the discovery of light), written in Arabic. This work was published by Abdulhamid Saleh in Cairo in 1988 year. In addition, such works as “Al-Haqqa val-Haqqa” (Allah and the truth), “Az-Zahira Fi ilmul-Basira” (the apparent items in Basra science) are considered to belong to him.

In the center of Ahmad Ghazali's mystical views, the issue of the soul is in the main place, as in the case of Imam Ghazali. Ahmed Ghazali says that the soul is perceived as the ruler of the human city, that all the sufferings of the body in the place of slaves and servants are good, worse than evil, the soul pays special attention to the absolute authority of the human body. According to Ahmad Ghazali, who built the performance of the soul on *ishq*, the heart that does not fall in love is an expression of emptiness, his recognition will be with *ishq*. In this respect, it is understood that after each prayer in man speaks of doing one thing, the soul is created for love and love, not for another work. In this respect, for Ahmad Ghazali, the same is true of love with Tawhid.

Ahmad Ghazali insists on the fact that there are ranks and norms of the soul, that the soul and mystery are some kind of career of the soul. According to his recognition, the disciples rise to the world of the soul, the *siddiqs* to the world of the spirit, and the benefactors to the world of mystery.

In the Fiqh, Ahmad Ghazali, who is Ash'ari in Shafe'ie'tiqod, along with his views and views on the matter of Tawhid science and faith, continues to look at Asha'ari in his spiritual heritage as an accident and fate, on topics such as Saadat and shaqavat, ruyatullah, miracles.

The main theme in the spiritual heritage of Ahmad Ghazali is undoubtedly the theme of love. The main aspect that distinguishes him in the history of mysticism is his views and expressions of love. Beginning with Robiya Al-Adaviya, later the subject of the study, which was related to Sufis such as Ma'ruf Karkhi, Boyazid Bistomi, Mansur Khallaj, was further enriched by the specialist and served as a theoretical basis for the Sufis related to this subject after him.

Ahmad Ghazali understands love in a state of old and divine truth. The power that leads the whole being and the person who is natural in the right way is work. *Ishq* says in the beginning that the thinker, Zati is a fact about Ahadith. Another of the topics of great importance in his works is the theme of worship. In his conversations, all in his vases, and in his letters, the scientist commands his followers to worship and worship, he notes separately the need for Shariat for everyone who enters this path.

In this regard, we consider it expedient to bring the following thoughts of Jalaliddin Rumi: Imam Ghazali overthrown the river of knowledge in this world, opened the flag of Science and established it in the sky. In it, it would be even better if Ahmad was an atom of love, as in Ghazali, and knew the secret of Muhammad's closeness, as in Ahmad. Because in the world there is no such master as *ishq*, a *murshid*, and someone who leads a person on the right path. From these points of view, one can also know that in the history of mysticism, Ahmed Gazzuli had his place, and this is exactly the result of his childhood Sufi upbringing.

Imam Ghazali in 1072-1073 studies the science of fiqh from tusda Ahmad ibn Muhammad Rozkani. From there he goes to Gurgan and takes a lesson from Imam Abu Nasr al-Isma'ili. Then, returning to Tus, he lives there for three years. He goes to Nishapur in 1077-1078. There he studied from Imam Al-HaramaynAbulMaali al-Juwaini, who received knowledge at the mujtahid level. In some sources it is said that the specialist Abu Ali Fadl had a good relationship with ibn Muhammad Al-Faomadi.

When the minister of Saljukids Nizam al-Mulk when he had built the Nizamiya madrasah in the Islamic world, he had appointed Imam Al-Haramayn to the Nishapur Madrasah, and had taken Abu IshaqIbn Ali Al-Sherazi Baghdad Madrasah to the Shafe'iFaqih of Iran. After the death of Imam Al-Haramayn, Imam Ghazali Nizam comes to the residence of al-Mulk in 1085 year. Here he enters into negotiations with a few ilmu-scribes and shows himself. Nizamul-mulk appoints him as mudarris in the place of Abu Ismail al-Sherazi in the madrasah of Nizamiyya. This historical period is warmly welcomed by Caliphs and Baghdad scribes. Continue teaching between the years 1091-1095. However, this great status and fame could not please his soul. As a result, in 1095 year, together with the status and position, he renounces the glory of the property there, leaving Baghdad for the purpose of living alone.

Imam Ghazali handed over his place in the Nizamiyya Madrasah to his brother Ahmad Ghazali and went to Damascus. “For six months from the month of Rajab of 488 years, I have remained undecided between the charm of World dreams and the concepts of the hereafter. As a result of this effect, I did not even have the capacity to digest. The appetite for eating, drinking was interrupted. I could not digest neither a sip of water nor a bite from my throat. My body's strength weakened.... As a result, I lost Baghdad, spread my wealth...For a

while I doubted everything. I finally got rid of this with a divine grace". The thinker, who was given a completely Sufi life, lives in Damascus for about two years, and then goes to Jerusalem, and from there to Hajj.

After two years of this journey, Imam Ghazali comes to Baghdad again in 1097 year. A short time will be here and then go to the Hamadan. The scientist, who was given a Sufi way of life, sand the place where he was born and decides to go to the city of Tus. From 1099 year begins to live in the city of tus. The charter encourages the minister Fahr al-mulk Imam Ghazali, who came to the place of ul-Mulk, to teach again. When the thinker said to himself with the language "excuse for about ten years and after the continuation of the khilvat, he understands that it is not right to retreat to khilvat in the face of the imam who weakened the people, and to myself the disease took a healthy state, while the healers were ill and the people were on the eve of Then roll this balloon from within, when it is possible to get rid of the darkness. The period is a superstitious period... Finally, AllahuTa'ala whips the Sultan's dream without an impact from the outside, and ordered in a strict form to go to the Nishapur by his means to leave the Fitrat". And in 1105 year Ghazali began to teach in Nishapur. After this activity for four years, he died in 1111.

Classical Islamic sources contain information on the life of Imam Ghazali. Al Munqiz min az-zalol, an autobiographical work of The Thinker, gives valuable information about his world of consciousness and life. In addition, Abd al-Ghafir al-Farisiy, who was personally seen with Imam Ghazali, presents much more important information in his work "Tarihi Naysabur" (history of Nishapur).

The life of Imam Ghazali's talif is one of the rare concepts. No matter which subject he describes his vision, the extreme original information will be donated. Ihyoulumid-the Yemeni philosopher who commented on religion, Murtaza Zubaydi, quoted Tiflisi as saying:"I have divided my documents and life of the works of Ghazali, which I have told, there have been four juz every day." It is also true that many of the works considered to belong to Imam Ghazzali did not come out of his pen or were sections taken from some of his works. Mary Boys, a Western European Orientalist scientist who conducted research on the spiritual heritage of the scientist, divides the life of the scientist into five parts.

I.The period before the death of Imam Al-Juwaini (1072-1085). This period is the student period of Ghazali. It is mentioned in some of the works that came out of his pen during this period, they include "Al Manhul Fi ilmil-usul" in the list of such works.[4.7-10]

II. The period of obtaining the first education (1085-1095). This period is the period in which the most important of the life of the scientist is the ta'lif. For about ten years he wrote a work close to the spinning wheel in several fields of science, such as fiqh, Kalam and philosophy. These are: Al-Basit, Al-Vasit, Al-muntahal Fi ilmil-jadal, Maahiz al-khilaf, Shifa al-Alil, Al-Fatava, Ghayat Al-Ghavr Fi masail-davr, Maqasid al-falasifa, Tahafut al-falasifa, me'yar al-ilm, Mahak an-nazar Fi ilmil-Mantiq, Mezan al-amal, Kitab al-Mustazhari, Fazaih al-batiniyya, Hujjat al-Haqq, Kitab al-nazar-iqtisadfil-E'tiqod, Qavaid Al-Aqaid, Maarif Al-Aqliyya, Ar-Risalatul-Qudsiyya.[4.7-10]

III. The period when he left Baghdad and teaching (1095-1106). This period of the Ghazali, which was full of spiritual crises, and in this period, it attracted more and more tasawwuf themes. Undoubtedly, the greatest gift that this era brought to the Islamic cultural life is the "Thyaudulumidin". In addition, some other works were written. These can be illustrated by the following: book Mufasil al-khiluf, Al-maqdal-Asna Fi Ismaillahil-Husna, Bidayat al-Hidoya, Kitab al-Wajiz, Javahir Al-Qur'an, Al-Arbain Fi usuluddin, Kitab al-madnunbihialaghayriahlihi, Kitab al-madnun al-Sag'ir, Kitab al-darj, Al-Qistas Al-Mustaqim, Faisal at-tafriqaBaynal Islam val-Zandaqa, KimiyaiSaadat, Ar-Risalat al-laduniyya, Mishkat Al-Anwar, Kitab Al-Kashf Val-Tabyin.[4.41-70]

IV. The period when he began to teach a lesson for the second time (1106-1109). According to the proposal of the minister Fahr al-Mulk, it is indicated that Ghazali, who began to repeat lessons, wrote the master's work during this period. These are: "Al Munqiz min az-Zalal", "Al-Mustafa min ilmilusul", "Sir al-Alamein". [4.70-79]

V.Last years (1109-1111). In the last years of his life, he had sufi conversations in Tus with those who came to him on the one hand, on the other hand, with the teaching of knowledge to students on the one hand. During this period, Al-Durrat Al-Fahira wrote works named Fi ulumul-Ahira, Iljam al-Awam an ilmil-Kalam and Minhaj al-Abiyn.[4.79-85]

To look at the spiritual heritage of Imam Ghazali as the author of many works, such as Aristotle, is not absent among his researchers. Studies related to the compilation of the chronological list of the works of Imam Ghazali can show another of the Western Orientalists such as Lui Massignon. In 1929 he Paris published the book

“Collection of works on the history of Islamic mysticism”. In the work, the spiritual heritage of Ghazali is divided into four stages.

1. Hijri 478-484 years. During this period, the work of Al-Vajiz was written.
2. Hijri 484-488 years. The works of Maqasid al-Falasifa, Tahafut al-Falasifa, Al-iqtisadfil-e’tiqad, fazayikh Al-batiniyyawere written.
3. Hijri 492-495 years. During this period, the work of Ihyaudulumid-din was written.
4. Hijri 495-505 years. Me’yar al ilm Fi science logic, Mahak Un-matter, val-Ajibat al-Miskinat, criterion ul-amal and other works written.

In general, the geography of the information on the spiritual heritage of the gazelles and the chronology of the works considered to belong to it quite extensive. For example: Muhammad Hussein mediated in his book “At-tabaqat al-aqliyya Fi mangabatish-Shafe’iyya” (The degree of rationality in Shafe’iymanqabas) 98 pieces, Tajad-din Abu Nasr Abdurahhabibn Taqiuddin al-Subqi “Tabaqat al-Shafe’iyya al-Sugraval-vusta Val-Kubra” (the small, medium and large levels of Shafei) 58 pieces, TashKubrazoda “Mifah us-Saadat” 48 in his work (The key to happiness), [8.202]

Abu Fayz Muhammad ibn Muhammad Murtaza al-Zubaydi in his work “Ithaf Al-Sadat Al-mutakhiyn bi interpretation century ihyoUlum ad-Din”(The gift of the Said who rely on the interpretation of the secrets of IhyoUlumid-Din)80 pieces.,[9.4-15]

JalaluddinKhumai shows 151 works in “Gazzalinama” and 457 works in a monographic study named AbdurahmanBa’davi “Mu’allafat al-Ghazali” (works of Ghazali). He substantiates that of the 457 works,[3.9-19] 72 of which are considered belonging to Ghazali, belong to him. The order of the Bedouin is as follows:

The first part: the part from 1 to 72, the works that really belong to the Ghazali.

Part two: in the chapter from 73 to 95, books suspected of belonging to the Ghazali.

Part three: in part from 96 to 127, there are more that do not belong to the Ghazali, and most of them are books on magic, talisman and hidden Sciences.

Part Four: the section from 128 to 224 consists of individual books and works in which different names are mentioned.

Part five: in the section from 225 to 273, it is argued that the books those touch on the Ghazali are his books.

Part six: from 274 to 379, in the section there are books of unknown origin.

Part seven: the existing manuscripts which are attributed to Ghazali, ranking among 380 to 457.[3.9-19]

III. Results

The first and accurate information about the life and work of Imam Ghazali can be obtained only from his autobiographical work “Al Munqiz min az-Zalal”. After that, the original information was given in the work of Abd al-Ghafir al-Farisi entitled “History of Naysabur” (History of Nishapur). The information given by this author is repeated by many of the authors who came after him. Most of the information in this work can be learned from the “strata” of the sub-continent. One of the authors, who came later, reiterates the information given by Abd al-Ghafir al-Farisi in his book “History al-Kabir” (great history) by ibn al-Asakir in his book “Zayltarih Baghdad” (the end of Baghdad history). Ibn Al-Jawzi in his work titled “Al-dari fi tarihil-Mulkval-umam” (systematization of the history of Nations and Kings), in Yakut al-Hamawi “Mu’jam Al-buldan” (Dictionary of countries), in IbnKhalligan in “Wafayat al-ayan” (death of what is evident), in Shamsuddin Abu Abdullah Al-Zahar in “SiyarAlam an nubalo” (life of the noble people), in Sirojiddin Abu less information is provided in Tabaqat Al-Shofe’iyya of Mustafa Umar ibn al-mulakkin, Badriddin Mahmoud al-Ayni, ikd Al-Juman.Murtaza al-Zabidi records the information of the authors who came before him in the alternative of the Ihyo review. Ayricalbn al-asir in “Al-Kamilfil-tarih”, IbnKasir in “Al-Bidayaval-nihaya”, Safadi in “Al-Wafibil-Wafayat”, Muhammad Al-Husari in his work “Tarjat al-Ghazzali”, Zaki Mubarak in “Al-ahlakindal-Ghazali”, Abd al-Karim Osman in “Siyrat al-Ghazali” and Imam Ghazali in connection with his birth 900 years of full the exact information was given in the book “Abu Homid al-Ghazali fi zikral-mynwiyya al-Tasia Li Miladih”, which contains articles on the international conference held in Damascus.

IV. Conclusion

In conclusion, as a result of the welfare of the state of Saljuqids in the economic sphere, the protection of the people of knowledge of the minister Nizamul-Malik and the construction of the Nizami madrasah, as well as a similar cultural policy, Khorasan and a number of scholars have reached in Iraq. Ghazali is one of the most famous and great scientists who appeared in this period. Ghazali is a great thinker who came to the Middle according to the need of the era. At the time when he lived, various religious-philosophical currents, mainly Ismailis, were threatening the unity of the Islamic religion and the state of the Seljuks. To expose the views of these streams, a person with extraordinary talent, a wide range of influences was needed. Ghazali fulfilled this task. In his teaching, he created a new system of Islamic religion, Sharia, in which the traditions of the predecessors, secular intelligentsia, trying to unite, harmonize Sufism-irfanian asceticism, can please everyone.

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