



THE EDUCATIONAL AND MORAL SIGNIFICANCE OF THE SPIRITUAL HERITAGE OF IMAM GHAZALI

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Article history:	Abstract:
<p>Received: 11th April 2022 Accepted: 14th May 2022 Published: 28th June 2022</p>	<p>The article contains specific information about the educational-ethical, philosophical views and scientific-creative activity of Allama Imam Ghazali, and in his scientific activity, Ghazali's works and Islamic works are used in the spiritual and moral education of the young generation. clear instructions are given on how to use ideas-hadiths. In the hadiths and teachings narrated by that person, there are instructive ideas about the criteria of spiritual and moral maturity. It has been scientifically proven that the use of Imam Ghazali's scientific heritage is of great educational value in improving the educational and moral upbringing of the young generation in the current globalization process</p>

Keywords: Science, spirituality, enlightenment, upbringing, education, sunnah, mysticism, faith, belief, allama, muhaddis, love, consequences, loyalty, purity, patriotism.

INTRODUCTION

It is known from the pages of history that the power, potential and development of every time and society is measured by its attitude to science. For this reason, special attention has been paid to science and enlightenment in our country since ancient times. For example, in the Islamic world, the 9th-12th centuries are recognized as the golden age of science, and during this period, Imam Bukhari, Imam Termizi, Imam Dorimi, Imam Motrudi, Imam Zamakhshari, Imam Ghazali, Ibn Sina, Ahmad Hundreds of scholars like Ferghani and Mirzo Ulugbek made their unique contributions to the development of world science.

Therefore, the importance of Eastern sages is undoubtedly important in the formation of our national socio-economic, philosophical thinking and mentality. One of such eastern thinkers is Abu Hamid Al-Ghazali, who is known as "Hujjatul Islam" in the Islamic world.¹

DISCUSSION AND RESULTS

Imam Muhammad Ghazali's works were not taught in pedagogy during the Shura period and were banned. Even if he was mentioned, he was condemned as a "bad, reactionary philosopher". After we achieved our independence, the ²path was opened to approach the life path and legacy of Imam Ghazali from a real scientific point of view, like other eastern thinkers. Imam Ghazali studied one by one the sciences that people were engaged in during his time. At that time, people were mainly interested in the science of words, esotericism, philosophy and mysticism. Imam Ghazali began to master these sciences in depth and to determine which of them is appropriate to choose. ³Imam Ghazali first began his research with the knowledge of the word. Imam Ghazali thoroughly studied the science of the word from the scholars of this field and their books, and wrote the following treatises on this science:

1. al-Iqtisad fil Faith. (Temperance in Faith)
2. Iljamul ovom an ilmil kalam. (Saving believers from the dry science of the word)
3. Aqidatu ahli sunna. (Sunni beliefs)
4. Fazaihl botiniyyah. (The shame of the inner ones)
5. Faisalut tafriqa baynal Islami waz Zandaqa. (The criterion of truth for the division between Islam and Dahrism)
6. Al-Qistasul Mustaqeem. (The most accurate measurement)
7. Chemistry us-saoda (Chemistry of happiness)
8. al-Mustazhiri. (Apparent)

¹ Saydulloyevich, O. Y., & Shavkatovna, X. M. (2022). SCIENTIFIC ACTIVITY AND SPIRITUAL HERITAGE OF IMAM GHAZALI.

² Imam Ghazali —Chemical bliss//||Adolat|| - T-2005, page 6 (taken from

³ http://IMAM_GHAZOLIY-www.islom.uz

9. Al-Maznun bihi ala ghairi ahlih.⁴

By the time of Imam Ghazali, there was stagnation in the knowledge of the word. Scholars of theology did nothing but hold on to the sayings of the great imams who had passed away. They appreciated the concept that it is impossible to deviate from the old sayings. They did not dare to replace words and sentences that became obsolete with the passage of time. Imam Ghazali put all these things aside and made free *ijtihad* using the knowledge of great scholars. They wrote works in a style and language close to people and caused a great turn in the word of science. Imam Ghazali stated that the method of the Holy Qur'an is the most useful and easy in the science of Aqeedah and that the knowledge of the word is a temporary measure. Later, Imam Ghazali began to study philosophy thoroughly in search of truth. Philosophers used to say that only through philosophy can one find the truth, reach happiness and reach happiness. Imam Ghazali was looking for exactly those things. He studied philosophy deeply and became one of the most powerful philosophers of that time. But Imam Ghazali was convinced that the truth they were looking for does not exist in philosophy either. But this did not prevent the great scientist from judging philosophy and philosophers with justice. He wrote down the results of his scientific research in this regard in his books called philosophy and logic. They are:

1. Maqasidul philosophy. (Aims of Philosophers)
2. Tahafutul philosophy. (Irrationality of philosophers)
3. Mahkun nazar phil logic. (A rare insight into logic)
4. Meyarul ilm phil logic. (Science standards in logic)
5. Al-Mungiz minaz Zolal. (Savior from confusion).

Imam Ghazali tried to objectively assess philosophy and philosophers in his works. He divides the sciences of philosophy into six and evaluates each of them as follows:

1. Exact sciences. Sciences such as arithmetic, geometry, geography. Religion does not interfere in these matters. They are sciences based on clear documents. Therefore, they cannot be denied. But Muslims, seeing these things, should not be deceived into thinking that everything related to philosophy will be like this, Ghazali says.

2. Logic. It is emphasized that there is nothing related to religion, it is necessary to look at mental dimensions in logic, to study the conditions of the preambles of Burhan, to be aware of their structure.

3. Natural sciences. These sciences have nothing to do with religion. They are all based on experience. Therefore, these cannot be denied either.

4. Political science. All the statements of the philosophers in this field consist of things related to worldly affairs, and most of them are taken from the remaining statements from the books that Allah revealed to the prophets. Therefore, these have no place in religion.

5. Moral sciences. Many of the statements of the philosophers in this regard correspond to the statements of the Sufis. A thinker who showed that it is necessary to take from them the ones that correspond to the teachings of Islam and leave the others.

6. Theological sciences. In this regard, the philosophers did not adhere to the conditions that they allowed in logic, went beyond them and made big mistakes. Imam al-Ghazali mainly criticizes the philosophers in this regard. Many people make the mistake of taking criticisms of philosophy as generalizations.

We can also note that Imam Ghazali divided scholars known in the world of philosophy of that time into 3 groups based on their research and experience. According to Allama, those who are engaged in philosophy and philosophical sciences are mostly Dahrists, naturalists, theologians: Dahrists are heretics who deny the existence and existence of Allah Almighty and say that the universe created itself. And the naturalists are apostates because they deny⁵ the resurrection and inquiry, even though they acknowledge the existence of God, the thinker said, evaluating the theologians: —These are philosophers like Socrates, Plato, Aristotle, Farabi and Ibn Sina who debated about theology. . There is no choice but to acknowledge some of their statements. For example, "Acknowledgment of the existence of Allah Almighty. But they are mistaken in some of their words , " writes Imam Ghazali in his work. Before Imam al-Ghazali, philosophy attacked Islam and Muslim scholars were content to defend themselves. On the other hand , Imam Ghazali, who knew his philosophy well and realized his faults, immediately launched a fierce and ruthless attack on him. After Imam Ghazali made people understand what philosophy is, who the philosophers are and what their goals are, he went on to criticize philosophy. Imam Ghazali did this mainly in his book "Tahafutul Falosifa". In the preface of this book, Imam Ghazali said that at that time there were groups who considered themselves superior to others, that they refused Islamic prayers, looked down on things like prayer, which is the slogan of religion, and did not refrain from prohibited things, and some of them they say that they have completely left the religion and that there are other regrettable situations, and then they say the following about the reason for the disbelief of these people: They are the ones who heard their praises about their beauty, geometry, logic, nature and theology up to the subtle parts of their knowledge, and because they have a great mind, they can understand the occult well. Also, they have listened to stories about how they are sharp-witted and have many virtues, but they deny Shariats and religions, and believe that religions are made up of tricks, and these ideas one of the secret ones." Imam Ghazali, with his above thoughts, explained the reason why the teachings of some Greek scholars, who were leaders in the sciences

⁴ http://IMAM_GHAZOLIIY-www.islom.uz

⁵ Zindiq - a person who does not believe in Allah and the Last Day. In Ghazali's time, those who did not believe in Islam were called heretics

that can be learned through experience, did not correspond to the teachings of Islam. Imam Ghazali wrote four prefaces to his book *Tahafutul Falasifa* (Irrationality of the Philosophers). In the first, they explained their methods, in the second, the state of the philosophers, and in the third and fourth, they explained their knowledge that conflicts with the Shariat and does not conflict. Then they went on to criticize the philosophers. These criticisms included sixteen matters of theology and metaphysics and four of the natural sciences. Ghazali decided that the philosophers had fallen into disbelief in three of these twenty issues. Those three issues are:

1. Philosophers' statements that the world is ancient. Philosophers, based on their various intellectual arguments, have argued that the universe is ancient, that it did not appear later, and that it was not created by someone. Imam Ghazali explained to them that the universe existed by an ancient divine will, and that will created the universe at a certain time. It was not willed to exist before that. That's why it didn't appear. And every new thing that comes into being goes back in a chain to a last and ancient cause. They pointed out that the reason is Allah.

2. Philosophers' sayings that God does not know trivial things. Philosophers believe that God knows only fixed things. This corresponds to his perfection. Minor things change. Therefore, the science related to them also changes. The changing state of knowledge does not correspond to the perfection of Allah. Allah Almighty only knows the actions of mankind in the form of a ball. He does not know the actions of individuals. Imam al-Ghazali emphasizes that Allah knows all those minor actions with one immutable knowledge.

3. Philosophers' denial of the resurrection of bodies in the afterlife. According to them, only souls will be resurrected in the afterlife. Therefore, there will be no enjoyment of the body in heaven and no suffering in hell. Imam al-Ghazali says that it is easier for God, who has the power to create bodies from nothing, to resurrect them after they have decayed. The book *Tahafutul Falosifa* (Irrationality of Philosophers) was of great importance. Its importance lies not in the fact that some philosophers are disbelieved, but in the fact that philosophy is worthless in the matter of religious belief. In this regard, philosophy is just a collection of different thoughts, imaginations, comparisons and assumptions. It was a historical event that philosophy should be attacked in such a scientific way at a time when it was seen as a substitute for or equal to divine teachings. Imam Ghazali thus ruined the reputation of philosophy. Philosophers were bewildered by the man's powerful mind and arguments, and could scarcely produce any plausible rebuttals. So, in the middle ages when Imam Ghazali lived, philosophical debates about the world of the occult were raging. Everyone, including Muslims, participated in these disputes. But among the same Muslims, there were those who realized that there is no benefit to people from these arguments. The greatest of them was Hujjatul Islam Abu Hamid al-Ghazali, may God bless him and grant him peace. Imam Ghazali studied philosophy deeply. During their search for the truth, they came to the idea that it is not surprising that the truth is in philosophy. But they understood that philosophy cannot give the truth that a person is looking for. At the same time, they deeply understood the weak points of philosophy. Imam Ghazali clearly said that one of the biggest mistakes of philosophy is the disputes about the unseen world - metaphysics. Proving the correctness of this idea is the world of the Unseen (metaphysics) - the world beyond the realm of feeling, that is, the world that cannot be known by human senses. Metaphysics (the dictionary meaning of Greek means after physics) is a branch of philosophy. For example, the question of the eternal existence of the universe or whether it appeared later. His mistake was proved by Imam Ghazali in his arguments entitled "Takafu'ul adillati ala qidamil olami wa hudusih" - the equality of evidence about the antiquity of the world or its emergence later with brilliant intellectual analysis and irrefutable evidence. Philosophers have been divided on this issue since ancient times. Some say that the world is eternal, others say that the world happened later. Both sides bring intellectual proof of the correctness of their statement. Both arguments seem to be correct. Both refute the opposing party with equal success. It has been like this for a long time. Imam Ghazali cited the arguments of the Greek philosophers before them, the Greeks and the philosophers who came after them one by one. Imam Ghazali says that this dispute will continue until the doomsday. But it will not benefit people at all. According to Imam Ghazali, these arguments of philosophers cannot come to an end. Because they are arguing about something that is completely unseen. Who put them to dispute about the origin of the universe they are in? You have to be outside of something to judge it. How can a person standing inside the universe know whether it is eternal or new? Instead, a person should try to learn what is within his reach, says Imam Ghazali. For example, why doesn't iron burn if you put it on fire, but cotton burns if you touch it? It is necessary to think about this issue. Does cotton burn because it has the ability to burn, or does it burn because of the ability to burn in fire? These thoughts of Imam Ghazali, may God bless him and grant him peace, led to the emergence of experimental sciences among Muslims. Imam al-Ghazali became famous as a Muslim person with a great mind who took a rightful place in the scientific history of the world as a thinker who gave impetus to the origin of experimental sciences. As a result of following this theory in the Middle Ages, natural sciences developed widely in the Islamic world. It gradually passed from them to the Europeans, who further developed these sciences and achieved great success. Imam Ghazali and other Muslims suggest that a person use his intelligence and intelligence to the best of his ability, in a way that benefits him. They offer to get the information about metaphysics, the unseen world, which is beyond the scope of the human mind, and which is not useful even if a thousand attempts are made, from a ready and reliable source, that is, from the messages given by God Himself through religions. Information about religious beliefs is related to the occult world - metaphysics. To this day, many Muslims, including Imam Ghazali, are under the illusion that philosophy has been completely discredited. But as we have already learned, this is not the case. Imam al-Ghazali only stated that one sixth of philosophy, its place in theology, and to be more precise, three out of twenty issues related to theology are kufr. But it is clear that the man himself was a strong philosopher. Perhaps not only a strong philosopher, but also

known as a scholar who made a radical turn in philosophy and sent it in the right direction. At the time when Imam Ghazali lived, the inner thoughts, like the philosophical teachings, had their own ideas and gained the attention of many people with his teachings. He studied this sect in depth according to his custom. In the end, they realized that all their words were not worth a penny, and with their books they brought shame to this sect. In this regard, Imam Ghazali classified several books:

1. Al-Mustazhiri. (Apparent)
2. Document fee. (Document of Right)
3. Mafsalul Khilaf. (Clear Conflicts)
4. Kasimil botiniya. (Inner Vows)
5. Mavohimul botiniya. (The (vain) thoughts of the inward)

Imam Ghazali, despairing of finding the kind of knowledge they were looking for in the knowledge of words, philosophy, and spirituality, turned to Sufism, which was another source of enlightenment at that time. In his book "al-Mungiz minaz Zolal" he says the following about this: "Then after I got rid of these sciences, I went to the path of Sufism with all my devotion . I realized that their path will end with knowledge and action. The result of their actions was to cross the barriers of the ego, purifying the heart from bad habits and ugly qualities, leaving no place for anything other than Allah, and adorning it with the remembrance of Allah. "For me, science was easier than practice. I started by reading their books and building my knowledge. I studied "Quwtul Qulub" of Abu Talib Makki, may God bless him and grant him peace, the books of Haris Muharibi, as well as the opinions left by Junayd, Shibili, Abu Yazid Bistami, may God bless him and grant him peace, and other scholars. I finally got the idea of their scientific goals. I have created what can be created by learning and hearing their ways. I realized that their most characteristic things are not through education, but through pleasure, change of state and qualities." Little by little, Imam Ghazali was influenced by Sufism and left everything, including Baghdad, and went on a journey. After ten years of experience, they realized that the truth they were looking for was in Sufism. After attaining a certain status in this regard, they felt the need to serve science and Muslims and returned to teaching and scientific services. The thinker wrote down most of his social teachings in his works on Sufism. Imam Ghazali had two qualities that distinguished him from other scholars. The first of them is that they thoroughly mastered all the sciences that were spread in their time. In the above lines, we have given a list of the books of that person on Aqeed, anti-Batinyyah, philosophy and logic. Now let's get acquainted with books on mysticism and religion:

1. OdoBus Sufiya.
2. Al-Arba'un fi Usuluddin.
3. Eh'you ulumud Dyn.
4. Jawahirul Qur'an and Duraruhu.
5. Al-Risala al-Laduniyya.
6. Mishkotul Anwar.
7. Minhojul Obidiyn Ilal Jannati.
8. Miyzonul Amal.

All books of Imam Ghazali are very important. But among them, the book "Ih'you ulumud Diyn" is a book that has gained special attention. All scientists and students of science have read and are reading this book. Imam Ghazali in his book "Ihyou Ulumuddin" describes the role of Sufism in the personal development of a person, as well as the issues that are studied within the scope of sociology, such as socialization, social relations, social conflicts, social institutions, personal ethics and manners.

SUMMARY

11th century - the beginning of the 12th century, the spiritual condition of the society demanded harmony and balance at a new stage. Ghazali's work was the most perfect answer to this need. Instead of arguments and disputes, such a harmonious balance was proposed in the folk spirituality that its power and richness of content, which allows for mutual rapprochement of all categories and orientations, all social groups and ideological currents, was clearly felt. Ghazali not only proved that the values of Sunnah and Sufism are compatible, but also rationalized the integrity of faith, science and knowledge. At the same time, Ghazali's scientific and creative activity was of decisive importance for the social unity of the peoples of the region and for moving their spiritual maturity from the stage of Islamic enlightenment to the stage of Sufism.

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