

**THE SIGNIFICANCE OF IMAM GHAZAL'S BOOKS IN THE ISLAMIC WORLD**

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**Abstract:** Abu Hamid Muhammad ibn Muhammad al-Ghazali, one of the great thinkers of the Islamic world, known in the East as Hujjat ul-Islam and Hujjat ul-Haq, is a unique personality who has earned his rightful place among the above-mentioned wise scholars with his scientific heritage. In his works, Ghazali paid sufficient attention to the issues of social relations, in particular, to the norms of behavior of the subjects of social relations. It is known that a person tries to establish competition with spiritually similar persons in the society and mainly to make friends with them. This indicates that individuals have mutual social influence on each other in society. Ghazali's teachings on social relations did not overlook this important aspect. This article talks about the importance of Imam Ghazali's books in the Islamic world.

**Keywords:** tafsir, hadith, history, philosophy, knowledge of the word, jurisprudence, tafsir, hadith, issues of Sufism.

**Annotatsiya:** Islom olamining buyuk mutafakkirlaridan biri, Sharqda Hujjat ul-Islom va Hujjat ul-Haq rutbasi bilan mashhur bo'lgan Abu Homid Muhammad ibn Muhammad al-G'azzoliy o'zining ilmiy merosi bilan yuqorida nomlari zikr etilgan donishmand allomalar orasida o'ziga munosib joy egallagan betakror shaxsiyatdir. G'azzoliy o'z asarlarida ijtimoiy munosabat masalalariga, xususan ijtimoiy munosabat subyektlarining muomala normalariga yetarlicha ahamiyat qaratgan. Ma'lumki inson jamiyatda ma'naviy jihatdan o'ziga o'xshagan shaxslar bilan musobabat o'rnatishga va asosan ular bilan do'stlashishga harakat qiladi. Bu shaxslarning jamiyatda bir-birlariga o'zaro ijtimoiy ta'sirlari borligidan dalolat beradi G'azzoliyning ijtimoiy munosabatlarga doir ta'limotlarida shu muhim jihat ham nazardan chetda qolmagan. Ushbu maqolada *Imom G'azolining kitoblarini islom olamidagi ahamiyati haqida so'z yuritilgan.*

**Kalit so'zlar:** *tafsir, hadis, tarix, falsafa, kalom ilmi, fiqh, tafsir, hadis, tasavvuf masalalari.*

**Аннотация:** Абу Хамид Мухаммад ибн Мухаммад аль-Газали, один из великих мыслителей исламского мира, известный на Востоке как Худжат уль-Ислам и Худжат уль-Хак, является уникальной личностью, заслужившей свое достойное место среди вышеперечисленных. упомянул мудрых учёных с его научным наследием. В своих работах Газали уделял достаточное внимание вопросам общественных отношений, в частности, нормам поведения субъектов общественных отношений. Известно, что человек пытается создать конкуренцию со схожими по духу людьми в обществе и, главным образом, подружиться с ними. Это указывает на то, что люди оказывают взаимное социальное влияние друг на друга в обществе. Учение Газали о социальных отношениях не упускало из виду этот важный аспект. В этой статье говорится о важности книг Имама Газали в исламском мире.

**Ключевые слова:** тафсир, хадисы, история, философия, знание слова, юриспруденция, тафсир, хадисы, вопросы суфизма.

### **Introduction**

After the independence of our country, like other Eastern thinkers, attention has been paid to the real scientific approach to the life path and legacy of Imam Ghazali, to study the works of our great thinkers, to educate the young generation based on them, to his importance in socio-economic life, The role of spiritual education began to be given great importance. For example, in the "National Personnel Training Program" it is stated that the principles of the organization and development of continuous education are the socialization of education - the creation of an aesthetically rich worldview in students.

It is known that Imam Ghazali is one of the great thinkers of the Islamic world. Abu Hamid Muhammad ibn Muhammad al-Ghazali, who is famous in the East with the title of Hujjat ul-Islam and Hujjat ul-Haq, is a unique personality who has earned his rightful place among the above-mentioned wise scholars with his scientific heritage. His contribution to science and our rich spirituality is incomparable.

### ***The main part***

*In his works, Imam Ghazali created opinions on all aspects that could be covered at that time. He had the opportunity to discover new and mysterious aspects of human thinking and left an indelible mark in the bright memory of mankind. Imam Ghazali wrote about 100 works during his short 53-year life. They relate to different branches of Islam and have a very large scope regarding evidence coverage. These works are important not only for scholars of tafsir, hadith,*

history, philosophy, jurisprudence, mysticism, and mysticism but also for ordinary people. For example, jurists from Ghazali's works such as "Basit", "Wajiz", "Wasit", commentators, scholars of the science of the word "Qawaid al-again", "Ar-isolate al-qudsiya", "Al-iqtisad fil-itiqod" like his books, mystics and all lovers of truth will experience great spiritual joy if they enjoy his great work "Ihya Ulum ad-Din".

There are different opinions about the nickname "Ghazali". Some scholars say that he was born in the family of a ghazal (yarn spinner) and therefore received the nickname Ghazoli, while others believe that he was born in Ghazola (a village near Tus), thus his nickname was Ghazoli. He studied in Nishapur (Eastern Iran) and Baghdad. He taught Islamic jurisprudence at "Nizomiya" madrasa (Baghdad). He gave up teaching and lived as an ascetic for 11 years, engaged in science. In 1105, he came to Nishapur and again became a teacher in the madrasa, but this situation did not last long. He moved to Tus and taught about 300 students privately. His jurisprudence "Basit", "Wajiz", "Wasit", "Qawaid al-Aqeed" ("Rules of Beliefs"), "Ar-Risolat al-Qudsiya" ("Treatise of Qudsiya"), "Ihya Ulum" for mystics. Ad-din" ("Resurrection of Religious Sciences"), and "Mukoshafat ul-Qulub" ("Discovery of Hearts") are famous works. Also, the works "Tahafut al-falsify" ("Rejection of the philosophers"), "Kimyo-i-said" ("The chemistry of happiness"), "Maqosid al-falsify" ("The goals of the philosophers") occupy a certain place in the scientist's work. In these works, the influence of Farabi, Ibn Sina, Abu Hayyan, and Tawhidi's views can be seen.

Imam Ghazali studied one of 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 was appropriate to choose.

Imam Ghazali first started 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-Iqtisod fil E'tiqod.** (Temperance in Faith)
2. **Iljomil avom an ilmil kalom.** (Saving believers from the dry science of the word)
3. **Aqiydatu ahli sunna.** (Sunni beliefs)
4. **Fazoihul botiniyya.** (The shame of the inner ones)
5. **Faysalut tafriqa baynal Islami vaz Zandaqa.** (Islam and Dahrism  
the truth criterion of the division between

6. *Al-Qistosul mustaqiym*. (The most accurate measurement)

7. *Kimyous saoda*. (Chemistry of Happiness)

8. *al-Mustazhiriy*. (Apparent)

9. *al-Maznun bihi ala g'oyri ahlihi*.

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 were of the opinion that a slight departure from the old sayings was unacceptable. 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 did free *ijtihad* using the knowledge of the great ones. They wrote works in a similar style and language to the scholars and caused a great turn in the word of science.

Later, Imam Ghazali began to study philosophy thoroughly in search of truth. Philosophers used to say, "It is possible to find the truth and achieve happiness only through philosophy." Imam Ghazali was looking for exactly those things. He studied philosophy deeply and became one of the strongest 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. *Maqosidul falosifa*. (Aims of Philosophers)

2. *Tahofutul falosifa*. (Irrationality of philosophers)

3. *Mahkun nazar fil mantiq*. (A rare insight into logic)

4. *Me'yorul ilm fil mantiq*. (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, and 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 is like this, Ghazali emphasizes.

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 the *Burkhan*, and 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 sayings of the philosophers in this field consist of things related to worldly affairs, and most of them are taken from the remaining words of the books that Allah revealed to the prophets. That's why they have nothing to do with 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 great mistakes. Imam al-Ghazali mainly criticizes the philosophers in this regard.

Ghazali tried to philosophically base Islamic theology in his works. Ghazali believed that God cannot be understood through the mind, he can be understood through special mental and physical actions - worship and prayers. He interpreted Sunni beliefs together with the ideals of Sufism. G. according to his opinion, it is up to a person to choose what is acceptable to him from the actions commanded by God, therefore, despite the fact that these actions are predetermined, the person himself is responsible for them [2].

According to Ghazali, the soul, like God, is outside of space, and the universe was created by God. G.'s religious system combined Sufism with traditional Islam. Ghazali's ideas influenced Islamic thought and medieval European philosophy. Ghazali was praised by his contemporaries as "Hujjat ul-Islam" ("Proof of Islam").

In addition to these, works such as "O Child" "Akhiratnama" "Qiyamat wa Akhirat" "Qiyamat wa Akhirat" "Forty Holy Hadiths" "Language Disasters" "Marriage Etiquette" "The Beginning of Guidance" are considered the most famous works of Imam Ghazali and his works have been translated into European languages since 1145 started.

### **Discussion**

Imam Ghazali wrote the works "Maqasid al-falasifa" and "Tahafut al-falasifa" in the method of summarizing summary and "big commentary". It should be emphasized that such fundamental works were not written every day, by everyone, or by chance. If Imam Ghazali wrote both of his works mentioned above under the instructions of his ruler and Prime Minister Nizam ul-Mulk, then Ibn Rushd wrote his "Tahafut..." as the works of representatives of Kalam, as a scathing "death blow" to philosophy, defeating, humiliating and He wrote as a response to the attack, that

is, on the command of his conscience, with the intention of making him subordinate to the theology of the Word - a "servant". That is, if we look at the list of about 400 works of Ghazali, we will see that there is not a single purely philosophical work in this list. The problems of philosophy or a purely philosophical work written for the purpose of studying and researching its problems are not mentioned. Because Ghazali was not a philosopher, it was unthinkable that he could write a work on the problems of philosophy.

Because Aslan was not engaged in philosophy, moreover, he was a prominent and influential official of Sunni Islam, a scholar of Sharia, a mutakallim, a jurist, and even in all the sciences of Islam and Sharia, for example, in the sciences of tafsir and hadith, he was not deeply and fully engaged in accordance with his principles. . On the contrary, authors such as Subqi and Suyuti say that Imam Ghazali's interpretation of hadith is somewhat weak and unrecognized. [6,220-223]

### **Conclusions and suggestions**

In short, Imam Ghazali is one of the world-famous thinkers of the East, the author of several globally important books on the science of kalam, fiqh, tafsir, hadith, philosophy, and mysticism. Imam Ghazali tried to philosophically base Islamic theology in his works. Ghazali believed that God cannot be understood through the mind, he can be understood through special mental and physical actions - worship and prayers. He interpreted Sunni beliefs together with the ideals of Sufism. According to Ghazali, it is up to a person to choose what is acceptable to him from the deeds commanded by God, therefore, even though these actions are predestined, it is the person himself who is responsible for them. Ghazali's religious system combined Sufism with traditional Islam. Ghazali's ideas influenced Islamic thought and medieval European philosophy.

Imam Ghazali's attitude to philosophy is that he is a great thinker who touched on the problem based on scientific analysis and reasoning and confirmed it with the word "Maqasid al-falasifa". Ghazali, who refuted several philosophical teachings of his time in a rational-logical manner, was not against intellectual thinking and philosophy at all. The meeting, presented as a denial of Ghazali's mind and philosophy, has not been scientifically confirmed. This contradicts his ideas and is a self-inflicted claim as a result of the later decline of philosophy. Although Ghazali defended Islamic teachings as a devout Muslim, he was not influenced by the right conservatism of beliefs and was able to pay due attention to intelligence.

His contribution to science and our rich spirituality is incomparable. In his works, Alloma created opinions on all aspects that could be covered at that time, had the opportunity to discover

new and mysterious aspects of human thinking, and left an indelible name in the bright memory of mankind forever.

As a result of studying the works of our thinkers, we will achieve great goals such as building a prosperous society, and improving and perfecting the way of life of society through democratic reforms.

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