



ISSUES OF GAINING KNOWLEDGE AND THINKING THOROUGHLY IN THE WORKS OF IMAM AL-GHAZALI

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Abstract

This article describes issues of gaining knowledge and thinking thoroughly in the works of Imam Al-Ghazali. In the course of the article, we will consider all the advantages of the works of Imam Al-Ghazali and the qualities of scientific terms in them.

Keywords: science, regular conversations, virtue, farz suffices, Imam al-Ghazali's, knowledge.

Introduction

Imam Abu Hamid ibn Muhammad al-Ghazali (1058-1111) was born in Tus, Khorasan Province, Iran. During his lifetime, there was a lot of controversy and bias in Islamic science. Imam al-Ghazali clarified the issue of reconciliation, the division of science into networks, and the separation of sciences that are praiseworthy and harmful to man, and put an end to doubts and debates. Ghazali devoted his life to the study and teaching of science. He has written many works on religious and secular sciences and is still being studied. In particular, his views on reason, thinking, and knowledge made a great turn in the science of logic in his time.

Main Part

Let us first consider his views on the etiquette of learning. Imam al-Ghazali, in his book "AyyuhalValad", stated that one should serve the teacher as much as possible and receive his prayers. The teacher fee is more than the parent fee. Because if the parent is the cause of the child's birth, the teacher is the main cause for the restoration of the afterlife. It is necessary to treat the Master with infinite respect and ask for His command. If there is a service, it must be done. It is necessary to have a humble attitude towards the teacher. Where the teacher is present, one should not sit until the teacher gives permission, and is respectfully say goodbye as he stands. No worldly work can come to the service of a master,



to fulfill his command, to satisfy his need. When a teacher becomes poor and destitute, it is the responsibility of the disciples to provide for all his needs.¹This teaching has indeed become the most important golden rule of all time, and the traditions of the student-teacher of the education system have been extensively formed.

A person who wants to learn science must attend regular conversations of scientists. The rules of the period of participation in the conversation are an example. "O child! Try to participate in the conversations of scholars; do not use obscene words and actions. Enter the church to greet. Then choose a place that suits you. Do not go to the net without permission and in a conspicuous place. Listen to the conversation carefully. Don't ask for what you know. Learn by asking what you don't know. Don't ask questions that don't concern you. Do not interfere with unauthorized speech. There is no good in the exhortation of one who is not one with his word, himself, language, heart. You don't have to waste time sitting in a meeting with such a person." ². "Participating in scientific debates really sharpens the human mind. In particular, the evidence and arguments presented by scholars shed more light on the matter and provide a basis for understanding the complex meanings in the book.

It is also necessary to make the best use of time to learn science, because it is a very valuable gift from Allah to the servant, and it should not be wasted. One should stay away from one who does not live up to his word. Because it is a sign of hypocrisy. Man needs as much worldly as he needs, as much as he needs the hereafter. Don't listen to the opposite. There are so many words that are more deadly than poison. If poison kills a person's life, the word poison kills both the life of this world and the life of the hereafter. We should not withhold good from scientists. Respect should be maintained when talking and walking together. It is necessary to be ready to greet the scientist, to greet him standing while sitting. Respecting the scholar is the highest moral norm for all times, and the imam has made a special point in this regard. In most of his books, the scholar has been widely explained, including the passage on the etiquette of reverence.

Mental evidence allows us to know the virtues and subtleties of science. However, if the meaning of the word "virtue" is not understood in the same place, it is not clear for what purpose it has become a quality to science or anything else. Indeed, whether someone is a judge or not is understood from the meaning of the word 'wisdom'.



The word 'virtue' is derived from the word 'virtue', which means excess. If two things have the same quality, and the quality of one is greater than that of the other, it is said to be superior, superior. In this case, the amount of excess that indicates the perfection of the thing does not matter. For example, when it is said that a horse is better than a donkey, a horse and a donkey are equal in carrying a load, but it is understood that a horse is better than a donkey in running, walking fast and in a beautiful way. Even if a donkey is bigger than a horse, it is not said to be superior to a horse. Because a donkey is larger than a horse in the body, it is not superior in the above senses, and it does not indicate perfection. Similarly, the virtue of science is also understood in comparison with other qualities.

Although the horse is preferred to the donkey in the fast run, it is not an absolute virtue. Science, on the other hand, is an absolute virtue, and it remains an absolute advantage even when it is not compared to anything else. Indeed, knowledge is the perfect quality of Allah, the honor of angels and prophets. The subtle thing is divided into three parts: the thing that is done through it, the thing that is done to the same thing, and the thing that is done to itself and to something else. The interests of science in the world are holiness, dignity, the influence of the word on rulers, and being respected by others. Even the insane of every nation respect scientist because of their knowledge.³This is the absolute virtue of science. In addition, the sciences also differ in quality.

In the works of Imam al-Ghazali, education and teaching, which is one of the main priorities, are described as the highest duty of a believer. It is clear that teaching and learning is a divine quality. After all, when science is the most preferred thing, learning and teaching it will also be the preferred job. We can explain this as follows. The idea and purpose of human beings is related to religion and the world. Religious order cannot come into being without secular order. Indeed, the world is the crop of the Hereafter. For those who do not understand the world as a homeland and a permanent home, but know it as a means, the world is the path to God. The order of the world depends on the actions of people.

When a scientist divides science into parts, the complex of sciences takes precedence. "Mahmoud sciences are the sciences in which the interests of the world depend. For example, accounting, medicine. There are those in which the knowledge of this part of the sciences is sufficient, and there are those without which it is obligatory. The farz suffices (obligatory actions) are the sciences that are necessary for the affairs of the world. For example, the science of medicine is necessary for the health of the human body, while the science of accounting is



necessary in dealings, in the distribution of inheritance. If any of these sciences are not in a city, all the people of the city will be sinners. If one person learns it, it will be enough to deprive him of the obligation to study it. It should come as no surprise that we say that medicine and calculation are farz (obligatory) suffices. In fact, other branches of industry - agriculture, textiles, political science, and even the profession of bloodletting and sewing - are fard. After all, if there is no blood doctor in a country, they will get sick. When people die because of this lack of profession, they all become sinners. After all, the One who gave the disease also gave him a claim and showed him the way of treatment, preparing the causes. It is not permissible to face disaster without paying attention to it.”⁴ Indeed, in every village and town, the obligation to ensure the health and economy of the people, and to ensure that accounting is done in accordance with laws and regulations, has been recognized as both a religious and a secular duty.

The sciences listed as virtues include important aspects of calculation, an in-depth study of the subtleties of medicine. This is because an in-depth study of the sciences that are farz is sufficient means to know more than the necessary knowledge.

The sciences of magic are magic, sorcery, blindfolding, and talbis (showing something differently from reality).

The sciences that are permissible include knowing the poems written without exaggeration, dealing with ancient history, and so on.

All the Shari'a sciences are praiseworthy. Sometimes some sciences that are originally condemned but suspected to be Shari'a may interfere with the Shari'asciences. Therefore, we divide the Shari'ah sciences into parts that are both praised and condemned.

The Shari'ah sciences, which are Mahmud, have foundations, additions, prefaces, and complements.

Mahmud praised the amount of knowledge know that science is divided into three parts according to this consideration. There are some sciences, both of which have been condemned, more or less. Some other sciences have been praised more or less. There is another type of science that is Mahmud only when it is in moderation, not in love and in-depth study.

Science is like the state of the body. There are situations in the body that are more or less beneficial, such as health and beauty. There are more or less obscure things like ugliness and bad behavior. Again, there are cases where it is considered Mahmud when it is economized, as in the case of spending on goods. This is



because it is not permissible to waste money in spending, it is permissible to spend in moderation with the economy, and it is permissible to spend more. The same is true of courage, and its excess cannot be considered Mahmud. Science is similar. There is a type of it that is more or less reprimanded. There is no benefit for religion and the world from such knowledge, and there is more harm than good. Examples of such sciences are magic and sorcery.

It is a waste to spend the precious life at the disposal of man on such useless things. Waste is condemned. However, there are sciences that are multiplied to satisfy worldly needs, which in turn leads to harm. However, because of the damage caused, such sciences are not considered content.

Imam al-Ghazali's book of contemplation contains a wide range of words used in the same sense: "Tadabbur", "taammul" and "tafakkur". There is no contradiction in the essence of these words. However, the words "tazakkur", "attention" and "nazar" are words with different meanings, even if they are based on the same name. Just as the various words 'sorimun', 'mihnadun' and 'sayfun' are named after something. However, even if the basis of the name is one, the word 'sorimun' means sword in the sense of cutting. The word "Mihnadun" is derived from the place where the object is made, and means sword. The word "Sayfun" literally means sword. It is because of this trinity of knowledge that the state of the heart has changed, and the will and motivation have taken on a new character. The change of will, on the other hand, calls on members to abandon their preoccupation with the world and engage in the activities of the hereafter. There are basically five levels:

1. Tazakkur is the creation of two sciences in the heart.
2. Contemplation is the requirement of knowledge from the two sciences.
3. It is the creation of the required knowledge and the radiance of the soul from it.
4. The change in the state of the heart from what causes the light of knowledge to be produced.
5. It is the service of the members to the heart as it is renewed.

The sequence of the five levels mentioned above plays an important role in the service of science to the world and the hereafter. For example, the light that radiates in a learned person spreads and brightens as it multiplies and brightens the soul.

The benefit of "contemplation" is to increase knowledge and to attract non-produced knowledge. This is the difference between "contemplation" and



"contemplation." If the sciences are concentrated in the heart in a special order and are compatible with each other, it gives rise to another science. Therefore, science is the "doya" of science. If another science is formed from science, and this in turn is combined with another science, then another result will emerge. In this way the result, knowledge, and thought continue indefinitely.

The way in which knowledge multiplies in this way is blocked by death or other hindrance. This thing belongs to someone who has access to science and has found a way of thinking. However, many people are unable to reproduce their knowledge due to lack of 'capital'. "Capital" is the number of sciences from which knowledge is derived. It is a simple fact that a person who does not have property cannot benefit. Sometimes he has capital in his hand, but he is unable to trade and as a result does not make a profit. In addition, sometimes a person has a capital of knowledge but does not know how to use it. Just as the prophets (peace and blessings of Allaah be upon them all) are sometimes born with the light of the heart due to divinity, just as the prophets (peace and blessings of Allaah be upon them all), know how to benefit and know its path. This is a very rare event. Sometimes it is also created through study and experience. This is more common in life. Then this investment of knowledge reveals the thinker and creates an effect on him. However, the thinker does not perceive the mood of the formation of these sciences and is unable to interpret these sciences due to lack of experience. There are people who know for sure that the Hereafter is preferable to this world. However, when asked about the reason for knowing, he cannot explain it. However, it can be seen that this knowledge in it was formed only because of the previous two sciences. It is to prefer the two sciences to something that lasts forever and to understand that the Hereafter is more eternal than this world.

Conclusion

In conclusion, it should be noted that the advice given in the works of Abu Hamid ibn Muhammad al-Ghazali in the study of science and meditation leads the reader to perfection. "If you study a hundred years of science and compile a thousand books and do not practice them, you have no right to hope for the mercy of Allah." We are convinced that the study and application of knowledge by man can only lead him to goodness and virtue.



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