

The Ages Of Imam Ghazali In The Eyes Of Eastern And Western Scholars

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Abstract: The article deals with the analysis of the study of the multifaced, rich, creative, scientific cultural heritage of Abu Khamid Mukhammad Ghazzali who was well known with the title of "Khujjat ul Khaqq", by the western and Eastern orientalists, scholars who study Ghazzali's work.

Keywords: East, West, orientalist, Badavi, Murtaza Zubaidy, Majeed Fahri.

Introduction: In the history of Arab-Muslim thought, there has never been such a prominent creative figure as Muhammad al-Ghazali. It was not only his fame among his contemporaries, ordinary people, Eastern intellectuals, viziers, emirs, and caliphs that earned him respect; rather, his activity defined the ideological, philosophical, political, and cultural level of his era and also influenced the development of both Eastern and Western civilization.

Interest in Abu Hamid al-Ghazali's works appeared already during his lifetime. From the Middle Ages onwards, many scholars paid attention to his treatises, which laid out his main principles, and wrote works analyzing them. Among them were Abu Ghafur ibn Ismail Faris Nishapuri, Ibn Asakir, Ibn al-Jawzi, Shams al-Din Abu al-Abbas Ahmad ibn Khallikan, Imam Muhammad ibn Ahmad ibn Uthman al-Dhahabi, Shaykh Salah al-Din Abu al-Safa Khalil ibn Aibak al-Safadi, Imam Abu Muhammad Abdullah ibn As'ad ibn Ali ibn Sulayman Afif al-Din al-Yafi'i, Taqi al-Din al-Subki, Tashkubrizade, Murtada al-Zabidi, and others. These medieval scholars analyzed the ideological direction of al-Ghazali's views and his life path in their works.

METHODS

The constant interest in al-Ghazali's legacy is confirmed by the tradition of studying the heritage of thinkers established in world philosophy. Scholars from both the East and the West have studied al-Ghazali's works to some extent, established the authenticity of his writings, created a chronology of his works, and

analyzed his philosophical-theological, social-ethical, and pedagogical ideas.

True religiosity and great fairness gave al-Ghazali's works their nobility. For this reason, his rich, multifaceted scientific, creative, and spiritual heritage has always been the focus of Eastern and Western researchers. The main reason is that the codification of Sufi principles and their recognition by many Muslim theologians was largely the result of al-Ghazali's contributions. The life and work of al-Ghazali, his works, and his philosophical views have been studied in depth by many scholars. In our country, they have been studied in the research of Najmiddin Kamilov, Boriboy Ahmedov, Aloviddin Mansur, Muhammad Sodik Muhammad Yusuf, Mubashshir Ahmad, Miraziz A'zam, Abdukadir Zohid, Abdulla Sher, Poyon Ravshan, Sayfiddin Raf'iddin, Yuldash Eshbek, Rashid Zohid, Mahkam Mahmud Andijoni and other scholars. The following works of his have been widely studied by translators, philosophers, literary critics, and historians: "Odobus Sufiyya", "Al-Risola al-Laduniyya", "Al-Arba'un fi usuluddin", "Mishkotul Anvar", "Ihyou ulumud-din", "Minhojul Obidiyn ilal Jannati", "Javohirul Qur'an va duraruhu", "Miyzonul Amal", etc.

CONCLUSION AND DISCUSSION

All of Ghazali's books are considered to be of great importance. But among them, the book "Ihyou ulumud-din" (Reviving the Sciences of Religion) is a book that has received special attention. In the book "Ihyou ulumud-din", Ghazali not only describes the role of Sufism in the personal development of a person, but

also discusses in detail issues such as human relationships, socialization, social conflicts, and personal ethics and morality.

It explains in detail and in a broad sense each of the etiquettes related to dressing, behavior, how to look at whom, who not to look at, how to talk, the etiquettes of receiving and being a guest, the etiquettes of eating and serving food, the etiquettes of being in the hills, mountains and resorts, traveling and being a stranger, visiting the sick, and marital relations. It also explains holidays, ceremonies, customs-specific etiquettes, the etiquettes of slaves, feet, tongue, ears, and genitals, the rights of neighbors, meeting the needs of the needy, going to the market, borrowing and lending, visiting scholars, scholars, and gurus, and their etiquettes at their gatherings. They developed wonderful, beautiful descriptions and rules of etiquette and behavior that need to be implemented, including how people should dress, how to look at whom, who should not look at, how to converse, the etiquette of receiving and being a guest, the etiquette of eating and feeding, the etiquette of traveling, the etiquette of visiting strangers, the etiquette of asking about the health of the sick, and the etiquette of husband and wife.

Achieving material prosperity actually brings happiness only if it is accompanied by spiritual enrichment. In other words, the goal of material prosperity is to achieve spiritual elevation, to demonstrate the essence of humanity, and to establish a society based on the law of goodness. As Abu Nasr al-Farabi noted, the more virtuous, wise, and generous people there are, the more society will progress, and negative traits such as greed, envy, meanness, intrigue, lies, and flattery, which are considered signs of ignorance, will decrease, and the opportunity for each person to live a happy life will increase. [2.3]

What is etiquette? etiquette means upbringing, good morals, and gentleness.

Modesty means being shy, fearing God, and refraining from bad deeds.

One of the most important things that every Muslim should have is etiquette and modesty. If people did not have decency and modesty, fear of God and social control, the order of the world would be disrupted. If everyone were not ashamed of their mistakes and sins, if they were not shy of people and if they did not fear God, it would not be possible to stop evil and harmful actions. At that time, countries would fall into the hands of evil people, peace and tranquility would end, and the joy of life would disappear.[3.9]

What is morality? Morality is a state of mind that is achieved through life or through study and family

upbringing. A person who is upright in his words, deeds, and various states and actions is called a moral person. In one of the hadiths of our Prophet, he said: "A Muslim with good morals is the most perfect Muslim in terms of faith." [3.2.]

In many sources, it is said that Sufism is beauty, and a Sufi is a beautiful person. There have been Sufi scholars in history who were recognized as having beautiful morals. For example, the contemporaries of Imam Azam recognized his beautiful morals and qualities, and they recognized that the most beautiful morals were Imam Azam's. Imam Azam was a businessman, and after that he worked hard, lived affluently, and showed generosity to those around him. It is reported that she was always clean, neat, and dressed in beautiful clothes. [4.47]

Of course, "it is not without reason that when talking about the perfect human being, the emphasis is placed on moral principles. Moreover, the fact that a person's humanity, his life as a conscious being and his lifestyle, his morality comes first in his various relationships with nature, society and people, and his behavior within the boundaries of this human morality indicates that he has historically enriched, expanded and developed his moral concepts and ideas." [2.26]

Al-Ghazali says: "Hide your faults, do not expose others to your faults. Do not tell anyone about your worship and good deeds other than the obligatory ones, try to keep them secret. Do not prefer worldly affairs to the affairs of the Hereafter. Do not belittle anyone and hurt your heart. Try to love all people." "Allah created the soul after the intellect, and clothed the body with ignorance. He placed lust in the eye. He placed greed in the throat. He placed falsehood in the tongue. He placed self-conceit (selfishness, arrogance, arrogance) in the chest. He placed greed and ambition in the belly. He placed oppression in the waist. He placed anger in the hand. He placed impurity in the genitals. He placed corruption (debauchery, chaos, corruption) in the feet. He placed doubt in the waist. below, and polytheism above the waist." [2.10]

So, a person should not be a boaster, a boaster, or a gossip. The scholar, using the example of the human body's organs, firstly, shows the function of these organs, and secondly, expresses the cases when those organs exceed the norm. In order to prevent such ugly situations, man was given intelligence. It is good for a person to rely on intelligence in his work, that is, it is good. No good comes from actions that are inconsistent with intelligence. Those who act contrary to intelligence are following their own desires. The greatest enemy for a person is the self. To be safe from the self and evil is to listen to intelligence and act

according to the good instructions of intelligence. According to this, whoever Allah has given intelligence, faith and modesty are also with him. Whoever is not given intelligence, there is neither faith nor modesty, says the scholar. Al-Ghazali's views on the human self are also important. He explains what a person must do to control their ego as follows: "The ego is the essence, that is, the foundation, that brings together the negative qualities in a person. They say: "There is no other way but to fight against the nafs and to constantly defeat it." These words of the Prophet (peace be upon him) also indicate this: "Your inner self is your worst enemy." The nafs, as mentioned above, is a divine blessing. The human self is what it is. However, it is characterized by different qualities depending on its state. If the nafs is able to overcome the attacks of lust while obeying the command of God, it is called a *mutmainna nafs*, that is, a calm and peaceful nafs." [2.15]

The soul that commands evil is the soul in the first meaning. Therefore, the soul in the first meaning is severely degraded, and the soul in the second meaning is praised. Because the second is the soul of man, that is, man himself and the truth of man who knows Allah Almighty and what He has created. Lust, anger, and external and internal feelings are also present in animals. For example, when a sheep sees a wolf with its eyes, it certainly feels its hostility in its heart and runs away from it.

Al-Ghazali's "Alchemy of Happiness" describes those who deal with difficult issues as being happy and honorable. This work consists of meaningful and subtle, profound, multi-faceted, elegant and graceful stories that guide people to the right path. It is written about how people should be protected from the humiliation of error and the darkness of embarrassment. "Guide people to goodness is also goodness" (hadith), and it is in this work that it is said that people should do good, leave a good name for themselves, know and understand life and death, and a person should know and understand himself. It emphasizes that if a person does not understand himself, he will not understand others. The honor and dignity of each person is knowledge and power, or virtue, or beauty and appearance. If you look at the knowledge of some people, there is no one more ignorant. If a single vein in his brain is cut, he is in danger of death, and what is his chance? And if you look at his strength and power, there is nothing weaker than him, and if a fly or a bee stings him, he becomes sleepless and restless. If you look at his wealth, if even a pea-sized amount of food is harmed, he becomes angry. And if you look at his beauty and appearance, he is troubled, he is full of impurity. If he does not wash himself for two days, he

becomes disgraced due to bad smell. Man is full of flaws, weaknesses, and shortcomings in this world, and his market day is the Day of Judgment. If he practices alchemy with happiness in mind, he will rise from the rank of an animal to the rank of an angel. And if he is attached to the world, it will be said on the Day of Judgment that a dog or a pig will be better than him. [6.36]

It is clear that the scholar wrote works about human wisdom and beautiful human qualities, leaving behind a great spiritual legacy and an invaluable historical monument for future generations.

CONCLUSION

True religiosity and great fairness gave al-Ghazali's works their nobility. For this reason, his rich, multifaceted scientific, creative, and spiritual heritage has always been the focus of Eastern and Western researchers. The main reason is that the codification of Sufi principles and their recognition by many Muslim theologians was largely the result of al-Ghazali's contributions.

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