

MORAL AND SOCIAL ISSUES  
RELATIONSHIPS IN THE WORKS OF ABU HAMID GHAZALI

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**Annotation:** The article presents Abu Hamid Ghazali's questions and views about philosophers and his attitude towards them, based on his writings on society. He views society as an interconnected mechanism, where a person cannot do alone, and all people's actions are interconnected. In particular, his works on society, rulers and women are analyzed. Ghazali occupies a special place in the history of philosophy. He paved a completely unique new path. He did not follow the Greek and Islamic scholars and philosophers of his contemporaries. He was the only philosopher who criticized philosophers not only of the East, but also of the West. The thinker was against blind imitation. Intelligence, natural talent, true knowledge and action were the cornerstone and basis of Ghazali's philosophy. The "great mind" of the East, the thinker Abu Hamid Muhammad Ghazali, was born in 1058 in Hamadan on the outskirts of the city of Tus in Khorasan. This scientist, with his scientific and religious worldview, not only as a bright representative of his time, but also of subsequent centuries, turned into one of the great personalities. In fiqh he was known as a Shafi'i, in kalam he supported the views of the Ash'arites, but at the end of his life fate pushed him against Sufism. Throughout his life, Ghazali studied and criticized, starting with the Mutakallim, Sufis, Batinites and ending with the views of Greek philosophers.

**Key words:** society, stoicism, soul, asharizm, sufizm, scholar, moral, social issues.

**Introduction:** The concepts of moral attitude touched upon by Ghazali in his writings are still relevant today. The thinker is a multifaceted scientist, the author of more than 70 works devoted to various fields of science. The concept and criteria of morality occupy a significant place in the works of the thinker. Basically, Ghazali in his works examines the connection between morality and religion. The moral constitution of the individual occupies a central place in his writings.

The main determinants of human morality according to Ghazali are: the Koran and Hadith of the Prophet Muhammad. Ghazali cites the speech of Muhammad to show the role that the prophet played in the life of Muslims. The formation of morality among Ghazali is associated with the religion of Islam. And the thinker sees the reason for this in the Koran, in the instructions of Muhammad, in religious rituals: "But some of those who consider themselves to be Islam may take lightly the performance of acts of worship, demonstrating to society their strong desire to observe these rituals, but, at the same time, doing a lot of things that are in no way compatible with a noble character and true faith".<sup>1</sup> If you perform all religious rituals, give good advice to people, but do not control your actions, then you cannot be considered a true believer. Ghazali's morality stems from Islam: "The role of morality is more than important, therefore it is necessary to constantly instruct others, give them advice, so that it takes root in their minds and hearts that faith, piety and morality are consistent and interconnected elements of one chain, the links of which inseparable"<sup>2</sup>. The thinker clearly points out that morality cannot exist separately from religion. Ghazali elevates morality to the level of a certain insight emanating from Islam.

**Main part.**

<sup>1</sup> Аль-Газали М. Нравственность мусульманина. Пер. с арабского А.И. Рустамова. – К.: Ансар Фаундейшн, 2003. С.6

<sup>2</sup> Там же. С.7

“One of the hadiths of the Prophet Muhammad sounds like this: “A person who does not incline to my morality and does not remember me will lose the road to paradise»<sup>3</sup>. The Prophet managed to create a whole set of moral standards, following which a Muslim could be confident in his place destined for heaven. After uniting the Arabs under one religion, Muhammad wanted to control society. Islam was supposed to be the main regulator of human relations. It was religion, based on moral standards, and closely interconnected with morality, that determined the behavior of each member. Abu Hamid Ghazali managed to create a set of moral norms by returning to the origins of Islam, which distinguished him from other theologians of his time. «It is the duty of every Muslim to start with his soul, correct it by strictly following the instructions and renouncing forbidden deeds, then teach this to the residents of his home, then, having done this, turn to his neighbors, then to the residents of his quarter, then to the residents of the city.....»<sup>4</sup>. As V.V. points out. Naumkin, according to Ghazali, a person also has a higher instinct, which forms the basis of a person’s high morality.<sup>5</sup> Those. The moral qualities of each person are inherent in nature, but this does not mean that they cannot be improved or changed.

In his “Admonition to a Son,” Ghazali clearly indicates the qualities that will spiritually enrich and, on the contrary, impoverish your soul. He advises to be afraid of not doing good to people at all, since knowledge of fasting and prayer is not enough and is not effective without good deeds. The philosopher also complements and confirms his views with the opinion that faith must be understood as pronouncing prayers with the tongue, and proving this with actions, as well as action and doing good deeds in life. And at the same time, Ghazali advises his son to speak, do and think on the basis of Sharia. “Son, I advise you to accept eight things from me. It is certain that your actions will be your witnesses on the Day of Judgment. Observe the following ones and vice versa, ignore the rest.

First, Ghazali opposes debate, since there is no benefit from conducting discussions. Secondly, the thinker protects the believer from giving advice on any matter. It follows that not every believer has the right to instruct people and give guidance, since with this rash act he can cause harm. But if suddenly all this happened, then he must get out of this situation in the following way: 1) avoid pretense, hypocrisy, since the Almighty does not like lies. 2) you must be modest when praying and not cause excessive emotionality when reading prayers. Ghazali clearly indicates that the instruction should not have the character of a cult of personality, so that the words expressed by the sermon penetrate into the very heart of a person, causing not a storm of emotions, but a deep thought about one’s place on earth and in the future life. The thinker emphasizes the role of preaching with the following words: “she is a dragon and a devil who leads people astray from their path and destroys them, and that they must flee from her, because even the Shaitan cannot spoil their religion as much as this one who said”<sup>1</sup>. The person delivering the speech must clearly understand what he is saying, because otherwise his speech may harm the listener.

3) Ghazali advises not to deal with caliphs.

The thinker motivates such statements by the fact that approaching the rulers will lead to dependence on them, and to agreement in everything, even if he is unfair to his people. Ghazali instructs not to deceive his people, and for this it is necessary to be independent in opinion, which friendship with an unjust ruler can hinder.

Continuing his thoughts and views, it is also necessary to note the following mandatory advice, in his opinion:

Firstly, every believer should have the same feelings towards the Almighty as a slave to a master.

<sup>3</sup> Абу Хомид Газзолий. Мукошафат ул-кулуб (Калблар кашфиети). Араб.таржимон Мирозиз Аъзам. -Тошкент: «Янги аср авлоди», 2004.85 Б.

<sup>4</sup> Наумкин В.В. Абу Хамид Газали. Воскрешение наук о вере (Ихйа улум ад - дин). Перевод с арабского, исследование и комментарий. Москва: «Наука»,1980. С.139

<sup>5</sup> Там же. С.66

<sup>1</sup> Абу Хамид аль-Газали. Весы деяний и другие сочинения: Пер. с арабского А. Минияновой, С. Сагадеева. Москва: «Ансар», 2007. С.153

Secondly, every Muslim only becomes a true believer when he treats people with dignity. And at the same time he does not divide them according to certain characteristics and wishes them only the best.

Thirdly, if you have a thirst for new knowledge, then you must ensure that this knowledge and new ideas brighten your heart and ennoble you.

Fourthly, every true believer should be modest in his consumption of earthly goods and be content with little, even if he is rich.

The thinker explains his action by the fact that the prophet called not to accumulate property, but asked only for the near future. Ghazali makes it clear that one should not accumulate property and be greedy, but learn to be content with little (which also applies to Sufi ideals).

### **Theoretical analyses.**

Since Ghazali's entire system is structured on the foundations of Sharia, then expressing the role of religion and morality, he, citing the words of the Prophet "the most perfect faith is in the believer who has the best character and who is most tender with his loved ones," once again emphasizes that the morality of a Muslim, closely intertwined with his religion, plays a vital role in building relationships between members of society. Speaking about upbringing, the thinker is sure that morality is developed over the years during upbringing. «And the body is not perfect from birth, it is improved in the process of growth and development, which is facilitated by food, in the same way the soul is created with shortcomings, but it is improved through education, improving character and nourishing it with sciences»<sup>6</sup>. The thinker is sure that moral qualities are not always given by nature, but are developed by man himself. The thinker calls the general goal of helping a person who wants to get rid of the impurities of his heart and character. Ghazali suggests that you try to preserve all the positive things that are in them, but if you notice that your soul and your character are leaning towards negative qualities, then it is better to preserve and correct everything in order to achieve equality. Ghazali considers developing moral qualities in oneself, if they are absent, as well as the ability to preserve them, if they are best by nature, as one of the incentives for a peaceful life.

But at the same time, the thinker points out that everything depends on Allah: "He who knows himself and knows his Lord certainly understands that he does not exist on his own and that his very existence, its continuation and perfection are from Allah, to Allah and through Allah"<sup>7</sup>.

Words, in turn, are pronounced using the tongue. In his work "Ihya," the thinker dedicated a special chapter dedicated to twenty disasters that human language can bring. This organ of touch, according to Ghazali, is "the great creation of Allah, although it is small in size, it can cause the greatest harm."<sup>2</sup> Let us outline these twenty disasters that the tongue can bring:

1) Words spoken in vain. Ghazali advises not to throw around words "in vain" when there is nothing to say, or if you want to gossip and slander. It is better to try to overcome yourself and remain silent, because the thinker compares words spoken in vain with "exchanging a thing of higher quality for a thing of lower quality." He also warns that after death you are "responsible for every word spoken in vain."

2) Excessive talkativeness. The thinker says that with a thought that can be expressed in one or two words, words should not be abused. For "a talkative person, without knowing it, can say a lot of unnecessary things, which can harm him in the future."

3) Speech that lacks or contradicts the criteria of honesty and kindness. That is, Ghazali considers discussion of women, rulers, rich and noble people to be unconscionable, which can lead to ridicule of both religion and one's family.

<sup>6</sup> Абу Хамид аль-Газали. Весы деяний и другие сочинения: Пер. с арабского А. Минияновой, С. Сагадеева. Москва: «Ансар», 2007. С.53

<sup>7</sup> Наумкин В.В. Абу Хамид Газали. Воскрешение наук о вере (Ихйа улум ад - дин). Перевод с арабского, исследование и комментарий. Москва: «Наука», 1980. С.239

<sup>2</sup> Абу Хамид Фаззолий. Тил офатлари Рашид Зоҳид. Тошкент: "Тошкент ислом университети"; 2011. Б.5

4) Have an uncontrollable tendency to engage in disputes and disputes. The thinker advises “express your positive opinion if you agree with your interlocutor, but if you hear speeches that contradict truth and reality, then do not try to argue with him, just remain silent in response.”

5) Angry, unpleasant and caustic speech.” Ghazali cites the following hadith as proof of his dislike for such words: “A person who utters evil and hostile words to others is more worthy of Allah’s hatred than others” (al-Bukhari).<sup>8</sup>

6) “Obsessing and excessive courtesy”.

7) “Use obscene words and insults.” The Thinker calls not to use offensive words, because the gates of Paradise are closed to such people.

8) Curse. It is necessary to protect others from curses, because in the future this can cause mutual conflicts.

9) “Chanting and reciting poems of a shameless nature.”

10) “Comic words, making fun of people.” Ghazali does not mean ordinary jokes that slightly please the soul, but jokes that have become a person’s habit, and he has become very attached to them.

11) “Bullying and the use of sarcasm.” Such speeches are prohibited by religion, since “they cause suffering to a person.”

12) “Revealing someone else’s secret.” “Sharing someone else’s secret with others is considered a low thing, as it can cause that person some inconvenience.”

13) “A promise you made but didn’t keep.” Ghazali points out that the language is always in a hurry to promise something, but human nafs (greed) is in no hurry to fulfill it.

14) “A false word and a false oath.” “In themselves they are negative because they can harm a person.”

15) "Gossip". Ghazali asks to avoid gossip, which is of no benefit, because it denigrates people. The exception is gossip expressed to help, for example, that a person is suffering, and sharing the reasons for such a situation will not be considered a sin.

16) “Snitch, talk bad, inform.” The Thinker advises not to snitch and not to inform on people, because this can cause an unpleasant impression on people. The exception is when the information conveyed can bring some benefit to a Muslim.

17) “Hypocrisy, insincerity.”

18) “Eulogy.” The Thinker advises not to praise those around you with loud laudatory speeches, since a person “who hears such words addressed to himself relaxes and becomes incapacitated and inactive.”

19) “Ignorance, not grasping the meaning of speech.” Ghazali considers this a big mistake, since a person who does not grasp the meaning of the conversation remains in the dark and may make a mistake in actions.

20) “Illiterate, ignorant speech.”<sup>9</sup>

### Conclusion.

Noting all the disasters that language can bring if it is not controlled by the mind, Ghazali shows the role that speech plays in building social relations between people. Good, kind words from a positive character and the right mindset. Evil, unpleasant words from a bad character and a limited mind. All these are criteria for human morality.

Ghazali devoted his entire life to the study and analysis of teachings, starting with the ideas of the Mutakallims, Sufis, Batinites and ending with understanding the views of Greek philosophers. Abu Hamid Ghazali, who lived many centuries ago, made significant scientific contributions and resurrected the Muslim religion, for which he was called the “Argument of Islam” (“Hujjat ul-Islam”), is still relevant today. The thinker is distinguished by his individual approach to different problems of his time. The provisions and conclusions substantiated by him are a worthy contribution to the modern spiritual heritage of the peoples of the East.

<sup>8</sup> Абу Ҳомид Ғаззолий. Тил офатлари Рашид Зоҳид. Тошкент: “Тошкент ислом университети”; 2011. С.35

<sup>9</sup> Абу Ҳомид Ғаззолий. Тил офатлари Рашид Зоҳид. Тошкент: “Тошкент ислом университети”; 2011. Б.150-151



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