

ABU HAMID ABOUT SCIENCE AND ENLIGHTENMENT IN GHAZALI'S RELIGIOUS VIEWS

Eshanova Gulchehraxon Numonovna

Candidate of Philosophical Sciences, Associate Professor of Tashkent State Pedagogical University named after Nizami, Uzbekistan

ANNOTATION

The great thinker of Islam, Abu Hamid al-Ghazali, analyzed the greatness of knowledge and enlightenment in Islam on the basis of the Qur'an and the hadiths. Islam emphasizes not only the greatness of science, but also the role of enlightened scholars in society.

Abu Hamid ibn Muhammad al-Ghazali (1058-1111) was born in 1058 in the city of Tus in Khorasan. He later went to Nishapur to continue his studies. In 1085, Ghazali was in the service of Nizamulmulk, the prime minister of the Seljuk state. It was during this period that Ghazali began to take philosophy seriously. In 1091, he began teaching philosophy at the Nizami Madrasa in Baghdad.

Ghazali taught here for 4 years, then engaged in full-time scientific work. He meets famous scholars from Mecca, Damascus, the Holy City, Alexandria and other cities, and reads books in libraries.

Ghazali has written a number of works on philosophy, ethics, religion and mysticism.

He wrote "Ihyoi ulum ad-din" ("Revival of religious sciences"), "Tahafut ul-falosifa" ("Rejection of philosophers"), "Kimyoi saodat" ("Happiness is the key to happiness or wisdom"), "Munqiz minal zilal" Ghazali's greatest work is Ikhyai Ulum ad-Din.

The young scholar was appointed a teacher at the Nizamiyya Madrasa in Baghdad, and became famous as a scholar and jurist.

He had brought theology and philosophy closer together in his works.

Although he pointed out the mistakes of some Sufis, he remained faithful to the ideas of mystical spiritual ascension, purity, asceticism, piety, and poverty until the end of his life. In the last years of his life he spent the rest of his life as a hermit. One of Ghazali's major royal works, the five-volume Ihya al-Ulum ad-Din (The Resurrection of the Religious Sciences), was written during a decade of migration.

The scholar explains about science and enlightenment in Islam, the role of scholars in society from the Islamic point of view, based on the hadiths of our Prophet Muhammad (saas).

He said, "The level of scholars is seven hundred degrees higher than the level of uneducated believers."

The Prophet (peace and blessings of Allaah be upon him) also said: "It is better for a person to learn a chapter of knowledge and get up in the morning and pray a hundred rak'ahs."

"It is better to be present at a meeting of scholars than to pray a thousand rak'ahs, to visit a thousand sick people, to attend a thousand funerals," he said. He said, "O Messenger of Allah, is it better than reciting the Qur'an?" they asked. The Prophet (peace and blessings of Allaah be upon him) said: Is it beneficial to recite the Qur'aan without knowledge?

The Prophet (peace and blessings of Allaah be upon him) said: "Whoever dies while studying science in order to resurrect Islam, there will be a degree between him and the Prophets in Paradise."

The scholar spent his life studying iml, so he commented on the virtue of science in Islamic science, saying, "The most virtuous of human beings are the scholars. They are useful in satisfying the need for something in society, enriching your spirit even when there is no need.

The people closest to the level of prophecy are the scholars. Scholars are guided in teaching people the religious fundamentals preached by the prophets and strive to preserve the religious pillars preached by the prophets.

Today, the death of a nation is less than the death of a scientist.

On the Day of Judgment, the ink of the scholars will be drawn with the blood of the martyrs.

A scientist will not be satisfied with knowledge until he finally has Paradise (until he goes to Paradise).

The Ummah can perish in two ways:

1. From abandoning science.
2. From the collection of goods.

Be a scientist, or a student of science, or a listener, or a lover of science! Don't be the fifth - you will be destroyed!

The scourge of knowledge is Pride and Pride.

The Messenger of Allah, may Allah bless him and grant him peace, said: Think about what Allah has created, not think about Allah. Because you can't really appreciate His greatness. ”

Abu Hamid al-Ghazali, as a great Islamic scholar who knew the Qur'an well, wrote many works during his death. He confessed mysticism during this period.

Ghazali examined all the rules of mysticism and created a system of moderate mysticism. Ghazali was also known as the main systematizer of the word of Islam. For this service, he was honored with the titles of "Great Imam", "Hujjat ul-Islam" ("Defender of Islam").

Abu Hamid al-Ghazali divided all the representatives of philosophy and religious science into four categories: as well as 1) the mutakallims; 2) the inner ones; 3) philosophers; 4) Sufis.

He believes that Sufism belongs to rare people and that not all Muslims deserve closeness to the Truth. For this reason, he says other things to the common people and explains that it is not permissible to share knowledge of the science of matter with everyone. According to Abu Hamid al-Ghazali, the common people cannot bear to know the higher truths.

At the same time, he says, the way is open for everyone to enter mysticism, but many do not tolerate the hardships of this path.

Abu Hamid al-Ghazali, as a great thinker in the Islamic world, his views on the virtue of knowledge and knowledge are valuable for other sciences as well.

REFERENCES

1. See Imam Abu Hamid Muhammad ibn Muhammad al-Ghazali. Ihyou ulumid-din. (Revival of the Science of Religion) Book of Science. The first book. Tashkent, Movarounnahr. - B 16 b
2. See: Imam Abu Hamid Muhammad ibn Muhammad al-Ghazali. Ihyou ulumid-din. (Revival of the Science of Religion) Book of Science. The first book. Tashkent, Movarounnahr. Pages 26-27.
3. See Abu Hamid al-Ghazali. Mukoshafat-ul-Qulub (Discovery of Hearts) The second book. Minhoj Publishing House, Tashkent, 2004. - P.235.
4. See Abu Hamid al-Ghazali. Mukoshafat-ul-Qulub (Discovery of Hearts) Completed and corrected reprint. Yangi Asr Avlodi Publishing House, Tashkent, 2004. - P.286.