

The Formation of the Socio-Political Worldview of Ghazali

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Abstract. This thesis analyzes the socio-political environment in which the philosopher Ghazali lived and the formation of his worldview

Key words: scientists, politicians, discoveries, philosophical truths, symbols, society, civilization, culture, science, literature

In the 9th-10th centuries, not only in Damascus and Baghdad, but also in Egypt, Damascus, Nishapur, Hamadan, Balkh, Termez, Nasaf, Kesh, Shosh, Khojand, Fergana, Akhsikent, Osh, Uzgen, and other major centers of science and culture of the Muslim world. In the cities of Margilan, Turkestan and East Turkestan there were international, regional associations of great scientists. In particular, it was organized under the names “Majlis ul-ulamo” (Marv, Khorezm), “Sivan ul-Hikma” (Bukhara, Balkh), “House of Knowledge” (Uzgen). Among them, open, guaranteed scientists, philosophers, writers, politicians, ethicists, creative cooperation, competition was rampant.

“Founded in the 9th and 10th centuries, the Andalusian theologian, who witnessed with his own eyes the study of the scientific problems of highly educated scientists, their cooperation in this field, their free discussion, the level, scope and splendor of their encouragement. and the traveler Abu Umar ibn Muhammad as-Saadi, who had witnessed such high-ranking scholars’ meetings and conferences on both of his travels. What amazed him most was that he was astonished at his religious tolerance and free citizenship at these high meetings. The reason why all the participants of these meetings were convinced that they could freely share and discuss their rarest and most unique ideas, views and discoveries was that for them the highest scientific and philosophical truths would be the manifestation of one and only true scientific truth. In the same way, all religions were seen as manifestations of this great truth in religious symbols and common to all mankind. Moreover, the Andalusian sage was amazed by the spirit of mutual tolerance, close friendship – “humanity”, forgiveness, mutual help” [1].

In general, the general picture of the works of the representatives of the classical medieval Arab-Muslim society, civilization, culture, science, literature and political science, scientific and creative activities, religious and mystical research of the whole Middle East is still incomplete and inadequate.

In his book *Al-Munqiz*, al-Ghazali describes the movement of the inner scholars, their ideas, beliefs, infallible imams and the need for their teachings, their evil, their ultimate goals, their intentions, and the inevitable consequences for society, the state, the family and the individual. , not only in the ancient past, but also in the present day. In particular: “... Through the Infallible Imam, according to the doctrines of the Aqeedah (i.e. the teachings of the Ismailis), there has been a great deal of talk about the possibility of knowing the meaning of things, what they say in their books is in everyone’s mouths, in their deeds.

... The caliph of the time had decided to write a book that would reveal the true meaning of their teachings. I couldn’t help but do it, because it was a purely external, additional impulse, and I

had an inner need for it. I searched for their books and started collecting them...

... Before that, some of the original ideas of the Theologians were already known to me...

Now that I've put these ideas together, I've given them a routine, I've put in evidence to support their basic rules, and I've been able to identify their ways of thinking, to be able to determine later that they are not true, and to put forward my own complete, non-objectionable answers to questions that may be challenged by the Educators.

They said, "Did you work hard for them in this place?". They would never have been able to resolve the contradictions they encountered in their doctrines unless you had studied them and expressed them in such a perfect manner" [2]. These accusations were in a sense appropriate.

In this regard, Imam Ahmad ibn Hanbal and Harith Al-Muhasibi once criticized the book for rejecting the Mutazila doctrines. In response, Harith al-Muhasibi said, "It is obligatory to reject heresy". Ahmad Hanbal objected to this, saying, "It is true, but you first stated their irrational rulings, and only then did you give them your answer. After all, it is possible that a person who understands them, even if he is acquainted with them, may not pay attention to your answers, or he may not understand them even if he reads them.

How can you avoid such a danger?! Of course, Imam Ahmad was right, but he was only right in relation to the contradictions that have not yet spread and become known to the public. (In other words, what if the harmful doctrines and ideas of the heresy sect that Imam Ahmad was referring to were involuntarily propagated, especially the heretical views and claims). On top of that, I had heard that making such a mistake was like making a mistake in a relationship with someone (Hasan Sabbah) who had joined me in that heresy and disagreed with the sect they had adopted.

He said that he (the followers of the sect of heresy) narrated how they laughed happily at the books they had written to deny this, for they laughed at the fact that the denialists had written books on denial even though they did not understand the meaning of their arguments. He continued his analysis, quoting al-Ghazali as saying how skillfully they used them. After that, he writes that he did not want them to think that their main evidence remained unknown to me, but that I had stated their evidence in a complete, positive way.

My goal was achieved: I explained their mistakes in full, clearly and with evidence. I cited their arguments, taking advantage of the fact that they could be tolerated on the basis of truth, and then, within the framework of the most perfect, thorough proofs, I exposed and exposed the falsity of these erroneous beliefs.

Ghazali concluded: "... no clear conclusion can be drawn from their teachings, and all their opinions are useless. In fact, Ghazali concluded that the ignorant "friends" of Islam - the incompetent services of their defenders - would not have intervened. Only the false friends of Islam, relying on the power of the ignorance of their fanatics, have to sit back and protest the main parcels and every word they say, which is the basis for their opinions" [2].

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