

HUJJAT-UL-ISLAM IMAM GHAZALI AN ANALYTICAL STUDY

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Abstract:

Hujjat-ul-Islam Imam Abu Hamid Muhammad bin Ahmad Al-Ghazali is undoubtedly a Mujaddid of the 5th century AH. Is called Ghazali. Imam al-Ghazali was only fifteen years old when his father's shadow lifted from his head. According to his will, one of his Sufi friends Abu Hamid Ahmed bin Muhammad Zaz Kani played and spent his money on their education and training. In Tabaran, he acquired knowledge from Ahmad bin Muhammad who was a leading religious scholar of his time. Aya. There he received honorary training from the greatest scholar of that time, Imam-ul-Harmain Allama Jouni (may God have mercy on him) and worked together in sciences and arts. Imam Ghazali was a resident of Iran. Persian was his mother tongue. At least five of his books are in Persian. The alchemy of happiness has gained worldwide fame and popularity. Imam al-Ghazali also wrote letters and poetry in Persian.

Introduction:

After the death of Allama Jouni in 5 AH, the king of the time promoted Imam al-Ghazali to the position of Imam al-Harmain, but for that you had to go through a very difficult path. In order to reach this position, Had to debate In the end, all the scholars bowed before him and Rasab had to admit that the high position of Imam Ghazali in the field of knowledge and literature does not benefit the contemporaries. Al-Mulk al-Tusi gave the title of Zain-ud-Din, Sharaf-ul-Aimah to all scholars and jurists for their excellence and expression of virtue. One and a half hundred and later one thousand students started participating.

After the death of Allama Hussain bin Ali Tabari, the head of Madrasa Nizamiya in Baghdad, he had to leave Nishapur and accept the position of Madrasa Nizamiya of Madrasa Nizamiya in Baghdad. For some scholars, the presidency of the Nizamiyah of Baghdad was one of the greatest honors and honors of that time. Until recently, Imam al-Ghazali was a prominent figure in the Madrasa Nizamiyah of Baghdad, and in the meantime he wrote many books in response to philosophy. Say that the purposes of philosophy, and "the philosophy of philosophy" are very famous. He openly explained the places of the philosophers where they have stumbled and pointed out their misleading and infidel beliefs and also described the advantages and disadvantages of these sciences. From Imam Abu Al-Hasan Ash'ari to his time, no scholar has written in response to philosophy in such a way that its reality should be clear and enlightened to the people. They did so because they possessed immense power, their influence was all over Isfahan, Iraq and Syria and they used to assassinate the highest officials in such a mysterious way that people did not even know about it. But Imam Break their backs with your pen too.

He was a follower of Imam Shafi'i and in principle of Ash'ari. He wrote famous books such as Al-Wajiz and Al-Wasit in Shafi'i jurisprudence. People could only add to their happiness and could not add to it. Many philosophers like Kundi, Farabi, Muskwiyah and Ibn Sina had passed away in the Islamic world but all of them were captives of philosophy. For the first time, he himself experimented with philosophy in the light of the principles of philosophy, and he made it clear that the facts that philosophy is searching for are beyond the scope of its research. And the physical facts that are being sought are certainly within its scope. Of course, most things are doubtful, not definite, because the sources of knowledge of philosophy are doubtful, not definite.

The real uniqueness of Imam Ghazali in the history of Islam is that he himself examined every thought and approach and every point of view. He examined its positive and negative aspects and then gained the light of facts and knowledge through deep spiritual experiences which became an intellectual guide for himself and a light of guidance for others.

It is clear from the writings of some people that Imam al-Ghazali considered every word-speaker to be a Muslim, although this is not the case. The denial of any one of them is the denial of the Prophet (peace and blessings of Allaah be upon him).

Khawaja Nizam-ul-Mulk Tusi, the Prime Minister of the Sultanate of Seljuk, was a great believer in Imam Ghazali and always persuaded him not to leave Nishapur and migrate to Baghdad, Damascus, etc. He was well-known in the Islamic world and every sultan and madrasa wanted him to come to its capital. But after the demise of Allama Hussain bin Ali Tabari, the head of Madrasa Nizamiyah in Baghdad in 5 AH, at the request of Nizam-ul-Mulk, Imam Ghazali (as) had to accept this high position and come to Baghdad. After the death of Malik Shah Seljuk, who was a kind and benevolent king, after his death all three of his sons became the claimants of Barqiya, Muhammad and Sanjar government and who had as much power as He took possession of it. Sultan Muhammad and Sultan Barkiarq fought fierce battles for some time, as a result of which cities and towns were destroyed and dust began to fly in the villages and towns. Thousands of lives were lost, law and order was destroyed.

All this was happening, but many religious scholars remained silent spectators with the idea that their job was to offer funeral prayers and explain the issues of purification and purification. But the condition of Imam al-Ghazali was different from that of all the scholars. Let them be told that this is the right of every person over them. Imam al-Ghazali (may God have mercy on him) performed these two duties very well. He used to say that both scholars and writers were generally the benefactors of the sultans and used to come and go in their court, so you were the first to destroy it. Many of your advice and corrective ideas which were issued to introduce the country and the nation by the tyranny of the kings of the time. I was the one who spread the word from house to house, but I was not convinced about it but sent such writings especially to Sultan Waqt. To Muhammad bin Malik Shah who was the elder brother of Sultan Sanjar and There was a great Badshah advising him and he wrote a permanent book which was called "Text Known as

Yahya al-Muluk, it was an impossible task at that time. The ministers to whom Imam al-Ghazali (may God have mercy on him) wrote letters include:

At the age of 9, he passed away in Dushanbe on 5th of Jamadi-ul-Akhri and was buried in Tusi.

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