

THE MULTIDISCIPLINARY JOURNAL OF SCIENCE AND TECHNOLOGY

VOLUME-4, ISSUE-11

The Role of Imam Ghazali's Scientific Heritage in the Development of the Eastern Renaissance

Alijonova Gulnazaxon Muhammad Qizi

Associate Professor of History, Oriental University

Makhmudov Dilshod Kilichboyevich

2nd Year Student, Faculty of Oriental Languages, Oriental University



Abstract: This article analyzes the role and significance of Imam Ghazali's scientific heritage in the development of the Eastern Renaissance. Imam Ghazali made a great contribution to Islamic scientific thought and culture with his numerous works on philosophy, jurisprudence, mysticism and other disciplines. He is known in the Eastern world as a unique scientist who combined religious and scientific thought. This article analyzes how Imam Ghazali's works were studied during the Eastern Renaissance and how they are evaluated today.

Keywords: Imam Ghazali, scientific heritage, Eastern Renaissance, Islamic philosophy, mysticism

Introduction

Imam Abu Hamid al-Ghazali (1058–1111) left a great scientific legacy in the fields of Islamic philosophy and Sufism. He is mainly known for his jurisprudence, Sufism, philosophy and Islamic scientific research, introducing a new method and content to Islamic thought. His profound scientific views on philosophy, ethics and theology are widely spread in the Muslim world. Imam Ghazali's works made a great contribution to the development of scientific and cultural renaissance in the Muslim world.

Works:

Imam Ghazali created several famous works that are of great importance for Eastern and Islamic science. Some of them are listed below:

1. "Ihya Ulumuddin" ("Revival of Religious Sciences") – one of Imam Ghazali's most famous works, which contains profound thoughts on the system of religious sciences, moral issues and spiritual purification. This work served as a primary source for many scholars in Eastern madrasas.
2. "Tahafut al-Falasifa" ("The Problem of Philosophers") – This work was a heated debate with Western philosophy and served to form an independent position within Islamic philosophy. In it, Al-Ghazali criticizes some philosophical concepts and defends the foundations of Islamic philosophy.
3. "Al-Mustasfa min Ilm al-Usul" – One of the important works on jurisprudence and jurisprudence, which explains the foundations of the sciences of Sharia and legal norms.
4. "Kimiyyoyi Saodat" ("The Chemistry of Happiness") – This work extensively covers issues related to morality and Sufism, and discusses the importance of human spiritual education and moral

THE MULTIDISCIPLINARY JOURNAL OF SCIENCE AND TECHNOLOGY

VOLUME-4, ISSUE-11

purification. In this book, Al-Ghazali explains how the human heart must develop in order to achieve happiness.

5. "Mishkat al-Anwar" ("The Source of Light") – In this book, Ghazali analyzes the deep philosophical issues of theology and Sufism and seeks to explain the divine nature of Light.

The role of the East Renaissance

During the Arama's Renaissance, the Imam rose to science, philosophy, and new level with his works. His philosophical views have led to the provision of scientific and scientific methodology in the Muslim world. In Tahafut al-Fazara, Ghazali critical approach Western philosophy and contributed greatly to strengthening Islamic philosophy. At the same time, through his works, such as "Ihyo Umumiddin", the principles of deep study of Islamic sciences and the principles of their implementation were put forward.

During the Soviet times, the works of Imam Gazzali did not teach the science of philosophy, but was not banned. However, after gaining independence, the row of the great Eastern thinkers is a wide, scientific approach to the Imam Gazzali, a wide range of opportunities.

The attitude toward philosophy and mysticism

Imam Ashzali expressed interest in many of his scientific fields in his time, who was serious about studying each of them separately. Initially, science entered the Word and created important works about this field. Some of them are:

1. "Al-Economy Elfin Belief" is a belief that has made a moderation.
2. "Icent ALOMN ALMILIL CALL" - Protection of the Wide Ogram from dry words.
3. "Akhatu Ahl as-Sunnah" is the Ahl al-Sunnah Belief.
4. "Fazauhul Botiniyya" - exposing mistakes of Botibition.
5. "Faycyalut shiling of the Badara of Filmsa shows a gap between Islam and atheism.

During this period, knowledge had stagnated in the Word, and the scholars did not think it would think newly. Imam Gazzalius managed to overcome this stability through his research using the sciences of the great scientists of the past. As a result, science has emerged in the field of the Word, and this approach has opened a wide road to thinking.

Later, in search of the truth, they also began to learn philosophy. Philosophers had declared the "truth with philosophy". Imam Gazzali examined these allegations and became deeper and became one of the most leading philosofas of his time. Nevertheless, he developed the activities of philosophers and philosophy:

1. "Maqatul Falosufa" - the goals of philosophers.
2. "Tahafutul Falosa" - the meaning of philosophers.
3. "Namratul Science Mat Login" - Logic norms.
4. "Al-Muhsids Minaz Zolal" - Savior of misleading.

THE MULTIDISCIPLINARY JOURNAL OF SCIENCE AND TECHNOLOGY

VOLUME-4, ISSUE-11

These works are in the works in the works of Imam Ghazali, divide the scientific activity of philosophers in various directions, contradict the Islamic teachings, and their sides. Divines the scius of philosophers in the following areas:

1. Expective disciplines - areas such as accounts, geometry, geography.
2. Logic logic and mental measurements There are other rules and mental measurements in this area, there is nothing in contradictory.
3. Natural Sciences - Medicine and other natural sciences.
4. Political sciences are seen as a legacy of prophets in the field of world affairs.
5. Moral Sciences - Sufis have said many wise words in this regard, and some of them correspond to the Islamic morality.
6. Theologium - The biggest mistakes of philosophers have emerged in this area and Imam Gazzali strongly criticized the views in this area.

Conclusion Imam is one of the great scholars who united religious and secular knowledge in the field of Eastern RenaSis, uniting religious thinking. His works have had a significant impact on the development of Eastern science. The Imam previously put the unity of scientific and religious knowledge, enriched Islamic thinking and culture. The works He created were recognized as a great scientific heritage in the Muslim world and is still maintaining its spiritual significance.

References

1. Al-Ghazali, Abu Hamid. (2011). Ihya ulumidDin. Tashkent: Islamic Scholars Society.
2. Asqarov, M. (2015). Imam Ghazali: Life and Work. Tashkent: Fan Publishing House.
3. Mullajonov, R. (2017). The Role of Islamic Scholars in the Eastern Renaissance and Its Development. Bukhara: Uzbekistan Islamic Civilization Center.
4. Mirsaidov, S. (2019). The Main Figures of Islamic Philosophy. Tashkent: Sharq Publishing House.
5. Moosa, E. (2005). Ghazali and the Poetics of Imagination. Chapel Hill: University of North Carolina Press.
6. Griffel, F. (2009). Al-Ghazali's Philosophical Theology. Oxford: Oxford University Press.
7. Nazarov, K. (2018). Sufism and scientific thought in Uzbekistan. Tashkent: Ma'naviyat Publishing House.
8. Alimov, I. (2021). The specific features of Islamic philosophy and jurisprudence. Tashkent: National Encyclopedia of Uzbekistan.