



**COMMENTS AND EXPLANATIONS ON THE WORKS OF THE GREAT
MUTAFFAKKIR IMAM GHAZALI**

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ANNOTATION

In this article, there are brief comments and comments on the works of Abu Hamid Muhammad ibn Muhammad ibn Ahmad al-Ghazali, who was named Hujjat ul-Islam, one of the great thinkers of the Islamic world, and briefly on their development of the broad worldview of today's people. information is provided.

Keywords: Tafsir, hadith, history, philosophy, jurisprudence, logic, mysticism, faith, belief, goodness, thinking.

Imam Munawi narrates from Nawawi, and Nawawi narrates from Shaykh Tiglisi: I counted Ghazali's works and divided them into his lifetime. I saw that four juz are coming every day. In my opinion, this is nothing but a gift that God created time in time and gave to his servant[1].

Ghazali wrote in almost every field of science. Not to mention exegesis, hadith, history, philosophy, jurisprudence, logic, mysticism, he even wrote various works in the sciences of letters, spiritual secrets, characteristics of customs, anecdotes about divine names, and al-chemistry.

Arabic scholar Ali Arslan, who translated "Ihyou Ulumiddin" into modern Turkish, listed Ghazali's 74 books without any explanation (1985 Istanbul edition , volume 1, pages 45-47). 27 of his works were listed and described in the IV volume of "Encyclopedia of Islam" published in Istanbul in 1988 . We will limit ourselves to providing information about some of them below.

1. **Ihyou ulumiddin. This** is Ghazali's most famous work and consists of four parts:

- a) Prayer.
- b) Habit.
- c) Material.
- g) Munjiyo t.

Each part - 10 books, a total of 40 books.

In his work entitled "Al-Munan", Shorani cites the following narration from Abu Hasan Shazili:

"Ihyo" gives a person knowledge, spiritual nourishment and light[2].

And Subki says:

If there is a work that should be read with care by Muslims and should be widely distributed for the guidance of the people, it is only "Ihya".



When this work spread widely to Western countries, Westerners read it with great interest, but began to speculate that the work is full of weak hadiths. After that, scholars in the Muslim world also began to study "Ihya". Even Ibn ul-Jawzi published a book collecting the false hadiths in it.

After that, other Muslim scholars said that Ghazali should not be attacked because "Ihya" contains non-authentic hadiths (Mawlana Ibn Khair).

collected the writings of other scholars such as Abd al-Ghafir al-Farisi, Subki, As-Sam`ani, Ibn al-Asokir and other scholars who passed before him, and prepared a book with a preface consisting of 21 chapters. wrote. In it, among other things, the author of "Kashfi Zunun" says that non-authentic hadiths can be mentioned for the purpose of promotion and encouragement, provided they are not fabricated. He notes that this judgment is correct[3].

2. **Chemical bliss. This work** is the author's translation of Ihyo into Persian with some abbreviations and additions. The size is about 3 times smaller than "Ihyo".

3. **Minhaj ul-Abidin** (Path of Monuments). The full name is "Minhoj ul-abidin ila jannati Rabb ul-olamin" (The path of immortals leading to the paradise of the Lord of the Worlds). This work, which is noted to be Ghazali's last book, was twice commented and abridged by Shamsiddin Bolojusuni. There are many different types of prints.

4. **Qawaid al-aqeed** (Rules that have become beliefs). Rukniddin Hasan ibn Muhammad al-Astrobadi (died 717) and Muhammadamin ibn Sadriddin al-Shirvani (died 1036) wrote commentaries on this book, which discusses theological issues (see: "Kashf az-Zunun", II, 1358).

5. **Iljom al-awom an-ilm al-kalam** (All knowledge of the word that people should know). This work, written against sergaplik, asserted that the common people do not need to be thoroughly engaged in the knowledge of the word, and put forward the ideas that when facing the verses of the Qur'an in a figurative sense, they should obey what the predecessors (ancient leaders, scholars) said. pushes and gives the conditions that must be observed in this regard. The book consists of three parts[4]:

- a) The creed of the predecessors.
- b) the true creed is the creed of the predecessors.
- c) Different seasons.

The work was printed in many languages in different countries at different times (Istanbul, 1287, Madras, 1306, Egypt, 1306, 1309, etc.).

6. **Al-Maznunun bih ala ghair ahlil** (Those who are in doubt and aliens). The book consists of four sections:

- a) Rububiyat (Allah showing his servants the situations in which they need God).
- b) Angels.
- c) Miracles.
- g) Life after death, edition.

Abu Bakr Muhammad ibn Abdullah al-Malaki (died 750) wrote a refutation of this work (see: "Kashf az-Zunun", II, 1713).

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7. **Maqasid al-falasifa** (The goals of the philosophers). Ghazali realized that before criticizing philosophy, it is necessary to know it, so he tried to present all its aspects and issues clearly and openly. A part of this work was published by Georg Bear in 1888 in Leiden. The full copy was printed in Egypt in 1331.
8. **Tahafut al-falasifa** (The Decline of the Philosophers). Ghazali's criticism of Greek philosophy was published in Bombay in 1304, and in Egypt in 1319 and 1321. The work has been translated into several European languages[5].
9. **Meyor al-ilm** (The standard of knowledge). This work on logic was published in Egypt in 1329.
10. **Al-Mungiz min al-zalal**. (Things that save the lost). Ghazali's book of confessions is similar to Descartes' book on Discourse. Here, Ghazali explained the ideas of the sciences and explained the paths he took to reach the truth.
11. **Al-mustasfa fi usul il-fiqh** (The clear methods of jurisprudence). This famous work on this subject is written in four books with an introduction. General logic is discussed in the introduction ; In the first book, judgments, in the second - arguments, in the third - exploitation (ways of use), in the fourth - exploitation (productive, profit-giving) are discussed. Abu Ali al-Hasan ibn Abdulaziz al-Fihri (died 776) commented on this work, and Sulayman ibn Dawud al-Gharnati (died 832) wrote a commentary on this commentary ("Kashf al-Zunun", II, 1673)[6].
12. **Al-Basit** (The Spreader). It consists of the conclusion of Imam al-Haramayn's work "Nihoya al-matlab" on Shafi'ism. Ibn Khallikon says that no such perfect work was written in the Shafi'i school.
13. **Al-Wasit** (Moderation). This work, which discusses Shafi'ism, is concluded with some appendices from Al-Basit. It is one of the 5 books favored by the Shafi'is . This work was interpreted by Ghazali's student Muhammad ibn Yahya al-Naysoburi under the name "Al-Muhit" in the form of a 16-volume book. Najmuddin Ahmed ibn Ali al-Rif'a's unfinished commentary on "Al-Wasit" called "Al-Matlab" is famous. Others also wrote commentary books (see "Kashf az-Zunun" II , 2008)[7].
14. **Al-wajid** (The One brought into existence). This book was created from Al-Basit and Al-Wasit. A book that accepts the foundations of the Shafi'i school. Fakhriddin Roz , Mahmud Urmavi, Muhammad Arbili, Abdulkarim Rafe'i commented on this work . Al-Nawawi reworked and abbreviated Rafe'i's commentary called "Al-Aziz ala al-Wajid" and published it in another concise book under the name "Al-Rawza". Ibn al-Mulaqqin examined, clarified and commented on the hadiths in the book "Al-Wajid" in 7 volumes (for familiarization with these comments and many other information, "Kashf az-Zunun", II, 2002-2004 see).
15. **Nasihah al-muluk** (Admonitions to Kings). There are reports that the arguments and debates that took place in the presence of the ruler by order of Sultan Sanjar were written in Persian with this name. But there is no original copy of it. The Arabic translation was printed many times under the title "At-Tibr al-masbuk fi nasihat al-muluk" (Egypt, 1277, 1317, 1306, etc.).



and inscriptions of the Arabic translation, it can be seen that this work is addressed to Muhammad ibn Malik Shah. However, in the copy of the Arabic translation kept under the number 2921 in the As'ad Efandi Library, it is noted that the work was written to Sultan Sanjar[8].

16. **Al-Maqsad al-asna, sharh asmaillah al-husna** (The Great Purpose of Commenting on the Beautiful Names of Allah). Although this book is related to the topics that were deeply thought and occupied by scholars of the word at that time, most of its comments are based on mystical principles. The content of the book is divided into three groups:

a) Issues in the nature of the introduction.

b) Goals and ideas.

C) Applications and information on the nature of perfection.

This work was published twice in Egypt in 1324.

17. **Al-qanun al-kulliy fit-ta'wil** (The general law on the interpretation of dreams). This work was not published during Ghazali's lifetime. But his manuscript is stored in the Valiuddin library under the number 1975.

It is a valuable work on the translation of some hadiths. Under the title "An unpublished work of Ghazali on dream interpretation" with a recommendation article by M. Sharafiddin, it was published in the 16th issue of the Complex of the Faculty of Theology in the volume of 46 pages.

We will content ourselves with this information for now. It should be added that Ghazali's works have been translated into Uzbek and published again and again in recent years.

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