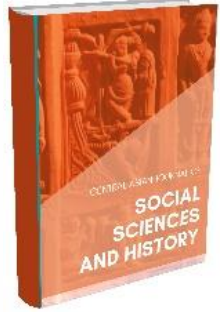




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**The Formation of The Worldview of Muhammad Gazzali  
Socio-Cultural Factors Affecting**

*Rustamov Bakhshi Barotovich*

*Lecturer of chair of National idea, basics of spirituality  
and law education, Bukhara state university*

**ABSTRACT**

This article is analyzed important aspects of political situation and spiritual environment that influenced in Abu Hamid Ghazali's outlook in the period of his living.

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**Introduction**

Abu Homid Ghazzali the second half of the XI century lived and worked in the early XII century. This historically dominated Iran and Central Asia during the Seljukid dynasty\*. During the reign of Jalaluddin Malikshakh (1072-1092), the state of the Seljuks stretched from the eastern regions of the Chinese empire to taste the Mediterranean Sea. According to numerous historians and researchers, feudal economy, trade and science flourished during the reign of the Seljuks†.

Russian Orientalist S.N. Gregorian speaking about the Seljuks, "it's not. Yakubovsky brings the following thoughts. "The state of the Great Seljuks, which initially graduated from the state of the Treasury and later the Buid principalities in the territory of Iran, brought the Iranian people under new political oppression and led to the deepening of feudal relations and the emergence of Muslim

\*Gafurov B.G. Tadjiki: drevneyshaya, drevnyaya i srednevekovaya istoriya. Moskva: Nauka, 1972. – S. 396.

† Ibid. – B. 397.

ignorance."<sup>‡</sup> Thus, if, on the one hand, the period in which Ghazali lived was a relatively peaceful and uplifting period, on the other hand, religious power and religious fanaticism led to the conflict between Muslim figures and rulers.

The next factor was the availability of book markets and book centers in the big cities. About this historian Zabeullah Safa said: "at that time in every big city there were large libraries. For example, in the Egyptian library there were 1600000 books<sup>§</sup>. During this period, the Crusader Abu Ali Hasan ibn Ali ibn Ishaq built many madrasahs where mathematics, fiqh, Arabic language, literature, etc. were taught along with Nizami, theological Sciences. These educational institutions in his honor were called "Nizami"; and were built in Baghdad, Nishopur, Herot, Balkh, Marv and other cities. Tajik scholar B.G.Gafurov writes about the main tasks of these madrasahs: "the task of the madrasahs was to educate the manifestations of the official layer in the spirit of Muslim orthodoxy with the aim of uniting the representatives of the bureaucratic layer with the Muslim psychics. In addition, the graduates of the madrasah had to exercise religious control over the people and keep them from Ismailism."<sup>\*\*</sup>

Zabeullah Safa emphasizes that there were many madrasahs in the XI-XII centuries. Mosques have long been a center of Education. Madrasa appeared later. Zabeullah Safa will list the madrasahs of that period: beyhaqiya Madrasah, Sabuniya Madrasah, Saidiya Madrasah, Sarrajon Madrasah. After that, he writes: "those who associate the beginning of the construction of madrasahs with the name Nizamulmulk do not know about the above madrasahs."

As already mentioned above, during the time of the Treasury dynasty, special attention was paid to religion. He began to be absorbed in all spheres of life. By the time of Ghazali, religious sciences developed, and rational Sciences began to go into crisis.<sup>††</sup>

During this period, taken to the point of analysis, philosophy suffered serious damage, especially from the attack of theologians and lawyers. As Jalaluddin Khumoiy pointed out, he could never agree with theology. The same scientist reached the peak of his development in the X-XI centuries thanks to philosophy Ibn Sina. As philosophers, they said thinkers who adapted to the old model of Philosophy at that time. The spread of such models was caused by the translation of the works of Plato, Aristotle, neoplatonics, Stoics and neopiphagorists due to their translation efforts.

At the time when gazzuli lived, philosophy was represented by peripatetic philosophers based on Aristotle's logic, physics, metaphysics and ethics. A great role in the development of philosophy was played by the system of Ibn Rovandi, "pure birodars", Farabi, Abubakr Rozi, Beruni, the architect of Ibn Sina bunda. At the time of the analysis, the philosophical views of Ibn Sina were quite common.

Another great scientist who lived in the time of the Treasury is Abu Rayhan Beruni. Beruni's research on astronomy, mathematics, history and Mineralogy has strengthened confidence in human thinking. There are different opinions about the philosophical norm of Beruni. While some did not consider him a philosopher, others considered him a famous philosopher.

Beruni's argument with Ibn Sina is evidence of his philosophies. In the XI century, the successor of the philosophical direction of Ibn Sina is Omar Khayyam. In his works he supported the basic principles of the peripatetic philosophy of Aristotle – Ibn Sina. The famous historian of the 13<sup>th</sup>

<sup>‡</sup> Grigoryan S.N. Iz istorii filosofii Sredney Azii i Irana. Moskva: Nauka, 1960. – S. 305.

<sup>§</sup> Zabeulloh Safo. Ta'rixi adabiyoti Eron. ch. 1. – B. 254.

<sup>\*\*</sup> Gafurov B.G. Tadjiki: drevneyshaya, drevnyaya i srednevekovaya istoriya. Moskva: Nauka, 1972. – S. 397.

<sup>††</sup> Zabeulloh Safo. Ta'rixi adabiyoti Eron. ch. 1. – B. 254.

century, al-kifti, in his work "the history of wise men", writes about Omar Khayyam: "in the chapter of Astronomy and philosophy there was not enough for him. There is such a proverb about him in these spheres; if only he had the opportunity not to submit to God"<sup>††</sup>.

At the time when Ghazali lived in the field of mathematics, there were the following manifestations of this science; Omar Khayyam, Abu Hatim al-Muzaffar al-Afzari, Abu Ali Hasan ibn Ali Kuttan Marvazi. The news in the medical field was not at the level of news from The Times of Abu Bakr Roziy and Ibn Sina. According to Zabeullah Safa, from that time on, brochures in the field of Medicine began to be written in Persian<sup>§§</sup>. This means that along with Arabic, Persian began to be considered a scientific language in the Muslim world. To scholars in this field, Ibn Abu as-Sadiq was called the "second Hippocrate".

When talking about Ghazali, it can not be without mentioning the word science fiction. In this broad sense, religious literature of the Middle Ages is understood. In a short sense, this is said to interpret Islamic beliefs in a state of mindfulness. The largest representatives of the word of this period were the Bacillanians and the juveniles. Gazzuli Juvaini was studying under the arm. Bakhillani and Juvaini were the protesters of the ash'ari word. Nizamulmulk opens the "Nizamiya" Madrasah for Juvaini in Nishopur.

Another science in the time of Ghazali was the fiqh, which included in itself the rules of Muslim behavior. The Fiqh was aimed at religious regulation of social relations at that time. By the 10<sup>th</sup> century, the science of jurisprudence was formed. Although he was different from the science of the word, there was an affinity between them. Many issues of the word were resolved within the framework of the fiqh. The Fiqh had two schools: the Iraqi (khanafism) and the medical (malikism) denominations. But in the 10<sup>th</sup> Century, other schools of Sunnism were formed: chauffeurlism and khanbalism.

In the period of Ghazali, along with the word and the fiqh, knowledge and interpretation of the Qur'an were also developed. This science was aimed at interpreting the Quran. Ilm it-tafsir reflected ideological and political struggles in the Arab world. The political struggle between the Shiites and the Sunnis led the Tafsir to the Quran.

During the Times of Gaza, the caliphate fought hard against the ismailians. The Ismailis were told that Ali and Imam Ismail, the seventh generation of Fatima, were supporters. In the XI-XII centuries, Ismailism spread throughout Central Asia and Iran and was in opposition to Sunnism. They are named differently in different countries.

In the XI century, the dispute between the Ismailis began. Their team was divided into Fatimah Ismailis and Khalifa Al-Hakim, a group of hakimis who became the divine and waited for his return. In political struggles, the Ismailis, who were taken by the Seljuks to a strict si-kuvga, fought aggressively.

The teaching of the ismailians included in itself the idealistic philosophy of Neoplatonism, the rationalistic philosophy of Aristotle, mysticism, etc. So Gazzali lived in such a period that during this period in the caliphate he tried to culturize Sunnism, but this movement could not keep Sunnism and Shiism.

At the time when Ghazali lived, mysticism developed. The reason for its formation was the

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<sup>††</sup>Grigoryan S.N. Iz istorii filosofii Sredney Azii i Irana. Moskva: Nauka, 1960. – S. 113.

<sup>§§</sup>Zabehulloh Safa. Ta'rixi adabiyoti Eron. ch. 1. – B. 314.

socio-political processes in Muslim society. Supporters of mysticism in the Times of Ghazali increased<sup>\*\*\*</sup>. This can be illustrated by an example of the formation of theoretical mysticism. According to Jalaluddin Khumoi, “Nizam ul-mulk himself is a supporter of mysticism, respecting the Sufi, which in turn would lead them to an increase in their role<sup>†††</sup>.”

In the field of mysticism, many works have been created. Their authors used Sufism to base their Islamic beliefs. Despite the struggles of Sunni theologians, mysticism became part of the religious life in Muslim society in the XI-XII centuries. In developing Islam with Sufism, the services of the Ghazali became great. Ghazali recognized the moral norms developed by the Sufis.

Well, summarizing the above points, it is possible to draw the following conclusions:

First, the Gaza period was the period when Islam prevailed, and now the wars of occupation were stopped. Islamic caliphs and local rulers began to strengthen their rule. Taking advantage of the achievements of the conquered peoples, they created Islamic culture. Islam has created a single Muslim nation. Such achievements of Muslim culture were relevant to all musulmonlarga.

Secondly, the worldview of the Gaza Strip coincided with the period when different directions in Islam flourished. The presence of denominations and currents in different directions motivates a person to find the truth. The very existence of different schools led Gazzuli to the fact that he found mysticism.

Thirdly, Ghazzali lived at a time when there was a separation between philosophy and theology, the rational Sciences and the theological Sciences. Naturally, each scientist had to defend one direction. Ghazali chose theology and mysticism.

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