



## The Period in which Ahmad Ghazzali lived: Socio-Political situation and Spiritual Environment

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### ABSTRACT

The article considers the socio-political and philosophical environment of the period in which Ahmad Ghazali lived, which had a special significance in the history of Sufism. Also his impact to posterior scholars is identified through the analysis of his “Savanih-ul ushshaq”

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### Introduction

The achievements of the peoples of the East in the Middle Ages had a strong impact on all spheres of artistic thinking, and great figures made a huge contribution to the development of science in the world and culture. Among these, Zamakhshari, Ahmad Yassavi, Mahdumi, Khoja Ahrar Vali, Omar Khayyam, Imam Ghazzali and others can be cited as examples.

In particular, one of the well-known manifestations of the Khorasani School of Sufism is Ahmad Ghazali, one of the greatest thinkers of the Muslim world, who left a significant mark in the history of Sufism (1061-1123).

**Main part.** Ahmad Ghazali has taught many shogirds as a teacher of Sufis, and Ayn-al-Kuzat has helped the well-known disciples, such as Hamadani and Abu Al-Najib as-Sukhrawardi, to come out at the level of perfection. He was a famous and skillful preacher of that period. As an Islamic preacher and scholar, he traveled a lot and visited Nishapur, Hamadan and Isfahan.

Ahmed Ghazali's ideas about mystical love left a deep imprint in Persian Sufi literature and especially in poetry, praising the love of mysticism for Allah. His most important royal work is “Savanih ul-ushshaq”. The work consists of one debocha and seventy-five seasons.

The poets Farididdin Attar, Sadi Shirazi, Fahriddin Iraqi and others who followed many of the

ideas presented in the work of “Savanih ul – ushshaq” being used its ideas. The work of “Savanih ul-ushshak” is the first treatise in the history of Persian mysticism, dedicated to the psychology of divine Love, which greatly influenced the later development of mysticism [1,173-174].

The brother of Abu Hamid Muhammad Ghazali Ahmad Ghazali is a person who is seen in the history of Sufism both from a theoretical and practical point of view when it comes to the understanding and transmission of Sufi heritage. He is an important ring in the range of the well-known great sect sets, with his works an important siymodir, which influenced his subsequent Sufis [2,1].

We should pay attention to the socio-political situation and spiritual environment of that historical period, which paved the way for the development of many thinkers, including such scholars as Ahmad Ghazali.

At the time when Ahmed Ghazali lived and worked (11-12th centuries), it was a period of weakening of the Abbasid Caliphate and the formation of various states in the Muslim world – the Treasury, the Seljuks, the Fatimids, the Umayyads (in Spain) and many others. At this time when he lived, political power was in the hands of the Seljuq Sultans, and the caliphate had an effect only on religious rule.

Referring to the state of Seljuks and its origin, the Seljuks lived nomadic life in the lands of the Turkic tribe of oghiz initially in the steppes, which corresponded to the territory of present-day South Kazakhstan, in the middle reaches of the Sirdarya. In fact, at the same time, the Seljukid dynasty was not yet formed. In other words, the Seljuks are not their ethnic name. In the 10th century, in the territory from the south of Lake Balkhash to the Lower Volga, the people of Turkic peoples lived. They were divided into many tribes and seeds. One of these things - a person named Saljuk, descended from the seeds of the scabbard, acquires a reputation for his virtues, knowledge and courage, and achieves the rank of captain of several Oghuz tribes, the head of a large military force.

The movement of the Oghuz tribes is not limited to Trasoxania. In 1025-th year, part of them (4000 family) with the consent of Mahmoud Gaznavi and a few conditions, Sarakhs, Farova and Abivard make their own space around them. In this way, they step on the crossbar. The Seljuks tried to take advantage of the economic, trade and of course, political conditions that existed in Khorasan as much as possible. This in its place would contradict the interests of the Treasury, which at that time was the ruler of the country. In this way, mutual conflict arises. Until 1040, they were several times in a row. In Dandanikan, the Seljuks defeat the Ghaznavids. By this time, Saljuk died, and his household was headed by his grandson Tughrulbek (1038-1063). Well, in year 1040, Tughrulbek is declared the Ruler of Khorasan, and thus in the history of the world kingdoms begins the official ascent of another powerful dynasty [3,124-125].

In 1055, the Tughrulbek of occupies the capital of caliphate Baghdad. Now the Abbasids became subordinated to the Seljuks. After that, he occupied Khuzestan. The whole of Iran was at the disposal of the Seljuks. After the Baghdad was taken, a sermon was read in the name of Tughrulbek. Even after the Seljuks captured Baghdad, they did not stop walking to the West. Upper Mesopotamia was subordinated to them, it was attacked by Byzantium-bound Armenia and Asia Minor.

After the death of the founder of the Seljukid state Tughrulbek in 1063, sat on the throne his nephew, the son of David Chaghribek, the Alpine Lion (1063-1072). After he continued the territories of the Seljuks Sultanate and did so in his son Malikshah (1072-1092).

During the reign of Jalaluddin Malikshah, the borders of the seljukid State stretched from Eastern Turkistan to the Mediterranean Sea. It is worth noting that for the management of socio-political, economic life on land in this huge territory, qualified specialists were needed. In such a situation, the involvement of educated local people representatives from the cultural layers of Transoxania and Khorasan in public affairs began. One of such people is Abu Ali ibn Ali ibn Ishaq from the original Tusi, who for almost 30 years (1063-1092) was in the position of the prime minister in the Alps, Malikshah palaces. His high potential, high assessment of intelligence, gave the minister of Sultan Malikshah the nickname of Honor" Nizamulmulk ("State charter, law"). Nizam-ul-mulk, who was a wise man of his time, spoke about the principles of Public Administration and politics in his famous work "Siyasatnama" [4,327].

Thanks to the wise and just state government of Nizam-ul-mulk, the name of Malikshah remained in history. He was a great architect of adl and moderation. During the ministry built madrasasahs named after "Nizamiya" in Baghdad, Basra and Isfahan [5,7] in addition, he provided material assistance, sponsoring many scholars and celebrities.

The Seljuks sought to create all conditions for the development of Science and culture in the lands under their control. Whether the supreme ruler, Prince or queen, belonging to the House of Saljuqids, they all knew that it was their duty to build one or more madrasas in any city in the country. Ministers, emirs and local governors also took the example from them. Thus, the famous Minister Nizam-ul-mulk, whom we mentioned, built many madrasas in his time. In each madrasah, tens and hundreds of followers of knowledge received knowledge in both religious and secular spheres. In madrasas, both natural and precise sciences and social and religious knowledge were studied. The students were provided with a monthly allowance and a place, they were taught by mature scientists of their time, there were libraries of many thousand volumes at the disposal of science Taliban. We know that the number of students in some madrasas is thousands. For example, it is known that in one of the "Nizamiya" madrasa, founded by Nizam-ul-mulk, six thousand students received education.

Malikshah built a large observatory in the Marv, the capital of the Seljuk Empire. In addition, in the dissemination of knowledge and enlightenment, to maintain the historical and cultural norm of the great ancestors, libraries in the world are not equal in value and number of books. In the palace, a scientific cultural atmosphere is formed.

From the invasion of the Seljuks, various factions and currents in Iran began to act in their own interest. One of them was the Ismailis. The Iranian leader of the Ismaili sect was Hasan ibn Sabbah, who prepared the Fatimids. In 1090-th year, the Ismailis conquered the Fortress of Alamut (Eagle's nest) near Qazvin, located in the Elbrus mountains, and the Fortress of Daylam, Kuhistan, Rudbar, Persian, as well as the army of the Crusaders, several fortresses in the Lebanese mountains of Syria. Thus, in Iran and Syria, the Ismaili state, the center of which was Alamut, was formed. Soon the Ismailians lost contact with the Egyptian Fatimids. Hasan ibn Sabbah remained the ruler of the

Ismailis, he was called “Piri buzurg” (great pir). Ismailis were often known under the name of hashshashis (hashshashi means Arabic herbivore, more precisely, a narcotic herbivore, because they regularly recognized plants that contain narcotic substances in their composition, in order to feel cheerfulness).

The reason why the Ismailis did not have great power to carry out the occupation marches was because they were engaged in terrorist and roughing work. With the permission of the great Pir, the killer – a self-sacrificing merchant, beggar, a servant or, under the guise of Dervish, managed to penetrate into the palace of the ruler, the residence of the emir, the mosque, the city market. Next to them would be a poisoned dagger, which had been killed when a favorable time came to wait for the man who was sought. The Ismailis used to hide their plans and make them transparent, seeking their own benefit. The Chiefs of the Division carried out the murderers-sacrifices with the help of impoverished peasants, broken artisans and homeless beggars, who were mostly hated by the rich.

Prime Minister of the Seljuks Nizam-ul-mulk realized that the Ismaili was a very dangerous force, according to his instructions those belonging to the party were captured and executed. In response, the Ismailis killed Nizam-ul-mulk in year 1092, then his son[6,160-161].

When Sultan Malikshah died, the struggle for the crown-throne between his successors took place. After several years of struggle, the son of Malikshoh Sultan Sanjar (1118-1157) in 1118-th year managed to conquer the throne. During the reign of Sultan Sanjar, the last major representative of the Great Seljukid dynasty, several regions are subordinated to the state of the Seljukids.

It was not easy to manage the state, which included such huge territories as the state of the Seljuks, without a single center. Therefore, the struggle of representatives of the dynasty for the crown-throne, the discontent efforts in dependent countries led to the weakening of the Seljukid state. Especially with the death of Sultan Sanjar partially in 1157, the reign of the Seljuks in 1194 came to an end.

Political tranquility, economic prosperity for a certain period of time in the saljuqid period leads to a heyday of cultural life, the development of Science and enlightenment, the development of various philosophical views. At the same time, a number of great and famous scientists will catch up with the Nizamiya Madrasah.

In the period when Ahmed Ghazzali lived and worked, schools of Sufism continued to develop actively. The prestige of Sufi sects and preachers has sharply increased. They enjoyed the honor and blessing of Muslim rulers.

For example, the Seljukid Sultans allocated special territories to the Sufi order, where they built their own takya—that is, their khanaqahs. These apartments became the center of the cultural life of society. These research centers have been formed for centuries, operating in the following centuries.

Around the takyas of the Seljuks and the Ottoman period are often found cemeteries, baths, mosques, and sometimes mills. When the officials of takya and their relatives died, takya was buried inside or in the cemetery in front of him. Takyas were also economically independent. Often, foundations were allocated by the king or another statesman, the material need of the takyas was provided, through which proximity was formed between the state and the sect.

Thus, the movement of mysticism, which made great changes in the scientific and philosophical sphere and had a strong influence on Islamic Society, developed a special basis-systems in the form of various sects and in the case of social and religious associations gathered around takya-khanakas, since the 5th century, and stepped into the period of the personal application of mystical In the V century, various takyas were built in different places of Iraq, Khorasan and Iran, and these takyas were ruled by the famous Sufis. Su Abu Abu Said Abulhair, who first developed the Takya charter, in his time served incomparably to the wide spread of the concept of mysticism and ruled several takyas.

**Discussion.** In the 5th century of Hijri, the movement of mysticism spread very quickly. The reason for this: in this century in the Islamic world, various political religious monarchs had peaked; on the one hand, the disagreements between the caliphs of Abi and the sultans who were officially subordinated to them, on the other hand, the disputes between the sects and the disputes between the faqihs and the philosophers were ongoing. In such a tumultuous period, people belonging to that or that side wrote works to prove the truth of their thoughts. This paved the way for the development of the scientific sphere. Those Muslims who were annoyed by such Jangal and tumultuous, preferred to incline to the doctrine of mysticism, which maskur did not interfere with disagreements and aimed at the bliss of the hereafter. Therefore, the opportunity was found for the Sufi to spread their thoughts more widely. The Sufis, who were excluded from sect discussions, at the same time earned the respect and trust of Sultans and state figures [7,59-60].

**Results.** Some of the most famous Sufi classics of this period were Abu Abdurahman Sulami, Ahmad Ghazzali, Abu Nuaym al-Isfahani, Abu Said Abulhair, Abulqasim, Abdulkarim al-Kushairi. In the same period, Sufi poetry began to develop. In poetry, many Sufi people expressed the symbolic meaning of their ideas. Many poets are from Iran.

The complexity of the period in which Ahmed Ghazzali lived, the socio-political situation, the reforms of the minister Nizamulmulk in the field of education and enlightenment, the various theological ideological movements that emerged in the caliphate, which led to socio-economic stability, and the competition and struggle between their views paved the way for the development of the great scientists and thinkers.

**Conclusion.** In conclusion, since the 9-12th centuries were a period of great achievements and significant scientific discoveries of the Muslim world and culture, some researchers recognize this period as the “Golden Age” of Eastern culture and Renaissance. The Transoxania and Khorasan region, which were part of the Arab Caliphate at that time, were one of the main points that provided cultural and educational rise. As proof of this, it should be said that the main part of Ahmad Ghazali and other thinkers who participated in the scientific ascent were the children of this ground.

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