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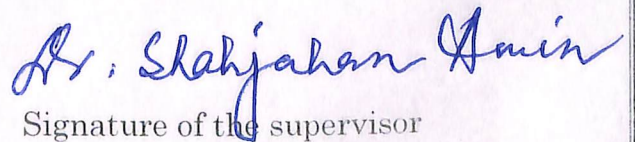
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CERTIFICATE

This is to certify that the Dissertation entitled "Imam al-Ghazali and his contribution to Arabic literature" is a bonafied record research work done by Mainul Hoque (Reg. No. 279403) during the session 2019 submitted to the B. B. K. College, Nagaon Barpeta in partial fulfillment of the requirement for the 6.6 paper of the B.A. course in Arabic. The dissertation represents independent and original work on the part of the candidate under my guidance.



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Signature of the supervisor

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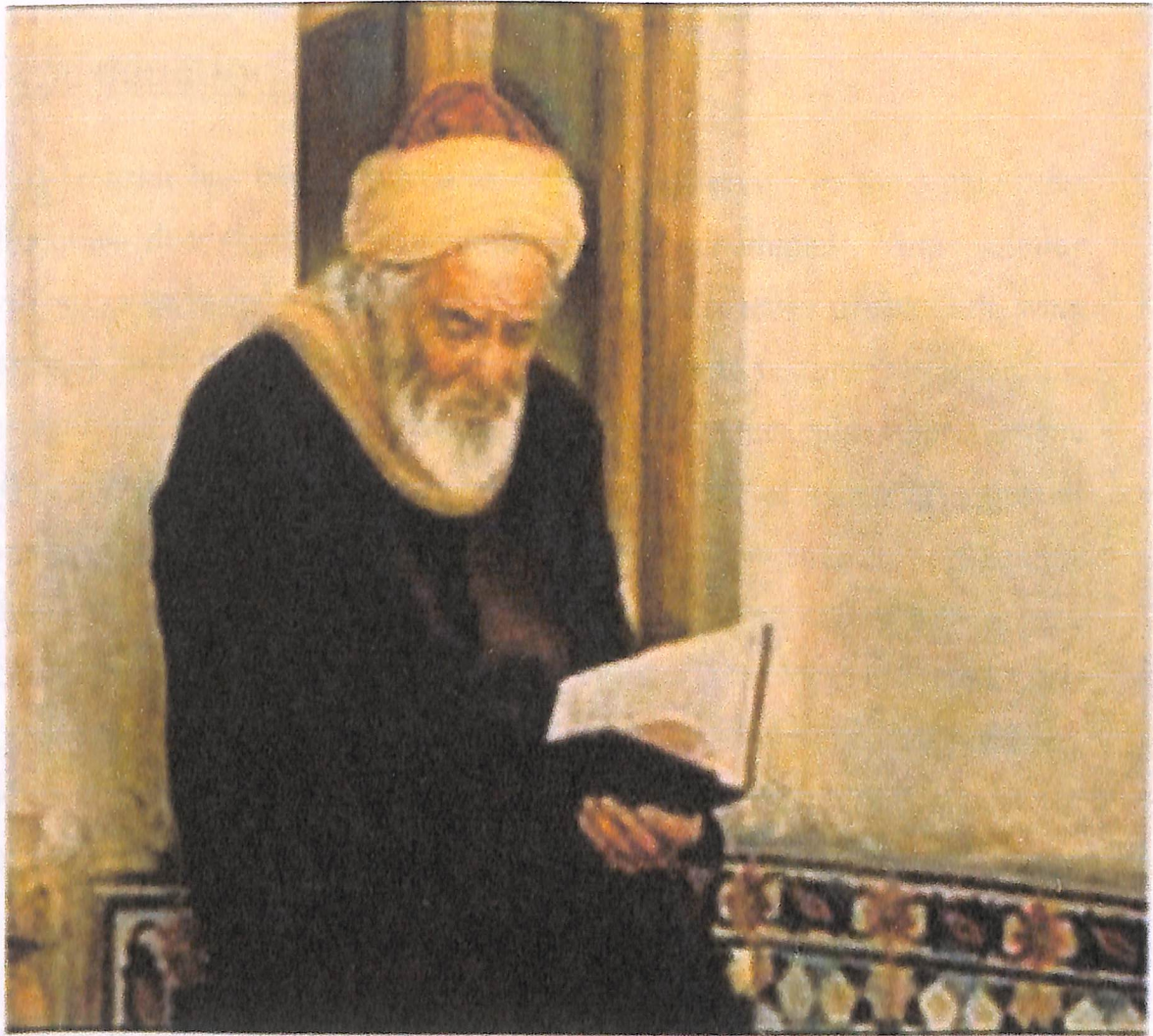
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AL-GHAZALI

Born On	1058CE
Died On	19 December 1111 CE (Aged 53)
Era	Islamic Golden Age
Region	Great Seljuq Empire
Main Interests	Arabic Literature

1. Introduction :

Al-Ghazali has been referred to by some historians as the single most influential Muslim after the Islamic prophet Muhammad. Within Islamic civilization he is considered to be a Mujaddid or renewer of the faith, who, according to tradition, appears once every century to restore the faith of the community. His works were so highly acclaimed by his contemporaries that al-Ghazali was awarded the honorific title "Proof of Islam" (Hujjat al-Islam). Others have cited his opposition to certain strands of Islamic philosophy as a detriment to Islamic scientific progress, although he argued for the separation of philosophy and science. Besides his work that successfully changed the course of Islamic philosophy-the early Islamic Neoplatonism that developed on the grounds of Hellenistic philosophy, for example, was so successfully criticized by al-Ghazali that it never recovered-he also brought the orthodox Islam of his time in close contact with Sufism. It became increasingly possible for individuals to combine orthodox theology (Kalam) and Sufism, while adherents of both camps developed a sense of mutual appreciation that made sweeping condemnation of one by the other increasingly problematic.

Al-Ghazali was aptly considered a mujaddid and reckoned at par with the four Imams. There have been many philosophers and scholars in Islam and other religions, but the distinct caliber of one of great philosophers ushered a unique era of knowledge of his age. He left behind indelible impressions because of his immortal works and philosophical-cum-political doctrines which have still influence upon this modern age. In 1095, he had discontinued his work of teaching in Baghdad. His mind continually in a state of doubt, probably found no satisfaction in dogmatic predictions. Sherwani said, "Baghdad did not see very much of Ghazali and it seems that

deep thought, coupled with murder of his patron Nizam-ul-Mulk Tusi and the death of Malik Shah in 1092, all these things had a tremendous effect on his psychology". For about ten years, in the period of utter disillusionment, Al-Ghazali extensively traveled here and there to imbibe wisdom and intellect from every source, dividing his time between pious exercises and literary work. Al-Ghazali remained in fretful years because of state politics which took a serious turn. He died in Tus on 19th of December, 1111. His closing years were chiefly devoted to pious contemplation and the study of the Traditions which as a youth he could never remember. A beautifully complete and rounded life in which the end comes back to the beginning.

2. Life of Al-Ghazali :

Al-Ghazali was born in 1058 CE (A.H.450) in or near the city of Tus in Khurasan to a Persian family of modest means, whose members had a reputation for learning and an inclination towards Sufism. His father died when he was young, having entrusted one of his Sufi friends with the education of his two sons. The friend undertook that task until the money bequeathed by the father ran out, whereupon the friend advised the two brothers to enter a madrasa, where they would be afforded board and instruction. Al-Ghazali appears to have begun his elementary education at approximately age 7, studying Arabic, Persian, the Koran and the principles of religion. He went on to intermediate and higher education at a madrasa, where he studied fiqh, tafsir, and hadith. Towards the age of fifteen, Al-Ghazali moved to Jurjan (a flourishing centre of learning at that time, some 160 kilometers distant from Tus) to study fiqh under Imam al-Isma'ill. Such 'travel in search of learning' to study under famous masters was traditional

in Islamic education. The following years, memorizing and endeavouring to understand what he had taken down from the masters, and continuing the study of fiqh. He then moved to Nishapur, where he studied fiqh, kalam, logic and possibly, some philosophy under Imam al-Juwaini, the most illustrious Shafi'ite faqih of the day. At that time, al-Ghazali was twenty-three years of age. He continued to study for five years under Imam al-Juwaini and to assist him with teaching. He also began to write and to study Sufism under another shaikh, al-Farmadhi.

Al-Ghazali's period of apprenticeship ended with the death of al-Juwaini 1085 CE (478H) ; he was now about 28 years old, becoming involved in politics and mingling with the ruling circles. He travelled to meet Nizam ul-Mulk, the Seljuq minister, and remained with him in his 'camp' for six years, during which time he lived the life of a 'court jurist'. He took part in political and learned disputes and wrote books until he was appointed as a professor to the Nizamiya madrasa at Baghdad, the most celebrated and important centre of science and teaching in the Mashriq at that time. He worked there for four years, and composed a number of works on fiqh, which he also taught, together with logic and kalam; the most important of those works were the Al-Mustazhiri and Al-Iqtisad fi-l-l'tiqad, both works of a political nature on fiqh. Al-Ghazali was a protagonist in three vehement political and intellectual controversies which were raging in the Islamic world at that time; the struggle between philosophy and religion, in which he took the side of religion against philosophy, the struggle between the Sunnites and the Shi'ites, in which he defended the 'Abbasid caliphate against the Batinites; and the struggle between revelation... and between fiqh and Sufi mysticism.

While resident as a professor at the Nizamaya madrasa in Baghdad, al-Ghazali made a thorough study of philosophy, (Greek philosophy, in

particular that of Aristotle, Plato and Plotinus, as well as Islamic philosophy, in particular that of Ibn Sina (Avicenna) and al-Farabi) in order better to refute it. The basic problem facing al-Ghazali was that of reconciling philosophy with religion. He resolved this conflict by maintaining that philosophy was correct in as far as it agreed with the principles of (Islamic) religion, and was flawed wherever it was at variance with it. As a prelude to his attacks on philosophy, he wrote a book in which he summarized the fundamentals of philosophical thought as known in his time, *Maqasid al-Falasifa*. That was followed by his famous work, *Tahafut al-Falasifa*. He summed up his opposition to the philosophers in twenty major points, dealing with God, the universe and man. For al-Ghazali, the world is a recent creation, bodies are resurrected into the hereafter along with their souls, and God known both particulars and universals. The *Tahafut al-Falasifa* caused a great stir and had a profound effect in the Islamic world. Indeed, its influence was felt as far afield as Christian Europe. Al-Ghazali and his *Tahafut* contributed to the weakening of Greek philosophical thought in the Islamic world, despite several attempts to defend philosophy by Ibn Rushd and others. As military and intellectual confrontation flared up between the Sunnites and the Shi'ites, and between the 'Abbasid Caliphate and the Fatimid State and its partisans and adherents in the Mashriq, al-Ghazali joined the fray. He wrote a series of works on the subject, the most important of which was *Fada'ih al-Batiniya wa-Fada'il al-Mustazhiriya*. Batinite esotericism on two fundamental principles; the infallibility of the imam the obligatory source of knowledge, and an esoteric interpretation of shari's by the imam and his representatives.

Al-Ghazali aimed his attacks more against the principle of the infallibility of the imam than against the esoteric interpretation of shari'a. He also endeavoured to defend and justify the existence of the 'Abbasid

Caliphate-even if only as a symbolic entity, since the Caliphate was then in an extremely weak state- to ease the conditions of admission to the imamate and to confer legitimacy on the Seljuq sultans, the real military and political force at the time, a juridical and political problem which had been tackled by other Muslim fuqaha', in particular al-Mawardi. However, al-Ghazali's attack against esotericism was not as successful as his attack against the philosophers.

In 1095CE(488 H), at the age of 38, al-Ghazali suddenly underwent a six-month-long spiritual crisis, which may be briefly described as a violent internal conflict between rational intelligence and the spirit, between this world and the hereafter. He began by doubting the validity of existing doctrines and schools and eventually came to question the efficacy of the tools of knowledge. This crisis brought on a physical illness which prevented him from speaking or teaching, and, having attained the truth by means of the light with which God had illuminated his heart, finally caused him to leave his post and renounce wealth, fame and influence. Al-Ghazali classified the prevailing doctrines of his day into four main groups: Scholastic theology, based on logic and reason; Batinism or esotericism, based on initiation; philosophy, based on logic and proof; and Sufism, based on unveiling and receptiveness thereto. He also held that the means whereby knowledge could be attained were: the senses, reason and revelation. In the end, he came to prefer Sufism and revelation and since it was difficult or impossible to reconcile the imperatives of this world with those of the hereafter, he left Baghdad under the pretence of making a pilgrimage to Mecca, and went to Damascus. Sufi influences were many and powerful in the life of al-Ghazali, and a number of factors caused him to lean in the direction of

Sufism. It was a period in which Sufism had become prevalent; his father had been favourably disposed towards Sufism; his tutor had been a Sufi; his brother had turned to Sufism at an early age; his professors had been inclined towards Sufism; the minister, Nizam al-Mulk was close to Sufism; and finally, al-Ghazali himself had studied Sufism. However, Sufism is not a theoretical science that can simply be studied from books or learnt from a master; it is also an activity, a practice and a mode of conduct, with its own rules, including withdrawal from the world, seclusion and itinerancy. This is what al-Ghazali did, spending nearly two years in seclusion and wandering between Damasscus, Jerusalem and Mecca. It was during this period that he began work on his most important book; Ihya' 'Ulum ad-Din, which he may have completed later. This work is divided into four parts, dealing with devotional practice, social customs, the causes of perdition and the means of salvation, and while al-Ghazali hardly says anything new in it, its four volumes totalling some 1,500 pages constitute a compendium of Islamic religious thought in the Middle Ages. With its comprehensiveness, clarity and simplicity, it occupies a unique position in the history of Islamic thought.

Al-Ghazali returned to Baghdad in 1097 CE(490H) and continued to live the life of a Sufi in the ribat of Abu Sa'id of Nishapur opposite the Nizamiya madrasa. He took up teaching again for a short time, expounding his Ihya' 'Ulum ad-Din'. He then went to his birthplace, Tus, where he continued to live as a Sufi and to write. It is apparently during this period that he completed the Ihya' 'Ulum ad-Din and several other works of a clearly Sufi nature. After ten years of absence, al-Ghazali went back to teaching at the Nizamiya madrasa at Nishapur in 1104 CE (498H), at the request of the Seljuq minister Fakhrul-Mulk. However, he

continued to live as a Sufi and to write until 1109 CE (503H), when he left Nishapur to return to his birthplace, Tus, to devote himself to the life of an ascetic Sufi and to teaching. Near his house he built a khangah or Sufi hermitage, and it was in this period that he wrote Minhaj al-'Abidin, which appears to be a description of his way of life and that of his pupils: renunciation of this world, seclusion and cultivation of the innermost self. And so he continued until his death in 1111 CE (505H).

3. Educational Life of Al-Ghazali:

Imam Ghazali was born in khurassn in 450/1048. He received thorough education in Quranic exegesis, Hadith, Fiqh and kalam. His teachers were the celebrated scholars at that time Ahmad ibn Muhammd al-Radhakani in Tus, Abu Nasar al-Isma'ili in Jurian and Imam al Haramayn abu al-Ma'ali al-Juwayni in Naysabur were his teachers in law, debate, and principal. Teachers of Hadith were Abu Sahl Muhammad ibn Ahmad al-Hafsi, Nesr bin Ahmad Al-Hakim al-tusi, Abdullah bin Muhammad bin Ahmdad bin khawari and other leading figures in Hadith. His sheikhs in tasawuf were al Fadl bin Muhammad bin Ali al-Farmadi al- tusi and Yusuf al-Sajjaj . In 484/1091, after education Imam al-Ghazali appointed as a professor in the Nizamiyaah Madrassah in Baghdad which was built by Nizamul Mulik. Imam took this responsibility with proud and enjoyed a position of prestige and prominence for four years and lectured to over three thousand students. During this period imam spent times to study the philosophy and penned down some important works. In 488/1095 imam sunk in a deep existential and spiritual crisis. Hence imam left the teaching and went to Damascus where he spent ten year for self-introspection, meditation and spiritual

exercises. I Narrating this spiritual crisis imam al Ghazali says “the thirst for knowledge was innate in me from an early age it was like a second nature implanted in my by god no sooner had I emerged from my boyhood than I had already broken the fetters of tradition and authority and freed myself from hereditary beliefs the diversity in beliefs and religions and the variety of doctrines in the sects which divide men are like a vast ocean strewn with shipwrecks each sect believes itself to be exclusively in possession of truth and salvation from the period of adolescence I have again and again plunged myself into this vast ocean struck with the contradiction which I encountered in endeavoring to discern the truth and feisty of these opinions, I was lead to make the following reflections. The search after truth being the aim which I propose to myself, I ought to in the first place ascertain as to what are the foundations of certitude. In the next place I ought to recognize that certitude is the clear and complete knowledge of things such as leaves no room for doubt nor possibility of error.

Al-Ghazali contributed significantly to the development of a systematic view of Sufism and to its integration and acceptance in mainstream Islam. As a scholar of orthodox Islam, he belonged to the Shafi school of Islam jurisprudence and to the Asharite school of theology. Al-Ghazali received many titles such as sharaf-ula imam, Zayn-ud-din Hujjatul-Islam. He is viewed as the key member of the influential Asharite school of early Muslim philosophy and as the most important refuter of Mutazilites. However, he chose a slightly different position in comparison with the Asharites, his beliefs and thoughts differ, in some aspects, from the orthodox Asharite school.

4. Contributions of Al-Ghazali:

a. Works in Persian:

Al- Ghazali wrote most of his works in Arabic and few in Persian . His most important Persian work is Kimyaye sa'adat (The Alchemy of Happens .) It is Al- Ghazali's own Persian version of Ihya'ul ulumuddin (The Revival of Religious Sciences) in Arabic, but a shorter work. It is one of the outstanding work of 11t h-century-persian literature. The book was published several times in Tehran by the edition of Hussain Khadev-jam, a renowned Iranian scholar. It is translated to English, Arabic, Turkish, Urdu and other languages. Apart from Kimya, the most celebrated of Al-Ghazali's works in Persian is Nasihatul Muluk (The Counseling kings), written most probably for sultan Ahmad sanjir ibn malekshah .In the edition published by Jalaluddin Humayi , the book consists of two parts of which only the first can reliably be attributed to Al-Ghazali. The language and the contents of some passages are similar to the Kimyaye Sa'adat. The secon part differs considerably in content and style from the well-known writings of Al-Ghazali. It contains the stories of per-Islamic kings of Persia, especially those of Anoshervan. Nasihatul Muluk was early translated to Arabic under the title Al-Tibr Al-masbuk fi nasihat Al-muluk (The Forged Sword in Counseling king). Zad-e-Akherat (Provision for the hereafter) is an important Persian book of Al-Ghazali but gained less scholarly attention. The greater part of it consists of the Persian translation of one of his Arabic books, Bedayat Al- Hedaya (Beginning of Guidance). It contains as the Kimyaye Sa'adat. The book was most probably written during the last years of his life. Its manuscripts are in Kabul (Library of the Department of press) and in Leiden. Pand-nama (Book of counsel) is another book

of advice and probably attributed to sultan sanjar. The introduction to the book in response to a certain king who had asked him for advice. Ay farzand is a short book of counsel that al-Ghazali wrote for one of his students. The book was early translated to Arabic entitled ayyuhal walad. Another Persian work is Hamaqati ahli ibahat or Raddi ebahiyya (Condemnation of antinomians) which is his fatwa in Persian illustrated with Quranic verses and Hadiths.

Faza'ilul al -anam min rasa'ili hujjat al- Islam is the collection of letters in Persian that Al -Ghazali wrote in response to the kings, ministers, jurists and some of his friends after he returned to Khorasan . the collection was gathered by one of his grandchildren after his death, The first letter is the one which Al-Ghazali wrote to Sultan Sanjar presenting his excuse for teaching in Nizamiyya of Nishapur, followed by Al-Ghazali's speech in the court of Sultan Sanjar . Al-Ghazali makes an impressive speech when he was taken to the king's court in Nishapur in 1106AD, giving very influential counsels , asking the sultan once again for excusing him from teaching in Nizamiyya . The sultan was so impressed that he ordered Al-Ghazali to write down his speech so that it will be sent to all the ulemas of Khorasan and Iraq .

b. Incoherence of the Philosophers :

His 11th century book titled The Incoherence of the Philosophers marks a major turn in Islamic epistemology. The encounter with skepticism led Al-Ghazali to embrace a form of theological occasionalism, or the belief that all causal events and interactions are not the product of material conjunctions but rather the

immediate and present will of God. The Incoherence also marked a turning point in Islamic philosophy in its vehement rejections of Aristotle and Plato. The book took aim at the falsafa, a loosely defined group of Islamic Philosophers from the 8th through the 11th centuries (most notable among them Avicenna and Al-Farabi) who drew intellectually upon the Ancient Greeks. In the next Century, Averroes defeated a lengthy rebuttal of Al-Ghazali's Incoherence; however, the epistemological course of Islamic thought had already been set. Al-Ghazali gave as an example of the illusion of independent laws of cause the fact that cotton burns when coming into contact with fire. While it might seem as though a natural law was at work, it happened each and every time only because God willed it to happen-the event was a direct product of divine intervention as any more attention grabbing miracle". Averroes, by contrast the natural law, humans "could more usefully say that fire cause cotton to burn-because creation had a pattern that they could discern". This long-held argument has been disputed. Some argue that Al-Ghazali was the first intellectual to champion the separation between several disciplines formerly classified under falsafa (Arabic word for philosophy but one that used to include physics, mathematics and logic). Al-Ghazali argued that some fundamentalists, who perceive falsafa to be incompatible with religion, tend to categorically reject all views adopted by 'philosophers', including scientific facts like the lunar and solar eclipse. And when that person is later persuaded of a certain view, he tends to blindly accept all other views held by philosophers".

c. The Revival of Religious Sciences:

Another of al-Ghazali's major works is *Ihya' Ulum al- Din* or *Ulumiddin* (The Revival of Religious sciences). It covers almost all fields of Islamic sciences: *fiqh*, *kalam* and Sufism. It contains four major sections: Acts of worship, Norms of Daily Life, The ways to Perdition and The ways to Salvation. The *Ihya* became the most frequently recited Islamic text after the Qur'an and the hadith. Its great achievement was to bring orthodox Sunni theology and Sufi mysticism together in a useful, comprehensive guide to every aspect of Muslim life and death. The book was well received by Islamic scholars such as Nawawi who stated that, "Were the books of Islam all to be lost, excepting only the *Ihya'*, it would suffice to replace them all." Ghazali then wrote a brief version of this book in Persian under *The Alchemy of Happiness*.

d. Autobiography

The autobiography Al-Ghazali wrote towards the end of his life, *Deliverance From Error* is considered a work of major importance. In it, Al-Ghazali recounts how, once a crisis of epistemological skepticism was resolved by "a light which God most high cast into my breast..... the key to most knowledge," he studied and mastered the arguments of *kalam* Islamic philosophy, and Ismailism. Through appreciating what

was valid in the first two of these, at least, he determined that all three approaches were inadequate and found ultimate value only in the mystical experience and insight. He attained as a result of following Sufi practices. William James, in *Varieties of Religious Experience*, considered the autobiography an important document for "the purely literary student who would like to become acquainted with the inwardness of religions other than the Christian" because of the scarcity of recorded personal religious confessions and autobiographical literature from this period outside the Christian tradition.

Al-Ghazali had mentioned the number of his works "more than 70", in one of his letters to Sultan Sanjar in the late years of his life. However, there are more than 400 books attributed to him today. Al-Ghazali wrote more than 70 books on the science, Islamic philosophy and Sufism. Making a judgment on the number of his works and their attribution to al-Ghazali is a difficult step. Many western scholars such as William Montgomery Watt, Maurice Bouyges and others prepared a list of his works along with their comments on each book. Finally, Abdel Rahman Badawi, an Egyptian scholar, prepared a comprehensive list of al-Ghazali's works under 457 titles:

- from 1 to 72 works definitely written by al-Ghazali
- from 73 to 95: works of doubtful attribution
- 96 - 127: works which are not those of al-Ghazali with most certainty
- 128 - 224: are the names of the Chapters or Sections of al-Ghazali's books that are mistakenly thought books of his

- 225 - 273: books written by other authors regarding al- Ghazali's works
- 274 - 389: books of other unknown scholars/writers regarding al-Ghazali's life and personality
- 389 – 457: the name of the manuscripts of al-Ghazali's works in different libraries of the world
- The following is a short list of his major works :

Theology

- al-Munqidh min al-dalal (Rescuer from Error)
- Hujjat al-Haq (Proof of the Truth)
- al-iqtisad fil-I'tiqad (Median in Belief)
- al-maqsad al-asna fi sharah asma' Allahu al-husna (The best means in explaining Allah's Beautiful Names)
- Jawahir al-Qur'an wa duraruh (Jewels of the Qur'an and its Pearls)
- Fayasl al-tafriqa bayn al-Islam wa-l-zandaqa (The Criterion of Distinction between Islam and Clandestion Unbelief)
- Mishkat al-Anwar (The Niche for Lights, a commentary on the Verse of light)
- al-yaqut al-ta'wil

Sufism

- Mizan al-'amal (Criterion of Action)
- Lhya' Ulum al-din "Revival of Religious sciences"
- Bidayat al-hidayah (Beginning of Guidance)
- Kimiya-ui sa'adat (The Alchemy of Happiness) [a resume of lhya'ul ulum, in Persian]
- al-muluk (Counseling Kings) [in Persian]
- al-Munqidh min al-dalal (Rescuer from Error)
- Minhaj al-'Abdin (Methodology for the Worshipers)

Philosophy

- Maqasid al-falasifa (Aims of Philosophers) [written in the beginning of his life, in favour of philosophy and presenting the basic theories in philosophy, mostly influenced by Avicenna's works]
- Tahafut al-Falasifa (The Incoherence of the Philosophers), [in this book he refutes the Greek Philosophy aiming at Avicenna and Al-Farabi; and of which Ibn Rushd wrote his famous refutation Tahafut al-tahafut (The Incoherence of the Incoherence)]
- Miyar al-Ilm fi al-Mantiq (criterion of Knowledge in the Art of Logic)
- Mihak al-Nazar fi al-mantiq (Touchstone of Reasoning in Logic)
- al-Qistas al-mustaqim (The Correct Balance)

Jurisprudence

- Fatawy al-Ghazali (Verdicts of al-Ghazali)
- Al-wasit fi al-mathab (The medium [digest] in the Jurisprudential school)
- Kitab tahzib al-Isul (Pruning on Legal Theory)
- al-Mustasfa fi 'ilm al-isul (The Clarified in legal Theory)
- Asas al-Qiyas (Foundation of Analogical reasoning)

5. Imam Al-Ghazali as a Social Thinker :

Abu Muhammad bin Muhammad Al-Ghazali has an important place among Muslim thinkers of social and political thought. His honour lies in the skill of dialects and philosophy. 'In addition to Islamic world, Western thinkers of social and political thought also recognize his grandeur and get guidance from his thoughts in many problems. He was born in Toos city of Kharasan in 1085. He got knowledge to his fill from the institutions of Jurjan, Nishapur and Baghaad. He remained a minister in the court of Sultan-ul-Muluk Shah Suljooqi because of his ability and wisdom. He taught in Madrasa Nizamia and afterwards he established his own school and died in Toos city in 1139. His topic of teaching was politics. However, his thoughts in sociological learning are effective. He wrote many books on different branches of knowledge including religion, philosophy, logic, didactics, theology, hadith, tafseer and declamatory speeches. His famous books are Ihyal Aloom, Kimial Saadat and Fateh-ul- Aloom which contain sociological and political thoughts.

Social Thoughts :

The center of his thoughts whether political or sociological, is social life. His sociological thoughts are even today a great wealth of sociology. A few of these are given below:

1. Concept of social Life :

Imam Ghazali has presented a very valuable theory and concept of social life. He has discussed the individual character in detail in the formulation of society and to fulfill his basic needs. The important points of which are given below:

- a. Man is though social but as his natural quality is not brought into action, this quality remains meaningless.
- b. Social life has two reasons at its base. Survival of self or generation and fulfillment of necessities of life.
- c. Social life is evolutionary: Man by making progress has reached the limit from where retreat is difficult rather the characteristics of being social have taken practical shape and evolution will continue in them.
- d. Four things are necessary to human for being social:
 1. Food for preserving life.
 2. Suitable dress to save from severe weather changes.
 3. Provision of residence.
 4. Profession and trade for economy.
 5. Mutual relation to live an integrated social life for stability and pleasantness, justice is necessary. Mutual relation fulfills all needs and plays an important part. Without this, life cannot be complete stages of evolution.

e. A society should be divided into three parts to maintain social life. According to imam Ghazali, the first class should consist of agriculturist herd men and skilled people -weavers, masons and artisans of other articles. The second class should consist of soldiers and administrators of matters and the third class should consist of learned people writers and scholars.

f. Social life is the name of competition and every person tries to exceed the other. These feelings of competition give rise to social evolution . Imam Ghazali is the first Muslim political and social philosopher who thought society quite according to the demands of human nature. He not only admits men social but being social is his obligation that has been produced by himself and this obligation is increased more when he gave evolution to social life. Social life has differentiated between man and animal. Imam Ghazali says that need of a person increases as he busies himself in worldly matters and the fulfillment of these needs cause progress and evolution.

2. Social Action:

Imam Ghazali says regarding social action that the difference between men and animal is to achieve the stages of progress by using sense and to adopt different skills and arts to complete his needs respectively. Imam Ghazali holds of man and woman for the survival of race is necessary and to use woman to reproduce is not sufficient but she can do many social actions with man and she should give these duties but conditions should be produced as to create ability to get education from them. He further holds that the classification of human beings should be based on their skill and art and to teach them skills must be made to promote these arts.

3. Theory of Justice:

According to Imam Ghazali, justice is a social security, entrusted by God to rulers and God does not like that the ruled should be subjected to cruelty because of authority and superiority, because people do not know their unjust desires and he holds that the progress and desires and he holds that the progress and stability of every country depends upon justice. There is no example in the history where injustice produced stability and progress of a country. Justice is such an element that promotes progress, welfare of a society and that there is satisfaction among the individuals of a society.

According to his saying, where there is economical unbalance and injustice, there will be no trust of people on the rulers and there will be no rest and peace. There will be no pleasantness in the lives of the people and they will not be sure of the safety of their rights. Its result will appear at that time when an external force attacks that state to capture it because people will not side with the ruler of the time.

Imam Ghazali has quoted examples of political conditions of many states in his book 'Kimiai Saadat' where states suffering from injustice of rulers sided with external attackers by their own will.

- a. Ruler or justice should not be impressed by the social status or position of parties and should be impartial to have the confidence of the parties.
- b. The justice should not be prejudiced religiously and while deciding a case human values should be kept in view.
- c. The justice should encourage the parties because doing justice for help will create a passion of loyalty to love and virtue and crimes will decrease, cruelty will be uprooted and the rights of the people will be given to them.

d. The justice should be simple, free from pomp and show life and should get means of living in a just manner. Lavish expensive style of life hinders because lavishness is such a taste which increases day by day.

e. A justice should avoid delay in deciding matters because delay encourages cruelty and the cruelty stricken is discouraged and this creates a problem for law and order.

f. No justice should have false slow and pride because it creates anger which injures justice badly because of personal emotions.

g. A justice should attend to the fact that decision is being acted upon or not, because unimplemented justice is meaningless and causes rebellion.

6. Al-Ghazali to Islamic Political Thought :

Al-Ghazali is undoubtedly an outstanding and remarkable political scholar in Islam. His philosophy is an expression of his own personality. He abandoned the attempt to understand this word. But the religious problem he comprehended much more profoundly than did the philosophers of his time Dr.T.T. Debeer said, "These were intellectual in their methods, like their Greek predecessors, and consequently regarded the doctrines of religious as merely the products of the conception of fancy or even caprice of the law givers. According to them religion was either blind obedience, or a kind of knowledge which contained truth of an inferior order. On the OTHER HAND, Al-Ghazali represents religious as the experience of his inner being ; it is for him more than Law and more than Doctrine , it is the Soul's experience ."

Al-Gazali's philosophical analysis, logical positivism and religious empiricism have profoundly influenced every age of philosophy and religion and even today, modern student of the political history seeks inspiration in solving all philosophical and political inquiries. His liberalism and intellectualism completely dominated western philosophy and even western thinkers preserved main elements of his great philosophy in their works. Europe, about the end of the eleventh and beginning of the twelfth century of the Christian era, was in the abyss of degradation and political degeneration. This period is dubbed by one of the greatest of modern political scientists as "essentially unpolitical". In the contemporary age of Al-Ghazali, Europe was engulfed in perpetual controversy between people and the Emperor. This controversy led to political cleavage and intransigents and wreckers mutilated all traits of progress and prosperity. There was nothing but blood, destruction and wars, which snapped all resources and economy. Poverty and wrangling had become regular features of the day. At that time, East was at the pinnacle of glory and progress. It is certainly difficult to agree with unfounded and sweeping statement of Hitti Al-Ghazali constructed such a scholastic shall for Islam that all its future progress became arrested within it. If the progress of the West consisted as it is said in making a similar shall within context of his own religious than quite a few hammer strokes there in were wrought by the hand of the Muslim thinkers of which the uppermost hand was the hand of Al-Ghazali. This anybody might see for himself by making a close study of Al-Ghazali's influence on the West.

Al-Ghazali as a great servant was decidedly superior to some of those who had gone before him for while he had become conversant with the working of the political system when he was

attending the court of his patron, Nizam-ul-Mulk Tusi, Prime Minister of Suljuqi Kings, Al-Ghazali, while living in such surroundings had made a close study of the problems of politics. It was his effort to leave off his luxurious life and write most of his work from a mental point is definitely superior to Al-Mawardi in being analytical as well as comparative in his arguments. Sherwani was of the view that "A student of the history of political theories is aware of the great gap which seems to exist between the decline of Roman thought about the beginning of Christian era till about the thirteenth century, when thought seems dull, constitutions unscientific and people lethargic and pleasure-loving. Knowledge would be the richer and chains of thought more continuous if that artificial blank were to be filled by such giants of wisdom as Mawardi, Nizam-ul-Mulk Tusi and Al-Ghazali. Even in oriental thought, Al-Ghazali's place is certain. His greatness lies partly in having successfully refilled the desired outlined by brilliant Islamic colors, although they were not destined to last very long, giving place once again, finally to barbaric hues.

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Even today as we wade our way through second decade of the twenty first century, there is still much we can learn from the staggering account of Abu Hamid al-Ghazali's life (1056-1111). Unfortunately, those illuminating moments that might be of use to us seem, paradoxically enough, to be sometimes eclipsed by the deep and wide scholarship about his life and thought, but also by the dense clouds of the ideologized philosophical battles which invoke his name every now and then. At an age when our minds are threatened by standardization and by flattened modes of thinking critic like

Adorno and Horkheimer did long ago set off alarm bells-al-Ghazali 's intellectual life might still be seen as an advanced model of the quest for autonomy in its Kantian sense. When it comes to critical thinking, the battle cry of the pundits of education in the 21 century, he is surely one of its undisputed champions. Since his childhood, we are told in his semi-autobiography *Deliverance from Error*, al-Ghazali had grown inimical to the commonplace and the conventional. With an inherently innate "thirst for grasping the real meaning of things", al-Ghazali never ceded to a belief or practice unless it stood the test of epistemological certainty. For al-Ghazali, the path to truth necessarily passes by doubt, "who does not doubt fails to inquire. Who does not inquire fails to gain insight. Without insight, you remain blind and perplexed" it is more or less the same lesson Socrates before him and the Enlightenment figures such as Kant and Emerson after him were keen to deliver *sapere aude*. Although we do not have to take it as far as al-Ghazali and Descartes did when they doubted not only their senses but also their reasoning faculties, their self-scrutiny of the taken for granted beliefs and practices should be insightful to us. A skeptical frame of mind is not always coterminous with wholesale rejection of tradition as we learn from al-Ghazali himself. What it should lead to, rather, is the conscious reevaluation of one's sources of knowledge, and the audacity to insulate oneself from conformity and the "slavish sping of parents and teachers" An inherited belief in tradition does not come anywhere close to that which is re-thought and re-examined. The other lesson to be learnt from al-Ghazali, in addition to his inherent hostility to "servile conformism" and his restlessness with unchecked "inherited beliefs", is pedagogical. For him, critique is inextricable associated with an a priori deep knowledge of the thing which is to be approached critically. That was the stance the proof of Islam took with regards to the main four intellectual strands with which

he critically engaged in his time: theologians, philosophers, esoterists and Sufis. His scathing critique of metaphysical Greek philosophy in the incoherence of philosophers to take just one famous example, was preceded by a two-years intensive study of philosophy, an endeavor which culminated in his book. The intentions of philosophers where he succinctly reported in an objective way the thought of Plato, Aristotle and other philosophers to prove that he is well-qualified to engage with their thoughts later on. Out of intellectual integrity, al al-Ghazali would apply himself hard to interiorize the beliefs and views of the epistemological "other" so that he "would never take leave of an interiorist without wanting to learn about his interiorism, or a literalist without wanting to know the substance of his literalism, or of a philosopher without seeking to become acquainted with yhe essence of his philosophy. The moral, or say academic, obligation to uphold judgment until one puts his feet in the shoes of the other is a frame of mind that almost becomes a rare commod5ity in our times. Finally, for al-Ghazali, skepticism is never a gratuitous epistemological exercise; it is crucially instigated by a relentless quest for balance. In a morden world which is obsessively preoccupied by ouward manifestations of success, we tend to lose the sense of what constitutes the essence of our humanity. To the detriment of our inner peace, the spiritual tendencies of our souls are mostly submerged by the material density of our clay-ness. Al-Ghazali's career as a professor in the Nizamiyya School in a Baghdad, his subsequent isolation and intensive spiritual devotion in a farther Khandqhe [Sufi monastery] in the outskirt of Damascus, and his later return to Nishapur were three significant signposts in the life of Abu Hamid Al Ghazali.

While a professor in the Nizamiyya School, the "most prestigious and most challenging teaching position in his day", Al- Ghazali had

everything that counts to a successful career prestige,, fame and official endorsement (Griffel, 34) . Nevertheless, he was aware at the same time that he was far from being free, for him, such success is blemished by an inflated self- esteem and an egoistic indulgence in seeing thoughts of students, high-profile scholars amongst them, sitting at his feet and listening to his lectures. As we are enthralled and magnetized by our success, we might as well be unconsciously enslaved by our base desires and selfish tendencies. Torn between his success on the one hand, and his conscientious scruples on the other, al Ghazali eventually pulled himself together, left Baghdad, renounced fame, prestige and worldly luxury, and wandered as a sufi in the desert of and Palestine. After years of solitude, devotion and worship far away from the distractions of life, al Ghazali returned to Nishapur and afterwards to his hometown Tus to preach, teach and benefit his community. Al-Ghazali's spiritual experience was profoundly transformative "when Abu Hamid entered Baghdad [in 1097] we estimated the value of his clothing and mount to be 500 dinars After he turned ascetic, traveled and returned to Baghdad [in 1097], we valued his clothing to be worth fifteen qirat" (Griffel 34) His return was that of a saint, that of a soul which realized that "the happiness of the drop is to die in the river" Material gain and worldly success are inherent to the calling of human beings in this life. Yet, the challenge is how, like al-Ghazali, St Augustine and many others, to set the material within an overarching spiritual and moral framework, how to put material gain in one's hand and never let it into one's heart.

The life of al-Ghazali is there for those of us who look for balance and inner peace. First methodical skepticism is not an epistemological luxury, especially when general frameworks of belief are involved. Second, human beings are ineluctably caught in the double bind of the here and there that

inwardly and the outwardly, soul and reason, the transcendent and the immanent, breaking the binary would certainly tip the scales of one's life. Third moral development and psychological well-being depends on how far one goes in self-checking his drives, inclinations and intentions. For al-Ghazali, the alchemy of happiness is simple and clear the closer you are from God [the Absolute in today's academic jargon] the less enslaved, and therefore, the more autonomous you become.

7. Economic Activities of Al- Ghazali :

The Cardinal feature of Islam, as is a din is that any and all "segmented" human activities from only a part of the "holistic" view of life and indeed, the teachings of islam extnde to all aspects of life on this earth as well as to life in the Hereafter. When discussing the means and methods of earning one's livelihood, al-Ghazali makes of it clear that the Hereafter is deeds and that worldly life in not only temporary but the earth is the place for struggle and preparation for one's salvation. However, this struggle is not to be at the expense of neglecting mundane human affairs, including economic pursuits. Indeed, the rightful conduct of worldly life is a means and a per-requisite for one's salvation in the Hereafter.²⁷In regard to these worldly pursuits, Al-Ghazali divides people into three groups

a. Those who ignorethe Hereafter by indulging themselves almost completely in mundance affairs – they will be destroyed;

b. Those whose pursuit of the Hereafter is at the expense of worldly life- they will be successful; and

c. Those who follow the 'middle path and engage in worldly affairs, including economic activities, according to the rules of shari'ah – they will achieve salvation. 28. Thus, al-Ghazali makes it abundantly clear that, while the ultimate goal of life is the Hereafter, the pursuit of economic activities is not merely desirable – it is imperative for salvation. Indeed, he suggests that one of the reasons for separation of days and nights is to utilize the days for the satisfaction of worldly needs. 29. Further, al-Ghazali warns that in such endeavors, traders and businessmen must not lose sight of the ultimate goal of life. It is for this reason that he always emphasizes the "correctness" of one's intentions in pursuing economic activities. When intentions are consistent with shari, such activities are tantamount to worship consistent with one's religious "calling" In this regard al-Ghazali quotes the prophet (PBUH): "There are some sins which are forgiven because of the worries and pressures of earning one's living" 30. In addition, al Ghazali considers the development of the economy and pursuit of economic activities as part of the shari'ah- mandated socially obligated duties (fard kifayah); and if they are not fulfilled, then worldly life would collapse and humanity would perish. 31. Further al-Ghazali insists upon efficiency in the pursuit of economic affairs, whether on a job or one's own trade for doing so is part of fulfilling one's religious duties. 32. Al-Ghazali also identifies three distinct goals of economic activities, which are not only virtuous for their own sake, but also represent part of one's religious duties. These are

- a. Achievement of self-sufficiency for one's survival
- b. Provision for the well-being of one's progeny; and
- c. provision for assisting those in economic need.

8. Conclusion :

The great philosopher of Islam as remarked by Imam al-Haramayn al-Ghazali is a quenching sea. He cultivated the right path to the pure Islamic philosophical view point and indicated moral ethics in the basis of Quran. Through his numerous books and thoughts, Imam is still the guiding light of adherents of Islam and their deliberate approach towards life. Al-Ghazali had an important influence on both Muslim philosophers and Christian medieval philosophers. Margaret Smith writes in her book *Al-Ghazali: The Mystic* (London 1944): "There can be no doubt that al-Ghazali's works would be among the first to attract the attention of these European scholars". Then she emphasizes, "The greatest of these Christian writers who was influenced by al-Ghazali was St. Thoma Aquinas (1225-1274), who made a study of the Arabic Writers and admitted his indebtedness to them, having studied at the University of Naples where the influence of Arab literature and culture was predominant at the time. " In addition, Aquinas' interest in Islam studies could be attributed to the infiltration of 'Latin Averroism' in the 13th century, especially at the University of Paris.

Al-Ghazali also played a very major role in integrating Sufism with Shariah. He was also the first to present a formal description of Sufism in his work. His work also strengthened the status of Sunni Islam against other schools. The Batinite (Ismailism) had emerged in Persian territories and were gaining more and more power during al-Ghazali's period, as Nizam al-Mulk was assassinated by the members of Ismailis. Al-Ghazali strongly rejected their ideology and wrote several books on criticism of Batinites which significantly weakened their status.

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