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THE FOUNDATIONS OF THE FORMATION OF VIEWS OF SUFI AHMAD GHAZALI: METHODOLOGICAL ANALYSIS

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Abstract: In this article, the childhood years, educational processes, formation as a scientist, scientific activities, and life paths of the great thinker Ahmed Ghazali, who has a special place in the history of Sufism, are covered. The foundations of the formation of the Sufi scholar Ahmed Ghazali's worldview are methodologically analyzed.

Keywords: Sufism, asceticism, spirituality, philosophy, knowledge, education, science, dhikr, solitude, exaltation, purification, jurisprudence.

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INTRODUCTION

Great Imam, Rabbani scholar, sheikh of sheikhs, Abul Fath Ahmad al-Ghazali - kuddisu-sirruh is the possessor of great blessings. His advice was impressive, his conversation was sweet and beautiful. He also wanted preaching and Sufism, and this dream prevailed in his heart. When his brother Abu Hamid abandoned his education in the Nizamiya madrasas and became inclined towards the life of asceticism, he took his place as a teacher. He collected his brother's work "Ihya Ulumid-Din" in one volume and named it "Lubab ul-Ihya". He traveled to many countries to acquire the knowledge of Basirat [1].

The full name of the Sufi is Abul Futuh Majdiddin Imam Ahmad ibn Muhammad ibn Muhammad ibn Ahmad Ghazali al-Tusi.The family played a big role in his development as a great Sufi and spiritually mature person. Especially, the contributions of his father and brothers Hamid Ghazali were incomparable. He learned to read and write from his brother, and his father, as a person with a thirst for knowledge, attached great importance to the education of his children.

Ghazali's father, who was inclined to acquire knowledge and know the subtleties of Sufism, went to the council of scholars, participated in the conversations of the preachers and listened to them. According to the sources, before his death, the father left his two children in trust to his Sufi friend Mohammad

Rozkoni. After the death of his father, he began to raise his friend Muhammad and Ahmad in his home. After a certain time, Rozkony ordered both brothers to go to the Tus madrasa. According to information, after this incident, Imam Ghazali wrote the following: "We did not come to the madrasa in search of fiqh, we had no other goal than to get food. Our study was not for God, but for this". In another narration, Imam Ghazali said: "We sought knowledge for other reasons than for God's sake, but science refuses to be for anything other than God's pleasure" [2]. Despite their original intentions, the brothers' interest in learning and love of science prevails.

Ahmed Ghazali was a thinker, Sufi poet who was very diligent from his youth, had a sharp mind and a wide range of knowledge, and deeply mastered the sciences of his time. His scientific interest and potential were extremely broad, and he showed great interest in jurisprudence, literature and sermons as well as Sufism.

Ahmad began his future Sufi training in his early years. After that, he showed himself as a curious young scientist with wide interests and an independent outlook. As many historians have written, his first teacher was his brother, who taught him to read and write.

There is enough information in the scientific literature to study Ahmad Ghazali's life in five periods. These are the following:

the first period, childhood and education in Tus and perhaps studying in Jurjan;

the second period, the period of spiritual training led by Sheikh Abu Bakr al-Nassaj (died 487/1094) in Nishapur;

the third period, a period of preaching and teaching in Baghdad;

the fourth period, the period when he was in Baghdad and Tus with his brother's family;

the fifth period, a period of itinerant preaching that ended with his death in Qazvan (Qazvin) in 517/1123 or 520/1126.

Ahmad Ghazali's childhood was closely related to his brother Imam Ghazali. In his late teens, his brother went to Jurjan, 350 kilometers west of Tus, on the Caspian Sea, to study under Imam Abunasr Ismaili. When Imam Ghazali moved to Jurjan, this city was revived as a center of Islamic culture during the reign of the Seljuks. In some scientific circles, it is believed that this was the first time that the brothers were separated. However, since there is currently no information about Ahmed's life, it is possible that he followed his brother to Jurzhan. Narrations about Ahmad's later activities and the knowledge that Ainul Quzzat Hamadani and Hafiz al-Silafi received from him indicate that he had extensive knowledge of fiqh and kalam. It is unlikely that Ahmad Ghazali Jr. will join Imam Ghazali on this trip.

We have little information about Ahmad Ghazali's life, but it is known that he was inclined to asceticism from a young age and devoted himself to spiritual perfection. He also preferred the Sufi community, where he met Abu Bakr Nassaj, who became his teacher. Nishapur and Jurjon were considered one of the scientific and literary centers of Khorasan during the time of the Sufi. Many famous scientists, theologians, and Sufis established scientific circles in these cities.

The sources do not say anything about Ahmed Ghazali's further studies and life path. Ahmad Mujahid, an Iranian researcher, claims that Ahmad Ghazali had no one but his brother, who was probably always with him. After Jurjan, he went to Nishapur to continue his studies together with his brother Imam Ghazali. Here he learned the basics of theology - Kalam and philosophy - from Imam al-Haramain Abulmaani Juwaini, a famous theological scholar. During his life in Nishapur, it was mainly the basis for the formation of Ahmed Ghazali as a scientist.

Ghazali followed the path of the Sufis and paid special attention not only to its theoretical, but also to its practical aspects. Also, like many Sufis, he performed dhikr, solitude, and exaltation, and went on the

path of educating his soul. The fact that he faithfully continued his scientific and practical activities can be explained by the fact that he taught at the madrasa in Baghdad, or after a few years, he was qualified to teach instead of his brother at the "Nizomiya" madrasa.

Ahmad Ghazali was with his brother Imam Ghazali when he died on December 16, 505/1111. According to Ahmad Ghazali, Jumodul-Okhir performed ablution for the morning prayer on Monday and asked them to bring his shroud after performing the prayer.When the shroud was brought, he put the gauze over his head and eyes and said the following words: "Oh my God! Your command is a law for me…". After that, the blessed one turned his face to the Qibla, spread his legs, and reached the mercy of God in the darkness of dawn [3]. After his brother's death, Ahmad continued his itinerant preaching. Ghazali traveled to many major cities such as Baghdad, Isfahan, Nishapur, Tabriz, Qazvin and Hamadan and left many students and works behind him. In Sufism, the following examples can be given to Ahmad Ghazali's students: Abu Hamid Ghazali, Aynul Quzzat Hamadani, Hakim Sanai Ghaznavi, Abul Fazl Sain ibn Abdullah Sufi Baghdadi, Sheikh Abdul Wahid Amidi, Ruzbehoni Kabir (in Egypt), Ibn al Bazri Abul Qasim Umar ibn Muhammad, Abdul Qahir ibn Abdullah Suhrawardi, Ibn Shahrashub Rashiddin Muhammad ibn Ali ibn Shahrashub Saravi [4].

One of the most complex and important periods of Ahmad Ghazali's life and work (the second half of the 11th century, the beginning of the 12th century) corresponds to the period of the rule of the Abbasid Caliphate and the Seljuk Sultanate. During Nizam ul-Mulk's administration as a minister (1063-1092), he played a major role in the state and social policy of the Seljuk kingdom. Nizam ul-Mulk was a patron of science, literature and art. This period was considered the flourishing period of literature in Arabic and Persian languages. Nizam ul-Mulk opened religious schools in Basra, Herat, Nishapur, Bukhara, Samarkand and Baghdad.

Ahmad Ghazali's compatriot and patron, Nizam ul-Mulk's reign was the most prosperous period not only of Iran, but also of the Abbasid Caliphate, and his policy was entirely based on creativity. As a result of this policy, a network of scientific centers was formed throughout the territory of the caliphate. The processes of domestic and cultural integration between peoples have begun.

Ahmad Ghazali was favored by the courtiers, especially by the Sultan and his wife. This is also confirmed by Ghazali's sermon at the funeral of Turkan Khatin. In addition, the fact that several of the Seljuk rulers were listed among Ahmad Ghazali's students and that he visited the palace of the Seljuks and preached and was gifted 1000 dinars by Sultan Malikshah shows the extent of his respect. Ahmed Ghazali was influenced by the situation of that time, not far from the palace environment, on the formation of his worldview.

Ahmad Ghazali had more experience in the practice of Sufism than his brother Imam Ghazali. Some sources claim that he played an important role in drawing Imam Ghazali's attention to Sufism. Ahmad Ghazali was a famous preacher and Sufi. Despite having deep knowledge of jurisprudence, he was prone to loneliness. He often traveled to different countries and served Sufis. Ahmad Ghazali was a famous Sufi known as Aynul Quzzat Hamadani, who was considered the educator and mentor of Abul-Ma'ali Abdullah Abu Bakr.

At the time when Ahmed Ghazali lived, various ideas, philosophical currents, Peripateticism, Kalam, Sufism, and Ismailism were widespread in the spiritual life of people. They mixed and complemented each other. Many sciences and religious beliefs of his time left a deep mark on the formation and development of the thinker's system of views. One of the main sources of his Sufistic system is the Qur'an and the Sunnah. The Qur'an, as the main source of religious and social rules, moral and cultural standards of Muslims, played a huge role in the formation of the system of Ahmad Ghazali's views.

Sufism had a significant and decisive influence on Ahmad Ghazali. At the end of the 10th century and the beginning of the 11th century, a number of works on Sufism were created. these are: Abu Bakr Muhammad ibn Ishaq al-Bukhari "At-Taarruf li madhhab ahl al-tasawuf", Qushayri's "Risola fi-Tasawwuf", Hujviri's "Kashf ul-Mahjub", Ansari's "Manozil-as-soirin", Sulami's "Tabaqat al-Sufiya", "Khuliyat ul-uliya" by Abu Nuayma. Through these works, they not only used Sufism to justify the rules of Islam, but also developed stages specific to Sufism.

Ahmed Ghazali mainly came from Abu Talib al-Makki's views on social justice, strengthening of kindness, moral and ethical ideals, conscientiousness, classification of sciences, which were reflected in his Sufistic treatises. He also relied on Khoris Muhosibi in the analysis of mystical-philosophical problems, the methods of self-observation, the compatibility of a person's external actions and intentions in his heart, the ecstatic state, and the methods of organizing the inner life in spiritual and moral purification.

An accountant sets himself the task of observing the balance between a person's external actions and his inner intentions. A careful analysis of the most secret thoughts and actions of the soul leads him to decide on the concept of state - ecstatic state. According to him, a person cannot achieve this by his own will, but it is revealed to him as a divine blessing. A mood is usually very short-lived, it can even be out of time, because it is a momentary, sudden flash, an inspiration, colored by the colors of one or another mood.

Among Bayazid's ideas, Ahmad Ghazali was attracted to the problems of love and self-purification. Y. E. Bertels wrote the following about this: "For him, the purification of his ego, the desire to be respected by those around him, and not the desire to get a reward in the next life, should come first of all from the faithful and selfless divine love for God". He stated that in complete immersion in meditation on the divine unity, there can be a sense of total annihilation of the self. Man disappears (fonia), only Allah remains. To this condition he applies the name "fano" (disappearance), probably based on the words of the Qur'an (everything in it is transitory, and the face of Allah, the owner of power and majesty, is eternal). This name becomes a technical term of Sufism from the end of the 9th century and gains great importance, because it is precisely in the majority of Fana Sufi schools that tariqat (the path of Sufi) begins to be recognized as the ultimate goal of tax [5].

In short, Ahmed Ghazali was born in Tus. He received his primary education here. He studied Shafi'i jurisprudence. He went to Baghdad and lectured at the Nizamiyyah madrasa. However, due to his strong inclination towards Sufism, he chose the path of solitude. He traveled to different places and served Sufis.

The socio-political, cultural and spiritual life of the Abbasid caliphate, as well as the Qur'an, the Sunnah and the Shafi'i cult of Ahmad Ghazali had a great influence on the formation and development of the worldview. Ahmad Ghazali was not only a thinker with a high position (prominent) in the Seljuk kingdom, but also a scholar who mentored the Seljuk sultans. The family played a big role in the development of Ahmed Ghazali as a great Sufi and spiritually mature person. Especially the contributions of his father and brothers Hamid Ghazali are incomparable.

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