



## **THE COVERAGE OF MENTAL HEALTH ISSUES IN THE WORKS OF IMAM ABU HAMID GHAZALI**

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### **Abstract**

The article presents ideas about the legacy of Imam Ghazali, its study today, its coverage in pedagogical and psychological sources, and its understudied area.

**Keywords:** Spirit, soul, mind, heritage, friend, science, friendship, happiness, spirituality, spirituality, enlightenment, profession, harmony.

### **Introduction**

The works of the famous philosopher Muhammad Abu Hamid al-Ghazali, who has overcome the differences between Eastern philosophy and its branches, including monotheism, kalam, tafsir, hadith, spiritual and natural sciences, and discovered ways for their harmonious development, and who has proven that science and religion are not enemies but friends, have attracted the attention of many wise men and philosophers around the world. Al-Ghazali tells the following story in his “Alchemy of Happiness”: A group of blind men, unable to see the road, began to pass by a place where there were jars on the side of the road and complained, “Someone has put obstacles in our way.” In fact, they have strayed from the right path due to their blindness. Incidentally, most of the stories in Jalaluddin Rumi’s “Masnaviy-i-Manavi” are from “Ihya”: “The soul (spirit) to the rider; The body is like a horse. The blindness of the rider is more harmful than the blindness of the horse. Also: When the mind is united with the heart, it becomes a virtue. Otherwise, the mind and virtue do not eat.» Imam Muhammad Ghazali's name and works were banned from being taught in philosophy during the Soviet era. Even when mentioned, he was condemned as a "bad, reactionary philosopher". Muhammad and his brother Ahmad were orphaned by their father in childhood. Their Sufi uncle raised them, raised them, and taught them in schools and madrasas. As the Arab scholar Abdurahman Badawi and the Turkish scholar Ayni Ilhan wrote in the introduction to "Mustazhiriya". Altan received his

first knowledge of Zayn al-Din fiqh (the rules of Islamic law) from the famous scholar of his time, Ahmad bin Muhammad Rodgani. Alisher Navoi, in his work “Nasayimul muhabbat min shamayimul futuwwat” (“The omens of love that emerged from the veil of manhood”), says the following about one of the masters of world philosophy, Imam Ghazali: “The proof of Islam is Muhammad ibn Muhammad Ghazali-Tusi, whose kunyat is Abu Hamid and whose nickname is Zayn al-Din (the adornment of religion). His lineage in Sufism is Sheikh Abu Ali Faryumady Ghadur (Abu Ali Faryumady is a follower of Sheikh Abul-Qasim Gurgani on the one hand and Sheikh Abul-Hasan Kharaqani on the other hand, and Sheikh Abu Sa’id Abul-Khair on the other - M.M.)... At the beginning of his life, Imam Muhammad was interested in studying and perfecting the sciences (various sciences) in Tus and Nishapur. Then he communicated with Nizamul-Mulk. According to some other sources, Imam Muhammad Ghazali, Omar Khayyam and Hasan Sabbah, the leader of the Ismaili Shiite fidayis, studied in the same madrasa. (Remember the drama "Khayyam" by Hussein Jovid). There were very sharp debates, arguments, and discussions between them. Alisher Navoi also refers to this and writes: "The people of Fuzala, knowing that they would be in his conversation, debated and argued in many meetings (in many meetings) and won over them. In (Hijri) four hundred and thirty-four (1044 AD) he went to Baghdad and gave a lesson. And all of Iraq became a delight and a delight.

He attained high honor and prestige (achieved high positions).” The life of the scholar during this period is covered in the works of A. Arberry, F. Jabri, Sayyid Khotami, M. Watt, A. Badawi, L. Massinon, G. Kerimov, S. Grigoryan. However, Imam Ghazali did not consider the honors and high positions and glory of this world worthy of him and renounced them all, choosing poverty and dervishism. Navoi says, “Then he voluntarily left his honor (reputation, attention, glory, magnificence, luxury) and pursued the path of zukhdu inqito’ and performed the greatness of the hajj. And in 488 (1085), having been honored with the hajj, he turned to Shamga and stayed there for a while. And then he went to Jerusalem...» During the time of Imam Ghazali, the Eastern Roman Empire - the Byzantine capital Constantinople (Constantinople, now Istanbul) - was an economically and militarily powerful state, a stronghold of the Houthis. At the same time, in Egypt, the Ismaili supporters of the left wing of the Shiites, whom Hazrat Ali called our descendants, were gaining strength and were fighting with all their might against



the Baghdad Caliphate. Although the Roman and Byzantine (Byzantine) empires - the Western and Eastern Roman empires - were at odds with each other, they united in pitting the Islamic states against each other, united with their emperor and besieged Jerusalem. The city's few thousand Muslim soldiers held off the attack of the 40,000-strong Crusader army for 5 weeks. On July 15, 1099, the Crusaders who invaded Jerusalem massacred the Muslims, Christians, and Jews in the city. Those who survived the massacre were sold into slavery. After this massacre, Christians and Muslims realized that the Crusaders had come not for their religious beliefs, but for the purpose of plunder. After the great state of the Golden Ghaznavids, who had conquered Iran, India, Iraq, and Khorasan, was weakened by internal conflicts, the Seljuks, who entered the historical arena, established relative peace and tranquility in these vast territories. During the reign of the Seljuk sultans Alp Arslan, then Malik Shah, and his enlightened minister Nizam-ul-Mulk, various branches of science and culture flourished. Thinkers and mystics who emerged during this period, such as Nizami Ganjavi, Afzaluddin Hoqani, Omar Khayyam, Adib Sabir Termizi, Rashiduddin Vatvot, Mahmud Zamakhshari, Fahoiddin Razi, Fahoiddin Gurgani, Yusuf Khos Khajib, Fariduddin Attar, Abu Hamid Ghazali, raised Eastern enlightenment and science to new heights. Earlier, thanks to the work of scholars such as Al-Farabi, Al-Khwarizmi, Al-Biruni, and Ibn Sina, the exact sciences developed rapidly, liberalism spread widely, and attention to religious and spiritual knowledge decreased. In such circumstances, the great philosopher Abu Hamid al-Ghazali, without destroying the exact sciences, dealt a major blow to the materialistic teachings that had strayed from spirituality in his work "Ihya al-'ulum ad-Din" ("Revival of the Sciences of Religion"). Western scholars admit that after this blow, the materialistic teachings could not recover for several centuries. Some do not agree with this opinion. The reason is that in "The Chemistry of Happiness", Ghazali also respects the natural sciences. He also explains the science of medicine in depth. As the enlightening scholar Muhammad Isa wrote in the preface to his translation, when the Prophet Akram ascended from Baytul-Jerusalem, Moses, peace be upon him, one of the prophets of the Children of Israel, went out in front and expressed his respect for the Prophet. Then he asked Muhammad, peace be upon him: "You say in one of your hadiths, 'The scholars from my nation are like the prophets of the Children of Israel.' How do you prove this statement?" Then Muhammad, peace be upon him, summoned the spirit of

Imam Muhammad al-Ghazali, known as the "Proof of Islam," and brought him before Moses. After the two of them talked for a while, Moses acknowledged the equality of the scholars of Islam with the prophets of Israel and bowed down to him again. Naturally, not every scholar of the Islamic world is worthy of such a high honor. However, in the history of the peoples of the East, there are many scholars who have earned the rank mentioned by the Messenger of Allah. One of these is Zayn al-Din Muhammad Abu Hamid al-Ghazali, who was born four centuries before Navoi in the village of Ghazzala near Tus in Khorasan and who laid the foundation stone of Western and Eastern philosophy for centuries. (1038-1111). In his work "Ikhyā al-ulum-ad-din", al-Ghazali says that all people were first created as souls and promised Allah: "We believe in You, we live on the path of truth and righteousness, guide us to the right path. Do not make us of those who have gone astray. Do not make us of those who incur Your wrath, we worship You alone. We seek salvation from You alone." Then most people forget this promise they made on the Day of the Covenant and live on the path of evil and sin. Later Western scholars began to oppose Al-Farabi and Ibn Sina to Abu Hamid Al-Ghazali. However, if our contemporaries compare Al-Farabi's "Arou ahli madinatul fadila" ("Views of the Residents of the City of Virtues" or, for short, "The City of Virtuous People"), Ibn Sina's "Risalai fil-ishq", "Hayy ibn Yaqzan" ("The Son of the Awake and Alive") and other philosophical works, they will understand that the views of these scholars are not contradictory, but rather harmonious. In particular, Al-Farabi, Ibn Sina, and Al-Ghazali, thinking about the stages of spiritual development, classify them as plant spirits, animal spirits, human spirits, angelic spirits, and divine spirits. These three sages say that one can reach the human spirit from the animal spirit through knowledge, enlightenment, and hardship, and by purifying and purifying the heart from animal desires and inclinations. In other words, they show all people the path to spiritual perfection.

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