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GHAZALI AND HIS PHILOSOPHY OF EDUCATION

Eshpulatov Inoyat Saparovich
Research fellow at
Bukhara State University
Inoyat_s@gmail.com

Annotasiya. Mazkur maqolada ma'rifat sohibi Abu Homid G'azzoliyning til ofatlari to'g'risidagi falsafiy qarashlari tahlil etilgan. Mutafakkirning til ofatlari to'g'risidagi qarashlari uning mashhur "Ihyou ulumid-din" (Diniy ilmlarni tiriltirish) asarining "Muhlikot" (halokatga olib boruvchi ofatlar) qismidagi "Til ofatlari" kitobi asosida ochib berilgan.

Kalit so'zlar: til, yaxshilik, yolg'on va'da, yolg'on so'z, yolg'on qasam, chaqimchilik, maqto'v

Аннотация. В статье представлен философский анализ взглядов просвещенного Абу Хамида аль-Газали на языковые барьеры. Взгляды мыслителя на языковые барьеры раскрываются на основе его книги "Ихёу улумид-дин" (Возрождение религиозных наук) в его книге "Катастрофы языка" в разделе "Мухликот" (Барьеры, ведущие к разрушению).

Ключевые слова: язык, доброта, ложное обещание, ложное слово, ложная клятва, клевета, похвала.

Abstract: This article analyzes the philosophical views of the enlightened Abu Hamid al-Ghazali on language calamities. The thinker's views on language calamities are revealed on the basis of his book "Ihou ulumid-din" (Revival of Religious Sciences) in his book "The Calamities of Language" in the "Muhlikot" (Calamities That Lead to Destruction) section.

Keywords: language, goodness, false promise, false word, false oath, slander, praise

Introduction. According to al-Ghazali, "language is a great blessing of Allah, a wonderful and delicate art" [1.5]. Indeed, existence, non-existence, all known and unknown things are explained using language. Although language is a small organ in our body, it plays an important role in human life activities. It is clear from the views of the thinker that whoever releases the reins of his tongue, the devil will drag him to the edge of the abyss and lead him to destruction. This is why language is the most disobedient member of man. The fact that this boneless organ moves easily leads to unintended consequences. The only way to avoid language calamities is to be silent, Ghazali said. On this basis, Ghazali shows the sentence as four types:

1. Sentence consisting only of harm.
2. Sentence consisting only of benefit.
3. A sentence consisting of harm and benefit.
4. There is no harm or benefit [1.13].

According to the scholar, it is necessary to remain silent only on the matter of harm. It is better to refrain from saying that there are harms and benefits to avoid harm. There is no benefit or harm in wasting time. The most necessary is a sentence consisting only of benefit. Ghazali said that this is the calamity of the language. If

only the saying of profit, falsity, gossip and other calamities are mixed, the limit of profit and loss is hidden and the person remains in danger.

The thinker shows that the tongue has the following twenty calamities [1.14]:

Literature Review. The first is nonsense. The fact that a person speaks a sentence that does not harm neither himself nor anyone else, is an exaggeration (optional). But as long as there is no benefit from this word, it will be a waste of time. Ghazali likens time to the investment of a believer. Indeed, whoever knows the value of his time, which is his main wealth, spends it only on something useful. Knowing this saves the tongue from uttering nonsense. According to the scholar, whoever abandons the remembrance of Allah and utters meaningless words, “he is as if he could take a pearl, but he is like a person who takes a stone instead” [2].

The second of the tongue calamities is talkativeness. It is a matter of saying things that are necessary or unnecessary. It is possible to express a really necessary sentence in a word or two, or to exaggerate it as much as you want. So, to be able to express the goal in one word, but to switch to two or three words, is madness.

The third calamity is giving in to false words. Al-Ghazali considers women, drunken parties, the pleasures of the rich, various inappropriate ceremonies, and other unpleasant situations to be the subject of superstitious words. It is true that the only measure to avoid superstitious words is to make the sentence short. False words also include unfounded or unscientific hostility (argument) [2.195]. Indeed, enmity arouses hatred, intensifies anger, provokes jealousy, and tarnishes reputation.

The fourth catastrophe, the controversy. Al-Ghazali says that a person’s faith will not be perfect until he is right and gets away from the debate. The implication is that argument hardens hearts and creates hatred. Controversy arises from protesting every word of others. That is, the debater goes against his interlocutor on the suspicion that there is something wrong in the words or meaning of what is being said, or in the intent of the speaker.

The fifth calamity is hostility. It is difficult for a person to keep his tongue to the limit when he is hostile. Hatred fills the heart with hatred and provokes anger. If a person becomes angry, he forgets what he is arguing about. That’s why Ghazali says the person who started the hostility is at least mentally disturbed.

The sixth calamity is chatterboxing. Chatterboxing is the length of a sentence, trying to show its eloquence. To the scholar, everything must be limited to a specific purpose. The purpose of the sentence is to explain what is meant.

The seventh calamity is cursing and obscenities. It is very ugly to insult, to defile the tongue with obscene words, and our Shari’ah forbids it. Because cursing is expressed through words related to a sexual event. The source of these words is evil and blame [2.196].

The eighth calamity is damnation. It is a crime to damn them, whether they are alive or dead, human or animal [1.46]. In fact, people ignored the damn and gave free rein to the language. Damnation the tongue should be avoided. According to the scholar, the meaning of “damn” is to be expelled from Allah, to turn away from Allah.

The ninth calamity is an obscene song and a perverted poem. It is clear from the views of the thinker that it is not haram to write or read poetry, unless it consists of

perverted meanings and obscene words. He bases this view on the idea of the Prophet that “there is wisdom in poetry”.

The tenth calamity is humor. The scholar explains that the original of the joke was condemned, but that a slight mutation was allowed as an exception. Because when a person becomes accustomed to a constant joke, it becomes his hobby, his nature becomes prone to humor. Having a good time is a voluntary activity. But it is wrong to be constantly attached to that hobby. Therefore, when humor is excessive, laughter increases. A lot of laughter kills the soul, fills the soul with hatred, takes away the skill and dignity. The thinker says, “Humor that is free from these vices is not condemned” [1.58],.

The eleventh calamity is ridicule and mockery. “Mocking” means disregarding, insulting, blaming and laughing at. In the eyes of the scholar, ridicule and mockery are also forbidden because they hurt the heart. Laughter that hurts the heart, which is based on ridicule, is impure. However, if someone enjoys making fun of themselves, the thinker points out, this is a joke.

The twelfth calamity open the secret. Revealing a secret is forbidden by Sharia. Because when a secret is revealed, there is disrespect and suffering for what is kept secret and for the secret. According to al-Ghazali, it is haram to reveal a secret in such a situation if it harms someone by revealing it. If the secret is revealed, even if it is not harmful, it will be degraded. However, among them “his wife was allowed to lie and use tricks in war” [2.197].

The thirteenth calamity promises a lie. Language is always at the forefront of making promises, but lust is more likely to fail to keep a promise. Once a promise has been made, it must be kept until there is no excuse for not keeping it.

The fourteenth plague is a lie and a false oath. According to the German philosopher Friedrich Nietzsche, man cannot live without lies. He needs a lie, he can't be true to the truth, he can't bear the burden of the truth. “Do not disturb the peace of the people! Let them live with their lies and deceptions. Lying is good, lying is the pillar of life”, - Nietzsche said [3]. Lying is sometimes like oxygen, making breathing easier and working faster. So for some, lying is a way of life. However, it is not correct to fully agree with the opinion of the German philosopher. He looked at man only in the context of humanity.

Research Methodology. According to the thinker, a person who wants to lie must seriously consider whether the purpose for which he is lying is more important than telling the truth according to the Shari'ah. Determining this is not an easy task. So, it is safer - to leave the lie.

Fifteenth calamity is gossip. Al-Ghazali said, “O my brother, know that Allah, in His Qur'an, speaks sharply about the evil of gossip and likens gossip to eating the flesh of the dead”. [4]. According to the scholar, the limit of gossip is that you say something to your brother that he does not like. This is manifested in different situations. Whether the word refers to a fault in his body or to his lineage, behavior, actions, wealth, or even his clothes, it is considered gossip. According to al-Ghazali, the avoidance of gossip is treated with a mixture of knowledge and practice.

Here are four reasons for gossip:

1. Suppression of bitterness (revenge).

2. Peer compatibility, the treatment of friends and their help.
3. Discriminating against others and elevating one's own will.
4. Humorously, by making people laugh by imitating others, silently harming some people [2.201].

Al-Ghazali says that gossip is formed in the heart as a result of the suspicion of the nafs and the consequent inclination of the heart. Indeed, the heart is not satisfied with suspicion, but it requires investigation and goes on the path of espionage.

The sixteenth calamity is denunciation. A delator is more likely to convey someone's message to the person being spoken to. Ghazali explains that the essence of denunciation is to unravel the mystery, to tear the curtain over what is supposed to stand. The only way to get rid of it is to keep quiet about all the unpleasant things people see in their cases.

Al-Ghazali says that anyone who hears the whistleblower should follow six things. These are:

1. Not believing the whistleblower.
2. To turn him away from this thing and exhort him.
3. To hate it in the way of Allah.
4. Not to have a bad suspicion about a missing (not present) brother.
5. Not to spy and check the speaker for what he told him.
6. Not wanting to do what delator did [2.205].

The seventeenth calamity is flattering. It is hypocrisy to hesitate between two sides that are hostile to each other, and to hypocrisy with words that they like next to each other, and words that they like next to each other. The thinker says that flattering is worse than slander. The reason for this is that the whistleblower carries the word of only one side. The flatterer carries the words of both sides. Ghazali explains that the cure for the pain of flattering is to deny the evil of evil, if he is unable to do so, to remain silent and hate it in his heart.

The eighteenth calamity is praise. According to the scholar, praise has six calamities: four belong to the praiser, two belong to the one to be praised.

The first of the calamities that befell the compliment is a lie. The more praise is given, the greater the risk of false interference with it.

The second is arrogant. Because praise is a form of expressing love. The inner world does not conform to the praise often spoken in language. As a result, the one who praises becomes an arrogance.

The third is to say something that is impossible for the person being praised.

The fourth is to praise a person who is unworthy of praise.

The first calamity that befalls the one to be praised is arrogance and conceit. The second calamity is that the one who hears the praise becomes dull. After all, he is drunk, self-satisfied, and completely satisfied with the praise he receives in his honor.

Ghazali says that the only way to avoid praise is to warn the praiser of all the secrets within him, of all that is going on in his memory, and to let him know that praise is not a good thing.

The nineteenth calamity is ignorance. Ignorance in the eyes of the scholar is not to notice the subtle mistakes in the content of this sentence. The remedy for surviving ignorance is silence, according to the thinker. According to the Ghazali Prophet



(peace and blessings of Allaah be upon him), “He who is silent will be saved,” and he who is silent will be healthy. And health is one of the two prey, he says.

The twentieth catastrophe is the question of the ordinary people. According to the scholar, ordinary people belong to the category of ordinary people who ask questions such as the attributes of Allah, the words in the Quran, and whether they are ancient or later. Their main task, according to the scholar, is to follow what is said in the Quran. It is therefore emphasized that they are wasting time with unnecessary things, forgetting the original.

Conclusion. According to the thinker, it is not good to ask about things that are vague, difficult to understand, even if they do not have the power to understand. This is based on the following thoughts of the Prophet: When people ask each other questions, to the extent that it is said, “Allah created all creatures”, they say, “Then who created Allah?” they say.

If they say, “Say, It is One God”. (That is, It has no partner. It is alone). Allah is great (that is, all needs are asked of It, but It does not need anyone). It was not born”.

In short, since the development of our country depends on a healthy level of enlightenment that every representative of our people must achieve, Ghazali’s philosophy of education, in which his views on language calamities, and ways of education are necessary and relevant today.

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