




IMAM GHAZALI AND HIS THEORIES



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Imam Ghazali(1508-1111AD)

Bibliographical Sketch :

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 the Islamic world, Western thinkers of social and political thought also recognize his grandeur and receive guidance from him for various problems. He was born in Toos city of Kharasan in 1058. He was educated at the institutions of Jurjan, Nishapur and Baghdad. He remained a minister in the court of Sultan-ul-Muluk Shah Suljooqi because of his ability and wisdom. He taught in Madrassa Nizamia and afterwards established his own school and died in Toos city in 1111AD.

His topic of teaching was politics. However, his thoughts in sociological learning are effective. He wrote many books on different breaches of knowledge including religion, philosophy, logic, didactics, theology, hadith, tafseer and declamatory speeches. His famous books are Ihyai Aloom, Kimiai Saadat and Fateh-ul-Aloom which contain sociological and political thoughts.

Theories of Ghazali

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 fulfil his basic needs. The important points of which are given below :

- 1.** Man is though social but as far as his natural quality is not brought into action, this quality remains meaningless.
- 2.** Social life has two reasons at its base. Survival of self or generation and fulfilment of necessities of life.
- 3.** 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.
- 4.** Four things are necessary to human for being social :
 - i. food for preserving life.
 - ii. Suitable dress to save from severe weather changes.
 - iii. Provision of residence.

iv. Profession and trade for economy.

5. Mutual relation to live an integrated social life for stability and pleasantness, justice is necessary. Mutual relation fulfils all needs and plays an important part. Without this, life cannot be complete stages of evolution.

6. A society should be divided into three parts to maintain social life. According to Imam Ghazali, the first class should consist of agriculturist herds 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.

7. 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 that men are 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 fulfilment of these needs, cause social 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. He said that man is recognized by his actions similarly he explain the prediction of holy Prophet (SAW) that every man and women has relation with their professions and it is obligatory upon them to gain knowledge about the profession so that they may be free from any possible mistakes. He also said that world is place of hard work and actions. The type of action done by a man gave him name and built up his personality that is why we called professional training is a social action we can say that that the role of doctor ,Advocate ,Teacher and similarly other people are important in the light of their performance According to Shariah no person is allowed to in universe to go without work not even woman .Imam Ghazali holds that the need 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. Allah Almighty laid the universal principles of action and training for all the human beings without any difference of race and religion here the standard is the best performance in a profession and that depends upon learning the techniques which is a social action in sociology.

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 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.

- 1.** Ruler or justice should not be impressed by the social status or position of the parties and should be impartial to have the confidence of the parties.
- 2.** The justice should not be prejudiced religiously and while deciding a case human values should be kept in view.
- 3.** 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.
- 4.** 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 justice because lavishness is such a taste which increases day by day.
- 5.** 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.
- 6.** No justice should have false slow and pride because it creates anger which injures justice badly because of personal emotions.
- 7.** A justice should attend to the fact that decision is being acted upon or not, because unimplemented justice is meaningless and causes rebellion.

Theory of Twakkal

The meaning of tawakkal is expressed by the term taukeel (to make or appoint a wakeel or a counselor, agent, representative). With Ghazali twakkal means faith in Allah with performance of action according to his capability. This universe is based on reasons. The adaption of the principles of shariaah about the universe the universe is the basis of twakkal. This concept makes the person active and bring him to actions logically. Without adaption of resources expecting good result against the shariah because by doing so one

will not get his deals fulfilled and the faith in Allah the great will be weakened. This concept of Twakkal on Allah is directly related to social action and resources of wealth it is the most important idea of scientific observations given by the great imam. The importance of Twakkal is described in the surrah Al-Imran

No doubt Allah love those who believe in Twakkal.

In surrah Al tlaq

The one who holds twakkal on Allah ,Allah is sufficient for him.

Twakkal is one of the condition of the heart it is the fruit of faith on oneness of Allah and blessings of Allah if any deficiency occur in the sources and external reasons one should not loose hope and believe we should believe in Allah that will give him food, clothes, money and all other blessings. Twakkal is based on Shariah one of the stage of tawakkal is actions according to suunah doing action for getting requirements is necessary setting aside the action is madness never Twakkal at all doing action according to sunnah of Prophet (SAW) is included in the condition of Twakkal. The story is narrated on KEEMAI SADDAT on the topic of Twakkal.[A pious man sat in the cave away from the population he adopted the twakkal that he will receive food from his Allah while sitting here till one week nothing was received to eat and drink Allah revealed his message on Prophet of that time say to idiot that he will not get food until he goes back to city and creates the relation with people]. Imam deduced from this that if a person hides himself from the doors of his house such Twakkal is forbidden. Twakkal provides peace of mind and heart in case of lose of wealth and resources.