

## Mystical and Philosophical Foundations of Human Interaction

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### ABSTRACT

*The article considers the religious and mystical views of Abu Hamid al-Gazali as one of the mystical and philosophical foundations of human interaction. The author analyses the life of the thinker, his spiritual heritage, his role in the development of religious and mystical sciences. In particular, it was established that the teachings of Gazali are one of the ideological foundations of the Nakshbandi sect, through the analysis and synthesis of mystical categories such as holat, hilvat, anjuman, din, tasavvuf, ahlak, kalb, overcoming religious and ideological contradictions. This article also addresses the teachings of al-Gazali, the period in which his world view has taken shape and his way of life. In the first period comes the youth of Gazali, his profound study of the Koran, Hadiths, jurisprudence, logic, philosophy and other sciences, and when religious and ideological conflicts in the Islamic world have escalated, as he has participated in scientific discussions with scholars and imams. In the second period, it was analysed that Gazali live alone, far from people and in the path of Sufism. Gazali's writings during these periods are based on the fact that communication with people is the main source from a religious, mystical, philosophical and methodological point of view.*

**KEYWORDS:** *religion, mysticism, Hadith, morality, heart, justice, people, communication, principle, conversation, pattern, knot, loneliness, sect, sharia, assembly, lust.*

**Introduction.** Serving the people living with their pain, focused on their interests, is one of the existing virtues of Islam. On that basis, good deeds, such as communicating with people and realizing their dreams and hopes, are being carried out in our country. The spiritual heritage of the East Sufis is an important source of the theoretical, methodological and spiritual and moral justification for these reforms. It is known from the history of mysticism that the sheikhs of the sect have always encouraged people to be enlightened and resistant to religion and to follow their knowledge in their secular affairs. Gazali sought to direct his students to the level of a perfect person.

However, for clergy and clerics, enlightening the people and living in the church and guiding them in the right direction has not always been the same. Some people who have weakened their faith have succumbed to various heresies and strayed from the path of moral perfection [1:106]. At that time, Islamic scholars and Sunni clerics boldly called on the people to follow the world of Allah, the Koran, and the Sunnah of our Prophet Muhammad.

Communicating with people is so complex, people consisting masses are at different levels in the religious and secular sciences. It is an extremely difficult task to unite people from different categories around the same idea or to convince them of the same idea. In this situation, superstitious people spread false, misleading messages among people, confuse people, turn them away from their religion or disrespect scientists.

Abu Hamid al-Gazali fought against various heresies against Islam, the misinterpretation of religious concepts by some false scholars, and the propagation of religious ideas that were incomprehensible to

ordinary people. His contemporaries praised him as «Hujat ul-Islam» («Proof of Islam») for his ideological defense of Islam. Many of his works can be example to this. In particular, his works «Basit», «Vojiz», «Vosit» on jurisprudence; «Qawaid al-Aqeed» (The Rule of Beliefs), ar-Risalat al-Qudsiya (The Treatise of Al-Quds) on creed; «Ihya ulum ad-din» («Revival of Religious Knowledge»), «Mukoshafat ul Qulub» («Discovery of Hearts») for the sufis are popular. Moreover, he developed the system of Islamic theology in his «Tahafut al-Falasifa» («Rejection of Happiness»), «Kimyoi Saodat» («Chemistry of Happiness») and «Maqasid al-Falasifa» («Philosopher`s Goals») and sought to justify it philosophically. [1:627]

In order to learn Gazali`s teachings, one must first divide the period of formation of his world-view and way of life. In his first period, it is possible to include his youth, his advanced study of the Koran, Hadiths, fikh, logic, philosophy and other sciences. The period also includes scientific debates with conflicting scholars and imams, such as distracting them from mistakes and misconceptions in religion. It was during this period that he became famous for his religious and secular knowledge shining like lightning in Baghdad, and his fame surpassed that of the great men of the time, the Emirs and the scientists of the caliphate [2:6].

Gazali`s research during this period was mainly to analyse the religious and philosophical teachings of his time, to provide them with scientific evidence and to express their objections. In particular, in his famous work «Ihya ulum ad-din» («Revival of religious sciences»), he puts forward the role of religious sciences in human life, unfounded arguments of religious and philosophical teachings of the time and ideas aimed at strengthening people`s faith.

In the first period of Gazali`s life, he was active with people, and in the second period of suspicion that arose in his heart (he was questining «...isn`t everything I do for fame, position, prestige and wealth?»). As a result of his influence on his mental state, he moved away from people and sat alone. [1:486] During this period he stopped teaching in madrassas and began living in Sufism alone [1:434]. In his work «Al-Munkiz min al-Zal» («Things that save the lost», written in this period, he describes his confessions in his life and tells about his journey through the study of science [3:13].

Gazali`s sitting in a knot was a sign that he had crossed from the world of Kal to the world of Hal in the path of Sufism. So he preferred the world that came from living alone, in the spiritual world, in the world of science and prayer, not in the material world, living with people. The reason for his decision may had been influenced by the words of his brother, Sufi Abul-Futukh Ahmad Gazali. Once, when he was preaching in a madrasa, his brother Abul-Futuh walked in, and recited the following poem:

*I`m strong, people are weak, you gave people strength,*

*You put a lot of effort into making people stronger.*

*People got stronger – they moved forward, you were left behind,*

*You started to be guided, and you were left helpless.*

*What`s the matter, brother, I can`t hear you*

*Tell me, is this such a beautiful sermon for people?*

*Oh grinding stone! How long will you sharpen the iron,*

*You are an impenetrable rarity, a vision that is invisible to your eyes. [2:8]*

Suffering from this poem, Gazali lived in asceticism for 11 years and studied science. Some time later, Fahrulmulk, the famous Deputy Minister of the State of Seljukov, persuaded Gazali, who lived in seclusion, to teach again at the Nizami madrasah and to be in the assembly. After that, Gazali

came out of the desert and started teaching again. Al-Gazali, who saw that people's faith had weakened and that actions contrary to Islamic ideas had increased as a result of the decline of scholars such as himself during that period, immediately held a consultation meeting with scientists. So he understands that loneliness is not acceptable to a scientist.

**Methodology.** Considering that Gazali lived with people in two situations: the «meeting» and the «nodate» away from people, we see that he put forward theoretically and practically justified ideas of communication with different categories of people. About the rules and conditions of being in the community of Gazali and sitting on the throne: «Ahlak ul Abror», «Kimyoyi Saodat», «Saodat Eltuvchi», «Mukhoshafatul Kulub» («Opening of hearts»), «Ihya ulum ad-din» («Revival of religious sciences») in their works. [3] In these works he analyses mystical categories «uzlat», «hilvat» and «anjuman». First, he analyses the causes of the knot as follows: people who want to live alone can try to stay away from people for two reasons: first, people often ask you to meet them, they will not fail you and you will pray. «This will prevent you from doing this». To confirm this, he tells the following story: «Once I saw the church, they shot. A man stood far away from them. He was busy with his work, and I went to him wanting to talk to him.

- It is better and more expensive for me to remember Allah than to talk to you,- he said.
- You're alone here, you're depressed, - I said.
- God and two angels help me, - he said.
- Well, one thing's for sure: to my question, which of these shots do you think will win?
- Whoever Allah forgives will win, - he replied.
- Where should I go, where should I go? - I asked.

He pointed to the sky and stood up. He didn't talk much to me. [2:58]

From this story, Gazali deduces that one person distracts another and distracts from prayer. He is even against prayer alone. At the same time, it leads to disasters and catastrophes. When al-Gazali Khatam Asam asked people about five things, he said that people turned on him because they ignored him. According to him, when Khatam Asam told people to worship Allah and cling to Him, they did not; even when I prayed and begged you to be my assistant, they did not; I pray alone to my head that I would lose you, that when I told you not to resent me, they are offended; I have left all of you, do not prevent me from being in the way of Allah, do not summon me to what is illegal (to do what Allah has forbidden), and do not listen to him when he tells me not to be hostile to me if I am not on this path. After all, he says he's become the enemy, saying why you're not going our way. «This is why he was forced to give up people and pray alone», said Gazali. His purpose in quoting these ideas is to warn that people belong to different categories, not all follow the same religious percepts, and if you join them, you will not find time for prayer, otherwise prayer will fail, which will lead to great sins. Thus, our Prophet Mohammad proves the Hadith saying «Those who have reached the time of uzlat, let them do it» by specifying the particulars of the derogation and the circumstances of the derogation [9:59]. Al-Gazali explains that it is possible to stop communicating with people by following this Hadith: the Prophet knows the best and the most useful for us better than we do. Because our Prophet knows better than we do what is useful and unhealthy at this time. It calls upon us not to harm ourselves and to show remorse in the midst of false thoughts and misguided teachings. [2:59]. Gazali analyses the Hadiths of the Prophet Muhammad, Yusuf ibn Arbat, Sufyan ibn Utbach, Sufyan Savri and David Toi and advises them to stay away from people, saying it would be a mistake to walk among people at a time like this. Gazali explains the second cause of the uzlat (spiritual retreat from people and retreat to loneliness) as follows: monks who are in contact with people cannot escape the dream of fame in their prayers. He believes that the knowledge of those who are

not cut off from human beings will benefit no one, nor will it benefit them. In this connection, Yahya ibn Muad states: «The manifestation of worship among people is a blanket of hypocrisy» [2:63]. According to al-Gazali, this is why the category of monks and ascetics did not communicate with strangers at all and did not even visit each other for fear of Riyadh. According to the stories, Imam al-Gazali went to visit one of the sheikhs. They talk for a long time and bless each other. Finally, the sheikh said goodbye to Arif: I had never been to a meeting that was better and happier than this. Arif replied: «I have never encountered a more disturbing and dangerous encounter». Because in your beautiful conversations, you tried to show me the superiority of your knowledge and practice, and so you rushed to prove yourself. I also hypocritically confirmed what you said. Because of this we both violated our actions because of hypocrisy, and it is for this reason that our conversation is unacceptable in the eyes of Allah. [2:64]

What is the wisdom of staying away from people? What are the levels and limits of retreat? In answering these questions, the people of Gazali are divided into two classes:

People will not need the knowledge and wisdom of first-class people. For this reason, there is no obstacle for such people to live apart from the church and not to interfere with people. Only on Fridays and Eid prayers, which are mandatory and binding for the meeting, they can participate in Eid prayers, communicate with people to support themselves, and stay away from people to beyond recognition at unknown times. If he wants to take a full break, step back around the corner and have no contact with people, it's gonna happen in two ways:

a) such people should sit in mountains or ravines, in secluded lands, in which case they may be relieved of the obligation to join the above-mentioned churches and join religious churches;

b) if the belief that sin is greater than the reward derived from the performance of rites such as Friday and Eid prayers and the exercise of moral responsibility for communicating with people to meet their material needs, is more an excuse for not trusting. Al-Gazali refers to the following case to confirm this view: I saw some sheikhs in Mecca who retreated. They didn't go to Saint Haram to pray when their place of residence was nearby. I asked: «It is obligatory for you to pray in congregation. Why don't you follow to this?» I apologized for what I thought: «Will the sin of joining the church outweigh the reward?» I also said that, «I cannot accuse people who have excuses». [2:65]

Gazali analysed the retreat theoretically and practically, and sufficiently justified the excuses and obstacles to retreat. Al-Gazali stopped unilaterally justifying the categories «uzlat» and «hilvat» and continued the analysis of «assembly» advantages and «uzlat» disadvantages. The real way, he said, was to be in public prayers and to promote the good work of the people. If a person wants complete privacy and is free from moral responsibility for prayer, which is mandatory and meritorious in gathering, they must live in remote places such as mountain peaks and ravines. It's wrong not to sit alone in the city, not to join people, not to interfere in the church. Although the sins of uniting men are likely to be greater than the goodness, that is an excuse. However, the argument presented as an excuse may be the opposite, that is, good may go beyond sin, and in this case acquittal will not work well. Al-Gazali concludes that those who have lost their way and stayed out of the meeting: believers who want forgiveness must know the considerations that are acceptable in this regard and act on what is best.

Moreover, it is unacceptable for scientists to retreat, Gazali said. There are people who are scientists and follow their knowledge, It has the right to guide people through its sermons and teachings, to encourage good deeds and to silence the voice of the people of heresy. It was unacceptable for such people to retreat to solitude and not mix with people. On the contrary, it has the duty to call people to goodness, to preach to them about the commandments and prohibitions of Allah, to guide them on the right path, to solve religious problems and to save them from hesitation. The following Hadiths

of our Prophet Muhammad can serve as proof in this respect: «Yes there will be a curse of Allah on the scientist who sits silent without fighting against the heresies that have arisen in the middle». [2:67] The scientists who follow this Hadith join the community, fight against heresy and seek to educate the people, will be forgiven. Retreating scientists, however, will not be forgiven. However, they too, should be encouraged to return to people and to do so as necessary.

Al-Gazali talks about the authority of his teacher, Abu Bakr ibn Fawrak, who supports this view: «I went to a mountain far away from people to pray. When I prayed, a voice came from heaven and said to me, Oh Abu Bakr, you have the power of knowledge to preach to people and to summon people to the right path. Why did you go to the top of the mountain when it was obligatory for you? So I went straight to the city and did my work». A famous scientist named Mamun ibn Ahmad also told his teacher Abu Iskhak: One day I went to the temples in the mountains of Lebanon and asked, «Hey, you who eats grass! Why do you eat grass on top of this mountain, leaving Um Muhammad in the hands of heretics?», they said: «We have no power to preach to people». God gave you this power. This team is not for us, it's for you. After that, his teacher Abu Iskhak wrote a book called «Jami ul Jali Wal Hafia» and called people on the path of truth and saved them from the hands of heretics.

Al-Gazali poses two challenges to scientist who intend to communicate and educate people:

1. A scientist who leads people. This scientist is very patient, very gentle, has a deep worldview, and in order to succeed in this important task, he must turn to Allah for help.
2. Scientists who can be spiritual teachers to people on the inside. They have to answer if people are asking. When he comes to visit, he is greeted with an open face. [2:91]

Gazali calls on scientists to be with people, recognising their successors to our Prophet Muhammad. In particular: «may they join prayers, make pilgrimages, pray, congratulate and accept their hearts for the sake of Allah. He shall not refrain from fulfilling what he is offered, if possible, and shall not accept bribes from them in the knowledge of his conduct. Let him do whatever he wants for Allah, and let him ask Allah for everything he wants. Let no one taste anything. Don't let him get mad at them and be greedy. If there's a cork, even if it's important, don't talk, keep it inside. Then, in accordance with his own wishes, he must at that time carry out his sincere prayers so that he can please Allah». [4:67]

Al-Gazali also writes about disasters related to retreat from the community and not joining the community: There are six disasters: the first is the loss of knowledge. If a person does not study the science of farz (rewards), it is haram for him to sit alone». In his opinion, it is right for a man to be alone for prayer if he has not studied farz science and has not studied and understood other science. If the Shariah has the capacity to study science in full and does not study knowledge, it will lead to many sins and ruin. When a man chooses solitude without learning science, most of his time is spent on sleep, idleness and delusions. The second disaster is the loss of profit and the loss of profit from the wind. Professions and crafts cannot be explored until they are mixed with humans. It is better for a person to learn a profession and use it for his family and people, to give alms and to do good deeds that benefit others. Al-Gazali also said: «Whoever has a wife and family and cannot provide them is a sin» [3:93]. The third scourge is the lack of commitment and vocation. The fourth scourge is that temptation prevails in solitude and damages the heart. Zikr finds fatigue. Damage will not be averted until the people will change. Ibn Abbas said: «Do not lose heart at once, heart will be blind. So spend an hour with one person every day so the joy of the heart can grow. But talk to such a person, that it will be free of wealth and will be encouraged to do good in future life» [5:342]. However, al-Gazali refrains from being ignorant for an hour because it is a loss. In this connection, the Prophet Muhammad said: «Everyone has the same quality as his friend and companion». The fifth disaster is the loss of the reward for seeing the sick, attending the funeral of the dead, going to visit,

congratulating and expressing condolences. If a man chooses a reward for exercising his Muslim rights, it is better to be among the people. A sixth scourge is that uslat is also an expression of arrogance that requires the attention and humility of people [3:343].

Gazali analyses the benefits and calamities of loneliness, one by one, and says that everyone should sum up their situation and be alone or interfere in people's affairs. It is etiquette of staying in «hilvat»(alone) and «anjuman»(congregation) and encouraging to follow the rules of any path he chooses. Nor should he reveal this secret to people if he chooses solitude. A man worships Allah with his manners, and that is never in vain. It is clear from these recommendations that al-Gazali called upon scientists to be with people, to lighten their burden and to encourage them to do good for people, that is, to live in a gathering, but to constantly worship Allah. Al-Gazali quotes Umar's thoughts as follows: «If I sleep at night, I will obey my wishes, and if I sleep during the day, I will hurt my citizens. Can I sleep between these two?» Therefore greed is very difficult to be with people, and heart – with Allah [3:68]. However, al-Gazali has always urged people to follow the following Hadith of our Prophet Muhammad: «Retreat of my people in the world – sit in mosques and pray to God». It is clear from this Hadith that you cannot separate from people. According to al-Gazali, the purpose of prayer in a mosque and interference in people is to be with people on the outside and with the truth inside. This is a real deal. This does not mean a complete disconnect from people.[2:71]

It should be noted that in developing the idea of the sect «Dil ba yoru dast ba kor», developed by Bahauddin Nakshbandiy, it can be based on the rules of the sect «Hulvat dar anjuman» and the teachings of Gazali, which were first mentioned by Yusuf Hamadoni. Historically, Abu Hamid al-Gazali and Yusuf Hamadaniy were once disciples of Abu Ali Formadiy. Dr. Mohammad Amin Riyaki, an Iranian scholar, claims that Khoja Yusuf Hamadaniy resembles Imam Muhammad al-Gazali as an individual, both of whom explain the mysticism with simple and unwritten words, and that bringing the sect to status in accordance with the Shariah confirms their agreement. Gazali was also known for his numerous works in various fields, while Khoja Yusuf Hamadaniy was at a higher level in mysticism, as he raised many murids. However, the difference between Yusuf Hamadaniy and Imam Muhammad al-Gazali is that he chose to walk among people and teach the Murids rather than write scientific and educational works.<sup>1</sup>

**Conclusion.** In general, the need for time when Gazali pays special attention to the problem of communicating with people. It turns out he discussed the issues «hilvat» and «anjuman», and analysed the pros and cons of them. He dreams of a man who unites two opposite spiritual needs, one who is with the spiritual truth and with the physical people who are considered the greatest of the great. Not surprisingly, his research on Gazali's people was the methodological basis for Hazrat Bahauddin Nakshbandiy in later times, especially in the development of the Nakshbandiy sect.

Gazali believed deeply in Allah, the scientific, philosophical and social-moral heritage to live in society, to serve the people, the main call. The Koran and Hadith, which describe the divine order in the writings of the Sufi, provide the basis for the improvement of human life, making it spiritually and morally mature.

In Sufi teachings, nationalism plays a key role. Islam has no monasticism, that is, secularism, because everyone has to serve each other, lighten each other's burdens. The teachings of Abu Hamid al-Gazali, who was awarded the title «Khudjat ul Islam» in accordance with Islamic values, serve as the religious and philosophical basis for the reforms carried out in our country in communication with people.

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1. <sup>1</sup><http://muslim.uz/index.php/rus/>

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