



Al-Mithaq (Research Journal of Islamic Theology)

Published by: Hira Institute of Social Sciences Research & Development

ISSN: 2791-0989 (Print) 2791-0997 (Online)

Volume 01, Issue 02, July-December 2022, PP: 45-57

Open Access at: www.almithaqjournal.org

The Rise of Greek Philosophy in the Muslim World and Imam Ghazali's Tahafat-ul-Falasafah (An Analytical Study)

Author: *Dr. Muhammad Sajjad Malik*¹

Article History

Received:14/07/2022

Accepted:28/09/2022

Published:22/11/2022

Indexing & Abstracting



Abstract

Imam al-Ghazali has criticized not the logical principles but their misuse and incompetence of philosophers. In addition, Imam al-Ghazali's objective position on philosophy and science in the objectives of the philosopher is highlighted that he had no problem with mathematics and in his view the difference in logic is actually the terminology. Imam al-Ghazali's personality has been debated in various contexts in the context of religion, philosophy and science, and even today new aspects of it keep coming to the fore. The reason for this is on the one hand Imam Sahib's intricate personality and on the other hand Imam Sahib's versatility. Modern studies have made Imam al-Ghazali an enemy of philosophy and science. Along with Orientalist wisdom, modern Islamic scholars also studied Imam al-Ghazali on the methodology of Enlightenment, due to which they too came to the same conclusion that Imam al-Ghazali is the biggest obstacle in the way of philosophy and science in Islamic civilization. Following in his footsteps, our traditionalist scholars now present Imam al-Ghazali as the victorious philosopher. No, but absorbed it. In this article, we have tried to make it clear that integration is a prominent element of Ghazali's philosophy of thought. Rejection of philosophy has become the identity of Imam Ghazali while passion for philosophy is a sign of his greatness of thought. Imam Ghazali's critique of Tahafat-ul-Falasfa defines the nature and scope of this critique. The main target of Imam Sahib's criticism was the theological conclusions of Muslim philosophers which contradicted the basic tenets of Islam. In addition, Imam al-Ghazali's objective position on philosophy and science in Maqasid al-Falasfa highlights that he had no problem with mathematics and in his view the difference in logic is in fact terminology. There is truth and falsehood in physics. We have to think about it. Yes, there is a lot of falsehood in theology. Imam al-Ghazali is the guarantor of the life of philosophy in theology. This article examines in detail the nature of the relationship between Imam al-Ghazali and philosophy, and how philosophy has influenced Imam Sahib's overall thought. The influence of philosophy on his theology, ethics, theology and principles of jurisprudence has been highlighted. At the same time, the effects of Imam Ghazali on philosophers and philosophers on Imam Ghazali are also presented with examples.

Keywords

Philosophy Ghazali, Tahafat-ul-Falasafah, Greeks, Muslim World

¹Assistant Professor, University of Education Lahore.



Introduction:

Al-Ghazali, better known as Al-Ghazal in the Latin West, was born in Tabaran, a small town in Tus, Tehran. Titles such as Sharaf-ul-Imam, Zain-ud-Din and Hujjat-ul-Islam determine his scholarly and intellectual position. Imam Ghazali's thought has been studied in different ways and at different levels. There is also a multifacetedness of their thinking. There is a happy color in their thinking. To make their thought a scale or a criterion for a particular aspect is to disregard all aspects of their thinking. Since he is a person of different backgrounds, people from different backgrounds and different perspectives draw different conclusions from his intellectual study. Their thinking is found with attractiveness, innovation and rationality, with rarity. Today, Imam al-Ghazali's thought is the most important subject of research in modern studies under the heading of Islamic thought. Modern Western and Islamic intellectuals, scientists, and research studies have sought to confine the all-encompassing aspect of Imam al-Ghazali's thought to a limited circle. On the other hand, the experts of traditional Islamic thought have also limited themselves and made Imam Sahib the Imam of their limitations. Modern studies have led us to believe that Imam al-Ghazali was an enemy of philosophy and science, and that he not only struck a blow at the advancement of the scientific sciences, but also at the Islamic, scientific, intellectual and rational tradition. Imam al-Ghazali is known in Islam as a definitive critic of the philosophical tradition.¹

We will briefly examine in this article whether Imam al-Ghazali is really the biggest and most comprehensive cause of the obstacle to scientific progress, the stagnation of Islamic thought and the decline of the scientific and rational tradition. Has Imam al-Ghazali personally opposed philosophy and rejected it outright? What was the scope and reason for his criticism? What are the effects of philosophy on Imam Ghazali's theology and his overall thought? Did Imam al-Ghazali consider physics and mathematics to be evil? Is his position in Konyat really that of Ash'ari theological tradition? And how do they view the principle of analysis? And finally, it will be examined whether Imam Ghazali has really rejected philosophy or has absorbed it.

Tahafat al-Falasma is considered to be the major symbol and significant cause of the decline of science, thought and philosophy in Islamic civilization. Modern studies have pointed this out. This concept was formed after the Renaissance in the West, when Islamic civilization was studied on the basis of modern Western method of research and thought. After the modern scientific revolution and Enlightenment movement in the West, So it became the standard of everything and thus every past concept and civilization was studied in its context. On this basis, in the context of modernity, when the Islamic golden age was studied, Imam Ghazali emerged as the Imam of irrationality and the enemy of philosophy and science. Orientalist intellectuals, modern thinkers, scientists and historians have strengthened this case in their own way and played an important role in its promotion. The case is based on the premise that Imam al-Ghazali uprooted logic and philosophy, which led to the prohibition of thinking and reasoning in the Islamic intellectual tradition, and the consequent stagnation in the Islamic world. Science declined and eventually the backward civilization in knowledge also fell. There are many reasons and causes for the decline of Islamic civilization which is not a regular subject of our writing. We will only analyze head to head whether Imam Ghazali is responsible for this decline or not.²

Greek philosophy:

The origins of Greek philosophy are very ancient. Its first founders were Greek thinkers. Aristotle was not only a thinker and philosopher but also a minister of Alexander the Great. Alexander spent a lot of his money on Aristotle's research. In every way, Aristotle had the support of Alexander the Great. Aristotle's ideas spread. For a long time, these ideas were accepted as accepted by the scholars.³

Traditions of Greek philosophy in the Muslim world:

Thanks to the appreciation and interest of the Abbasid Caliph Mamun and the hard work and attention of the translators, many books of Greek philosophy from Syriac, Greek and Persian, especially the works of Aristotle, began to be translated into Arabic. There were books on logic, physics, elementary mathematics and sciences which were safe to use, and there were discussions and offices on theology and metaphysics. Deumala, which he cleverly translated into philosophical language and scientific terminology, was a talisman of assumptions and fantasies, of which there was no proof nor their existence in any world, anywhere in it. The genealogy of the heavens is the lineage of the deeds of these fictitious and imaginary things, for a nation which was exalted by Allah Almighty with the wealth of Prophet hood, and through Muhammad (ﷺ) Gave the correct knowledge of the attributes and the definite knowledge of the beginning and end of mankind and the universe and the beginning and the end. There was no need to dwell on this Greek myth and talisman of Hosharba, and to waste time on its details, but those who were fascinated by the logic and physics of the Greeks also visited this old office of theology. Accepted the scripture like the heavenly, and took it hand in hand as if no knowledge had reached them through the Prophet and the heavenly book, and they were just as ignorant in theology and theology as the ignorant people. There were skirts, like in mathematics and physics.

Thus Greek philosophers received enthusiastic advocates from Yaqub Kundi, Abu Al-Nasr al-Farabi and Shaykh Bu Ali Ibn Sina that it is difficult to find a precedent in Greece itself. He brought Aristotle to a place of holiness and knowledge and wisdom which may not have had its origin in Greek theology. It was also unfortunate that the Muslims had Aristotle's writings and ideas differed from the teachings of the prophets, and the spirit and temperament of religion, and at least appropriated. Far from being unfamiliar and a passionate supporter of material thought and vision. The second misfortune was that none of the Arab philosophers was aware of their original sources and their original languages. They all relied on translation. And they themselves made mistakes in understanding the intentions of these philosophers, then they were so overwhelmed by Aristotle's intellectual horror and such charm of his personality that they did not consider it necessary to critique his thoughts and opinions. The philosophy of rationalism which was started by the Kharijites on religious basis was strengthened on scientific basis in Mu'tazilah under the influence of Greek philosophy.⁴

Abu Yusuf Yaqub Ibn Ishaq Al-Kandi

The representative of this school of thought of rationalism was the philosopher Abu Yusuf Yaqub Ibn Ishaq Al-Kandi Al-Kandi's theory of reason is derived from Aristotle. He described the four stages of reason and considered knowing the eternal truths

through reason as a gift from God Later philosophers Farabi, Ibn Sina, and Ibn Rushd accepted Kundi's theory of reason as a valuable legacy. They consider the intellect to be the source of the basic laws of mathematics, eternal truths and spiritual realities, which lead to the revelation of the Prophet and the arrival of the poet.⁵

Abu Bakr Razi:

Abu Bakr Razi was a believer in all Greek philosophers. Reading his writings, it seems that his enlightenment and intellectuals were more than Razi who became a Greek philosopher between the 5th century BC and the 4th century BC. In the seventeen hundred years after Aristotle, nothing else has happened.

This wave of liberalism reached its climax through Ibn al-Rawandi, Ustad Abu Isa Waraq, the poet Bashar Ibn Bard and the eminent poet Abul Ala Ma'ari. Ma'ari was the greatest proponent of humanism and the greatest opponent of religion. They say that those who have intellect have no religion and those who are religious have nothing to do with intellect. He used to make fun of all religions. Instead of getting to the bottom of the facts and things, they got to the bottom of the wine and then stayed in the bottom. Their helplessness, helplessness, helplessness and failure is evident from one of their mottos.

Alas, they could not peek into their hearts and were forever deprived of the pleasure of revelation.⁶

Farabi: Islamic Neo-Platonism:

The wave that spread from the Kharijites to the Mu'tazilah through Greek philosophy. Abu Nasr al-Farabi expanded this wave of reason and laid the foundation of Islamic Neo-Islamic Platonism. His whole system of philosophy is a mixture of Platonism, Aristotleism and Sufism. In Farabi's view, religious authenticity and philosophical authenticity are objectively one. Explain, think and inspire. The human soul, through human study and inquiry, reaches the Acquired Intellect, where it receives divine light. Only the holy souls of philosophers and sages can reach this level. According to al-Farabi, this connection is also possible through imagination, as is the case with the prophets, because all their revelation and inspiration is the result of imagination. Imagination has the power to create mental patterns on the model of the spiritual world. The echoes of Farabi's philosophy can be traced back to nineteenth-century modernist thinkers Jamaluddin Afghani and Sheikh Muhammad Abduhu.⁷

Ibn-e-Sina:

Abu Ali al-Husayn Ibn-e-Sina laid the foundation of a new school of thought with the explanation and expansion of Farabi's philosophy and the fusion of new ideas. The number of his writings is 5. His book Al-Shifa is an encyclopedia of philosophy in 5 volumes. Ibn Sina summed it up in the name of "salvation". He lived a carefree, extremely moderate and extravagant life. The biggest part of his metaphysics is about "being".⁸

Ibn-e-Sina acknowledges God as the Necessary Existence of the Existence from which only the first intellect has been issued, because from a single entity only one thing can be presided over. Rules the world and the majority of Muslim philosophers have named

him Jibril. Through this philosophy he sought to modernize and better explain Aristotle's conception of God. But these ideas and explanations have nothing to do with Islamic theology, they are just false ideas.

Ibn-e-Sina is a resident of two kinds, rational and spiritual worlds, namely Greek and Islamic. In their minds, they have united the two worlds in such a way that they seem to be exactly the same and there is no question of infidelity between them. Under these circumstances, he interpreted both traditional Islam and Greek heritage and made many changes. According to Ibn-e-Sina's philosophy, the Prophet fulfilled the standard of philosophy for his truthfulness, as if philosophy is equal to divine revelation and the position of the philosopher is higher than that of the Prophet because according to Ibn-e-Sina, philosophical experience is not based on the standard of prophetic experience. Rather, the prophetic experience must meet the philosophical standard, thus the standard became philosophy, so the philosopher is superior to the prophet. Similarly, Ibn-e-Sina denied that humans would be resurrected on the Day of Resurrection because of the influence of Greek philosophy.⁹

Jamaat-e-Akhwan Al-Safa and its magazines:

At the end of the 4th century AH, the whole Islamic world was being influenced by the Greek philosophy. A secret society was formed in Baghdad, in which discussions and beliefs were discussed and issues were resolved by making Greek philosophy the standard. The association's manifesto was, in his words, "Islamic law has been tainted by a mixture of ignorance and misguidance." It can only be washed and purified by philosophy, because philosophy prevails over doctrinal wisdom and ijtihad interests. Now only the combination of Greek philosophy and Sharia Muhammadi can achieve the desired perfection.¹⁰

His special comrades were instructed to focus on the young and the young at heart and not to waste time on the mature and the aged, and to try to influence them with their ideas, so that there is maturity and stagnation, which prevents them from accepting new things, young people have the ability to accept new things.¹¹

As a result of this discussion, he compiled two journals, which represent his philosophy, and the journals are known in history and literature as the Brotherhood of Safa, and cover topics such as physics, mathematics, and theology. His comedians took the magazines by the hand. He read them in his meetings and took them with him wherever he went, until within a century he reached Andalusia.¹²

The temptation of Esotericism:

Along with philosophy and its impact, a new tribulation arose, which was even more dangerous than the philosophy for the teachings of Prophet hood in favor of Islam. It is a tribulation of esotericism. They had lost their empires and power in the face of Islam and there was no hope of recovering them from the open competition and war, or they were lustful and hedonistic people. The founders of this sedition, with the help of their genius and Greek philosophy, opened the door to distortion and abrogation in the principles and texts of Islam and at the same time demonstrated their strength and power against Islam and Islam Be alarmed and many elected figures of Islam fell victim to this violent temptation.¹³

Need a new personality:

For these Islam phobic influences of philosophy and esotericism, there was a need for a person who has complete insight and equipment in both the sciences of logic and metaphysics, and who has a mujtahid view and his own position in all sciences who has a God-given nature. And not less than the Greek philosopher and many ancient imams of thought, who have the ability to compile many sciences in a new way, who are also rich in knowledge with a wealth of knowledge and breadth of vision, and He may have gained new faith in these eternal realities of religion through his personal contemplation, research, and meditation and worship, and he may have been invited to follow the religion and follow the Prophet (peace and blessings of Allah be upon him) with new confidence and fresh conviction. Let him create a new spirit and a new wave of life with his knowledge and belief and thought and vision in the Islamic world and in the world of knowledge. Needed, this was the personality of Imam Ghazali.¹⁴

The modern work that Imam al-Ghazali did after that can be divided into two parts:

- Countering the growing flood of philosophy and esotericism and attacking their foundations by Islam.
- Islamic and moral review of life and society and their critique and correction.

Surgical practice on philosophy:

The description of his first and foremost achievement is that the philosophy of atheism, what was being done against esotericism up to that time, had only the status of resistance and accountability, up to that time the philosophy was attacking Islam and Theologians of Islam were advocates of cleanliness, philosophy was based on the principles of Islam and theology was trying to be super. For centuries no one dared to question the "assumptions" on which "philosophy" was based and to criticize them scientifically. With the exception of Imam Abu al-Hasan al-Ash'ari, who was not directly involved in philosophy, the tone of the entire theology was apologetic and defensive. He wrote a book entitled "The Philosopher" in which he summarized logic and physics in a simple language and in a coherent manner and edited the philosophers' theories and discourses with complete impartiality. In the case of the book, he has clearly written that there is no room for rhetoric in mathematics, and religion has nothing to do with it, either positively or negatively, but the real religion is in conflict with theology, and rare errors in logic. Yes, if there is any difference then the terminology is a mixture of truth and falsehood in physics.¹⁵

After graduating from this book, which was in great demand in the field of theology, he wrote his controversial book "Tahafat-ul-Falasma" for which he had written "Maqasid-ul-Falasma". In it, he criticized the theology and physics of philosophy from an Islamic point of view, and boldly and emphatically exposed its scientific weaknesses, the weakness of its reasoning, and the contradictions and differences of philosophy. His language is confident and his language is powerful and eloquent, sometimes he adopts the satire and eloquence which was needed in the circles intimidated by philosophy, and which has a great psychological effect, is felt by reading

it. The author of the book is devoid of any trace of inferiority to the philosopher, full of confidence and conviction, and utterly intimidated by philosophy. At that time, there was a need for a man who could talk to philosophy with his eyes closed, and instead of attacking the philosophy of resistance and accountability, Imam Ghazali has performed the same service in "Tahafat-ul-Falasma". This is his style in this book from beginning to end, he writes in the preface of the book.

There are some people born in our time who think that their heart and mind are different from ordinary people, they look down on religious rules and restrictions, and the only reason is that they Listening to the majestic names of Socrates and Hippocrates, Plato and Aristotle, and listening to the exaggerations and hymns of their imitators in their glory, they realized that they had made great strides in mathematics, logic, physics and theology. And he had no peer in his mind. With this superior intellect and intelligence he was a denier of religions and their details, and to them their principles and rules are fictitious and artificial, but he also made imitation "denial of religion" his motto, and educated and Religions began to decline in the pursuit of enlightenment, so that their level would be considered higher than that of the people and they too would be counted among the category of intellectuals and rulers. Yes, let me show its mistakes and prove that their problems and principles are childish and many of their sayings and ideas are ridiculous but also instructive.¹⁶

Later in the book, his eloquence and humorous style of writing becomes more and more eloquent, and by writing the complete genealogy of the philosopher's wonders about reason and attributes, and the whole genealogy of the intellect and the heavens, he writes: Yours. All these statements and details are mere claims and injunctions, but in fact darkness upon darkness.¹⁷

He goes on to write: I wonder how even a madman can be convinced of these self-made things, even though the intellectuals who pretend to be rational are the ones who pull out the hair.¹⁸

Elsewhere he writes: By exaggerating in respect of (the first source) he has led them to such an extent that they have invalidated all the terms and conditions of greatness. And made Allah (in His philosophy) like a dead man who has no knowledge of what is going on in the world. This is how Allah rewards those who deviate from His path and deviate from the path of guidance who deny this verse. "I did not call these disbelievers and polytheists as witnesses at the creation of the heavens and the earth" and at the time of their creation "those who disbelieve in Allah" and have bad faith Reality can be dominated by human beings who are proud of their intellects' and think that in their presence there is no need to imitate the prophets and follow them, inevitably the result is From (such) ridiculous things come out that even if someone dreams like that, people will be surprised.¹⁹

In philosophy, Imam Ghazali mastered all philosophical issues through his hard work. This can be gauged from his philosophical writings which contain a "standard of knowledge" which is a very clear summary of Aristotle's logic. The second is "The Purposes of Philosophy" which is the essence of the neo-Platonic philosophical teachings. In the foreword to the book, he writes: The purpose of writing the first two books was to lay the groundwork for refuting the ideas of Aristotle or perhaps

Platonism, the two most distinguished and worthy interpretations of Islam. The trust was given by the philosophers Farabi and Ibn-e-Sina. In his response, Ghazali distinguishes justice with four parts of philosophy:

- A part that has nothing to do with religion, so there should be no question about it. It is a logic that is merely a tool of thought.
- A part which, like the former, has no direct relation to religion, but because of its certainty, may give a student the impression that all philosophical sciences have such certainty. This part is mathematics.
- -A section that discusses political and moral issues in an objectionable manner, because the good sayings and true principles that are found in them are, if we look carefully, derived from the teachings of the Prophets and Sufis. This part of the philosophical sciences must be studied carefully.
- And last but not least, the headline made you read this article.²⁰

Philosopher's gift:

After this Imam Ghazali in his book "Tahafat-ul-Falasma" summarizes the issues on which the philosopher should be called heretical and irreligious. Of these, seventeen are for theology and three are for physics. Here is a description of these issues:

- The philosopher's claim that the world is eternal and ancient.
- The philosopher's claim that the universe, time and movement are all eternal.
- The philosopher thinks that "God is the creator of the world" but according to his principles God cannot be the creator of the world.
- The inability of the philosopher to prove the existence of God.
- The failure of the philosopher to prove the monotheism of God.
- The philosopher's claim that God excels in attributes such as knowledge, power and intention.
- The philosopher's assertion that God has no sex or function.
- The philosopher's claim that God is simple.
- The philosopher's inability to prove that God is not the body.
- The failure of the philosopher to prove that God knows His other and all kinds of things.
- The philosopher's inability to prove that God knows Himself.
- The philosopher's claim that God does not know the details.
- The philosopher's claim that the celestial beast is a moving object.
- The invalidity of the purpose stated by the philosopher for the movement of the sky.
- The philosopher believes that the heavens are the knower of all details.
- The philosopher's view that khariq habit is false.
- The failure of the philosopher to prove that the soul is an essence in itself.
- The mistake that can easily get your claim denied is to fail.
- The failure of the philosopher to prove that there is a cause or a creator of this universe.²¹

But according to Imam al-Ghazali, the three most corrupt and harmful issues on which the philosopher can be disbelieved are as follows: To be unaware of denial of resurrection bodies on the Day of Resurrection.

One of the issues that was discussed between the philosopher and Ghazali was that according to the philosopher, the three conditions which encompass all existence together, whether in the form of thought or in the form of existence, are possible, exclusive (Impossible) and obligatory states. The philosopher proposed that before the universe came into being it would be either possible or forbidden, now the universe cannot be forbidden because what is forbidden cannot come into existence when the universe exists, nor is it may be obligatory because the existence of something which is obligatory can never be thought to be non-existent, and if this thing is not true of the universe, then only one form remains and that is possible, that this universe came into being. It would have always been possible before, otherwise it would never have come into existence. But possibility is a descriptive concept. It presupposes something, that is, a substance in the sense of Aristotle's thought, which is really in the process of being formed. We cannot say of possibility that it exists by itself or that it does not exist in anything. Nor would it make sense to say that possibility exists in God. Thus, only matter can possibly act as a substratum or be affected by it. Now it cannot be said that this substance came into existence. Because if that were the case, the possibility of its existence would have existed before its existence. In that case, either the possibility itself would have existed in the possibility, which is incomprehensible, or it would have existed in some other matter which did not come into existence. It is an acknowledgment that matter is eternal.²²

Rejecting this sophisticated and intricate argument of the philosopher, Ghazali, in Kant's style, says that possibility, like impossibility, is merely an imaginary idea which cannot be reconciled with reality. If a subdivision is needed for a possibility, then there must be a basis for a non-possibility. But in the case of concrete reality, there is nothing that can be linked to impossibility. So the possibility, like the impossibility, is just a figment of imagination. To assume the existence of a basis or sub-class with which this assumption is to be made would be tantamount to making a metaphysical leap from mere existence to reality and would be an existential fallacy.²³

Whether God knows the details or not, the central part of Ghazali's critique in this philosophical debate is the passage of time from the point of view of religious experience. According to the philosopher, God does not know special events when they occur, but He knows them from eternity, so He knows the Prophets in the same general way. God also knew from time immemorial about Muhammad (ﷺ) that he would proclaim prophecy. This knowledge had nothing to do with the time when this particular event took place. Religious people say that this creates a gulf between God and man. God lives in a transcendent state, without any change or change, in a ruthless climate of eternity and man is forced to live in an ever-changing climate of instability. Human experiences tremble over time. But if no action of time interferes with the existence of God then what is the effect of our prayers and supplications in such a situation and where will he hear our praises and worships in his eternal transcendence, so man will be compelled to give this decade in despair that O God, where are you and how will you help us in this special moment? Imam al-Ghazali believes that the

philosopher's theory of divine knowledge is such that all religious contact between God and man is lost and the whole neural center of religion is affected and all heat is removed from life. This was the reason why Ghazali called them atheists because of this view of the philosopher.²⁴

Imam al-Ghazali attributed the real difficulty of the philosopher to the fact that he believed in a forced theory of the universe, which led him to seek a natural explanation of all things. More precisely an explanation that is in the sense of cause and effect and does not accept the possibility of something that is unusual and supernatural. This prompted Imam al-Ghazali to make a critical and sharp analysis of the philosopher's causality. Behind the philosopher's theory of addiction, since his theory was president, there were two important aspects to consider:

The first is that the relation between cause and effect is a necessity, that is, where there is a cause, there will be a cause, and where there is a cause, and there must be a cause.²⁵

The second is that the relationship between cause and effect is one-to-one: the same cause and the same cause and vice versa.

Imam al-Ghazali strongly challenged these two statements. Regarding the first statement, he said that there is no such compelling need for the relationship between cause and effect, so it may be that there is a fire and it does not burn. Let there be water and let him not quench his thirst. It is our daily observation that we understand an essential relationship between them. Then one cannot think of the existence of any kind of intention in these causes or causes, because all these and with them the planets and the stars in the heavens are absolutely static and lifeless. The intention that is at work in this whole factory of the heavens and the earth is the intention of the present and the omnipotent. It is his intention that moves the astronomical planets according to a special rule and events take place in the manner of its cause and effect. The fire burns, the water quenches the thirst and the sun gives light etc.²⁶

Regarding the second statement, Imam al-Ghazali said that the relationship between cause and effect is not one and the same as the philosophers think and because their minds have been occupied by neo-Platonic ideology presidents. The cause is certainly not a unitary phenomenon, but a mixed phenomenon involving a number of factors. Some of them are positive and some of them are negative. But knowledge of these two factors is essential for the effective functioning of this addiction. Even a simple phenomenon, such as seeing something we have, is a complex and complex matter because it depends on our vision, the light, the absence of dust and smoke, and how much the subject matter is. It is at a distance and in which direction it is, what is its size and shape and there is nothing between us. More importantly, an effect or event is the result of not just one addiction but many addictions. The same effect can be caused by many different causes or addictions and the number of addictions cannot be limited to what we have witnessed. Because our observation is limited and confined.²⁷

According to some observers, the above-mentioned analysis of Imam Ghazali is an original thing in the history of human thought.

Effect of "Tahfat al-Falasma":

Bold critique of philosophy and, to a lesser extent, contempt was the beginning of a new era in the history of theology, thanks to Imam al-Ghazali. Later Shaykh-ul-Islam Ibn Taymiyyah completed it and performed the duty of "interpretation" (post-mortem) of the body of philosophy and logic.

"Tahafat al-Falasfa" dealt a severe blow to the imaginary talisman of philosophy and severely damaged its greatness, mental sanctity. So far no book has been written in response to this. Even at the end of the sixth century AH, the famous passionate lawyer of philosophy and the circle of Aristotle, Ibn Rushd wrote the answer under the name of "Tahafat Tahafat". The nature of Ibn Rushd's critique of Ghazali.²⁸

Conclusion:

In addition to philosophy, Imam al-Ghazali also paid attention to the temptation of esotericism. During his stay in Baghdad and during the teaching of Madrasa Nizamiyah, he wrote "Al-Mustanzahri" in reference to the caliphate of time in refuting the esotericism, which he mentions in his autobiography, The Story of Searching for Truth, "Al-Munqaz Min Al-Dhalal". In addition to this book, he has three other books on the subject, which are probably the authors of this epoch. "Hujjat-ul-Haq", "Mufsal-ul-Khalif", "Qasim al-Batiniya" (these three books are mentioned by Imam Ghazali in "Jawahar-ul-Quran"). The list of his works also includes two books on the subject "Fada'ih al-Abahiya" and "Mawahim al-Batiniya". In fact, it was difficult to find a more suitable person in the circle of Ahl-e-Sunnat for the rejection of esotericism. He was well versed in both philosophy and mysticism and the external sciences and facts and teachings and could easily uncover the mysteries of esotericism and their rational conspiracy. The main tactic of esotericism was philosophy and its terminology. Therefore, a comprehensive person like Imam Ghazali and an observer of intellectuals could refute him. So they did it well and made it scientifically insignificant and ineffective.

References

- ¹R.M. Frank, Al-Ghazali and the Ash'arite School, Duke University Press, London 1994
"Finding Imam Al-Ghazali". 21 May 2019
- ²R.M. Frank, Al-Ghazali and the Ash'arite School, Duke University Press, London 1994
"Finding Imam Al-Ghazali". 21 May 2019
- ³Hunt Janin, *The Pursuit of Learning in the Islamic World*, p. 83
- ⁴Meri, Josef W.; Bacharach, Jere L. (2006). *Medieval Islamic Civilization: A-K*. Taylor and Francis. p. 293.
- ⁵Böwering, Gerhard; Crone, Patricia (2013). *The Princeton Encyclopedia of Islamic Political Thought*. Princeton University Press. p. 191
- ⁶Smith, Margaret (1936), "The Forerunner of al-Ghazālī", *Journal of the Royal Asiatic Society* (1): 65–78,
- ⁷Parrott, Justin (2017), "Al-Ghazali and the Golden Rule: Ethics of Reciprocity in the Works of a Muslim Sage", *Journal of Religious & Theological Information*, 16 (2): 68–78,
- ⁸Abd Rahman, MohdRosmizi Bin; Yucel, Salih (2016), "The Mujaddid of His Age: Al-Ghazali and His Inner Spiritual Journey", *Umran*, 3 (2), doi:10.11113/umran2016.3n2.56
- ⁹Savage-Smith, Emilie (1995), "Attitudes toward dissection in medieval Islam", *Journal of the History of Medicine and Allied Sciences*, 50 (1): 67–110, doi:10.1093/jhmas/50.1.67, PMID 7876530
- ¹⁰History of the Philosophy of Islam in the East and the West Muhammad Lotfi Friday p. 2
- ¹¹History of the Philosophy of Islam in the East and the West Muhammad Lotfi Friday p. 2-3
- ¹²History of Philosophy of Islam, p. 1
- ¹³Haque, Amber (2004), "Psychology from Islamic perspective: contributions of early Muslim scholars and challenges to contemporary Muslim psychologists", *Journal of Religion & Health*, 43 (4): 357–377
- ¹⁴Harding, Karen (1993). "Causality then and Now". *American Journal of Islam and Society*. 10 (2): 165–177
- ¹⁵Ghazanfar and Islahi (1997). "Economic Thought of Al-Ghazali" (PDF). *Islamic Economics Research Series*, King Abdulaziz University. 2: 7–18
- ¹⁶Al-Dhahabi. *SiyarA'laam al-Nubala'*. 9. Lebanon: Dar Al-Hadith. p. 323.
- ¹⁷Sidani, Yusuf; Al Ariss, Akram (2014-04-04). "New Conceptual Foundations for Islamic Business Ethics: The Contributions of Abu-Hamid Al-Ghazali". *Journal of Business Ethics*. 129 (4): 847–857. doi:10.1007/s10551-014-2136-5. ISSN 0167-4544. S2CID 143046325.
- ¹⁸Louchakova-Schwartz, Olga (2011). "The Self and the World: Vedanta, Sufism, and the Presocratics in a Phenomenological View". *Phenomenology/Ontopoiesis Retrieving Geo-cosmic Horizons of Antiquity*. Dordrecht: Springer Netherlands. pp. 423–438. doi:10.1007/978-94-007-1691-9_33. ISBN 9789400716902.
- ¹⁹Adang, Camilla; Ansari, Hassan; Fierro, Maribel (2015). *Accusations of Unbelief in Islam: A Diachronic Perspective on Takfir*. Brill. p. 19. ISBN 9789004307834. Retrieved 25 December 2020.
- ²⁰Smith, Margaret (1936). "The Forerunner of Al-Ghazali". *Journal of the Royal Asiatic Society*: 65–78.
- ²¹James, William (2012). Bradley, Matthew (ed.). *The Varieties of Religious Experience*. Oxford Univ Press. ISBN 9780199691647.

²² R.M. Frank, *Al-Ghazali and the Ash'arite School*, Duke University Press, London 1994

"Finding Imam Al-Ghazali". 21 May 2019.

²³ Nicholson, Reynold Alleyne. (1966). "A literary history of the Arabs." London: Cambridge University Press. p. 382.

²⁴ AbūḤāmid b. Muḥammad b. Muḥammad b. Muḥammad al-Ghazzālī, "al-Munqidhmin al-Ḍalāl" in *Majmū'a Rasā'il al-Imām al-Ghazzālī*. Ed. by Aḥmad Shams al-Dīn (Beirut: Dār al-Kutub al-'Ilmiyya, 1988), 29, 60

²⁵ Griffel, Frank (2009). *Al-Ghazālī's Philosophical Theology*. Oxford: Oxford University Press. ISBN 9780195331622.

²⁶ Sonn, Tamara (1996-10-10). *Interpreting Islam: BandaliJawzi's Islamic Intellectual History*. Oxford University Press. pp. 30. ISBN 9780195356564. Ghazali Revival ihya.

²⁷ AbūḤāmid b. Muḥammad b. Muḥammad b. Muḥammad al-Ghazzālī, "al-Munqidhmin al-Ḍalāl" in *Majmū'a Rasā'il al-Imām al-Ghazzālī*. Ed. by Aḥmad Shams al-Dīn (Beirut: Dār al-Kutub al-'Ilmiyya, 1988), 29, 60

²⁸ AbūḤāmid b. Muḥammad b. Muḥammad b. Muḥammad al-Ghazzālī, "al-Munqidhmin al-Ḍalāl" in *Majmū'a Rasā'il al-Imām al-Ghazzālī*. Ed. by Aḥmad Shams al-Dīn (Beirut: Dār al-Kutub al-'Ilmiyya, 1988), 29, 60