

# Self-evaluation Approach of Imam Ghazali

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**Abstract:**-Islamic heritage is rich in various sciences and theories, and if used properly, it could make Muslims independent of anything foreign to their culture and civilization. Muslim scholars have strived and innovated in serving Islam and humanity, becoming leaders in their fields. Scholars and thinkers have focused on self-improvement and correction since childhood, with expert positions, methods, and authentic approaches. One of these thinkers is Imam Ghazali. In this article, we describe his approach to self-evaluation by introducing this prominent figure. His message is the development of human spiritual, mental, moral, and social dimensions.

**Keywords:** Approach, self-evaluation, Imam Ghazali

## Introduction

Islam elevates human value. It is understood that the human soul needs continuous refinement and evaluation. One of the scholars who emphasized self-improvement was Ghazali. He spoke about the process of self-evaluation, development, and human happiness in this world and the hereafter by drawing on Quranic concepts, traditions, and unique experiences. Despite the abundance of writers and educational courses on human development issues in general and self-evaluation in particular, they focus on human material needs and measure all processes on a physical scale, neglecting other aspects of development and self-evaluation. We examine the human calendar from Imam Ghazali's perspective because it directly relates to humans and affects their lives, seeking God's satisfaction.

## Biography and Works of Ghazali

His name is Muhammad ibn Muhammad ibn Ahmad (Al-Sabki, 1968, 191), and his family name is Tusi because he was born in Tus (Al-Hamwi, 1993, 49). He was also called Ghazali (with emphasis on "zi"). Wool weaving was his father's profession. He would weave the wool and sell it in his shop in Tus. This is a tradition among the people of Khwarazm, as they are

attributed to the profession of weaving. They call Attar "Attari" and refer to Ghazali as "Ghazali" (derived from the name of a village in Tus).

(Ibn Khallikan, d. 1282, vol. 2, p. 217)

He was also referred to as Hujjat Al-Islam, Zain Al-Din Tus, a Shafi'i jurist (Ibn Khallikan, d. 1282, vol. 2, p. 217), Burhan Al-Din (Al-Subki, 1968, p. 191), Faqih Al-Ummah (Al-Asami, 1985, p. 30), and Nemat Khwab.

Historical sources indicate that Ghazali grew up in a poor family, and there is disagreement about whether he was Arab or Persian. This dispute did not end in certainty as he may be a descendant of Arab conquerors who infiltrated into Iran at the beginning of Islamic conquest or he might have been an Iranian whose Arabic names prevailed due to their antiquity in Islam.

Ghazali's father was a poor but devout man who, out of fear of divine punishment, prayed at the doorstep of God and had two sons named Muhammad and Ahmad, whom he endeavored to educate in both religion and science. When his death was imminent, he entrusted them to one of his Sufi friends, a good-natured man, saying to him, "I regret not having learned calligraphy and would like my two sons to learn what I have lost. And you are not obliged to accept everything I have bequeathed to my two sons." When he died, that Sufi man taught the children until the little money the father had left for them ran out, and he could no longer afford to continue their education. He then told them, "Know that what I gave you, I did it for you, and I am a poor man who does not have money to help you, and I see it in your interest to go to school like students so that you can have sustenance." (Al-Shirbashi, 1960, 23). They agreed to this proposal, and that man brought happiness and dignity into their lives. Ghazali referred to this and said, "We pursue knowledge other than God, but he (that man) did not accept it except for God" (Al-Sabbaki, 1968, 193).

At the beginning of his life, Ghazali learned some religious knowledge from Sheikh Ahmad Ibn Muhammad Al-Rankani in the city of Tus, then he learned some religious sciences in the city of Tus. He then went to Gorgan to learn from Imam Abu Nasr Ismaili, and Ghazali was very eager to preserve what he learned from his elders (Al-Sabbaki, 1968, 195).

He encouraged himself to embark on a journey again to seek knowledge, so he went from Tus to Nishapur and studied under Imam Al Haramayn Abu al-Ma'ali Juwaini and sought his close support. He strove to excel in religious sciences, obtained permission to teach them, and continued to do so until his death. He then left Nishapur for Baghdad to participate in the court of Nizam Al-Mulk, who respected him and taught in his school in the city of Baghdad in 1084. People were amazed by his pleasing speech, perfect virtue, and eloquence. After abandoning teaching in this school, he aimed to perform the Hajj. He left his brother Ahmad behind to teach in Damascus in 1089 and stayed there for a few days. Then he went to Jerusalem and stayed there for a while before returning to Damascus. He left there and went to Egypt. He settled in Alexandria and then returned to Baghdad and held preaching sessions. After a while, he returned to Tus and

engaged in writing books and worship. He then returned to Baghdad and resumed his studies at the Nizamiyah school. He later returned to Tous and continued with wearing the Sufi robe and written works until his death (Al-Sabbaki, 1968, 195). Ghazali's life was full of scientific achievements, various activities such as preaching, issuing fatwas, teaching, writing, and charitable works.

Ghazali acquired his knowledge from some of the great scholars. He learned jurisprudence from Imam Ahmad Ruzkani in Tus and also from Imam Abi Nasr Ismaili. He learned principles of jurisprudence from Juwayni, who always praised him and even described him as "a sea drowning in knowledge" (Jamili, 2005, p.38). He also learned sufism from Fazl ibn Muhammad Farmazi, a student of Abi al-Qasim Qushayri, who was famous during Ghazali's time, and from Yusuf Nasaj. Ghazali had great students, including Abu Jaland Ibn al-Razzaz, Abu Ghayth al-Jili, al-Barbabadzi, Abu al-Bayyak al-Baqarji, Abu al-Abbas al-Aqalishi, Abu Bakr ibn al-Arabi, and Abdul Qadir al-Jilani, among others. Ghazali has over four hundred works, some of which are printed, some are in handwritten copies, and some are lost. Abdul Rahman Badoi summarized them in his book (Writings of Ghazali) and historians also did. Among his prominent attributed books (Jamili, 2005: 56), many valuable works of his remain. His printed books include Revival of Religious Sciences, Secrets of Pilgrimage, "O Son", Economy of Belief, Incoherence of the Philosophers, and others, including Ethics of the Righteous and Salvation from the Wicked, Secrets of Letters and Words, Secrets of Transactions, Moral Indications and Hidden Secrets, and The Silence of the Commoners About Theology. Al-Ghazali's Forty is part of his book called "The Jewels of the Quran." He allowed it to be written as a separate book. Secrets of Divine Lights with Verses is a book that has been organized into three chapters. In addition, there are many other useful books left by him.

### **Definitions of Method, Calendar, and Essence:**

**First:Method** In linguistic terms, it means a clear path, program, and approach. The outlined plan, teaching method, and the like are included in what is known as the curriculum. (Abdulqader, 2007, 11) Nahj and Anhaj are two words that mean the path taken, a clear and visible path. It is said that Nahj al-Tariq means his method, and al-Manhaj means a clear path. In the words of Allah in verse 48 of Surah al-Ma'ida, it is stated: "For each community, we have ordained a way of life and a path to follow."

Al-Manhaj is the outlined plan, including the curriculum, teaching plans, and the like, which are all included in what is known as the curriculum.

**Second: The definition of calendar**

The word "calendar" in linguistics means organization, clarity, and correction of distortions. In terms of terminology, it refers to a systematic process that involves collecting information about a specific topic and using predetermined objectives and criteria to judge it for the purpose of its development and improvement.

Calendar is a more comprehensive term than analogy and evaluation, and it becomes their substitute, but these two are not its substitutes. Based on what has been mentioned about the universality of the calendar in terminology and its essence in linguistics, and what has been mentioned about it in the Holy Quran in Surah at-Tin, verse 4, which states: "We have indeed created man in the best of moulds."

Considering the many words used in the Quran derived from this word, I will use the word calendar in my research.

### **Third: The Significance of Calendar**

1- Sometimes, the term "calendar" means advice, and its meaning in the circle of Islamic brotherhood and the call of the messengers, peace be upon them, is like what Allah says in Surah al-A'raf, verse 79: Prophet Salih said: "O my people, I conveyed my Lord's message to you and advised you, but you do not like those who advise."

And also in verse 62 of the same Surah: "I convey my Lord's message to you and advise you for your own good and I know from Allah what you do not know." Also, in verse 68 of Surah Al-A'raf, it is stated: "I convey unto you the messages of my Lord and I am a trustworthy adviser unto you."

And also, the promise of the Prophet (peace be upon him and his family) who said: "Religion is advice." We asked, "To whom, O Messenger of Allah?" He said, "To Allah, His Book, His Messenger, the leaders of the Muslims, and the common people." (Narrated by Muslim) Advice and admonition in this context arise from shameful situations that have been ingrained in the human psyche and need to be corrected, or from correct situations that need confirmation and praise. Evaluation, judgment, and criticism are secondary to the process of advice and admonition, which is clothed in compassion, love, and mercy.

2- Sometimes, the calendar is referred to as an Islamic ruling that acts as a deterrent against the destruction and extinction of society. This ruling begins with the circle of authority and leadership and ends with the circle of people in all its parts. Many texts have been written on this subject, for example one of the verses of Surah Al-Tawbah, verse 71, states: "The believing men and women are allies of each other. They enjoin what is good and forbid what is evil, and they establish prayer and give zakat (charity), and obey Allah and His Messenger."

And the Prophet (peace be upon him and his family) said: "By the One in Whose hand is my soul, you must enjoin what is right and forbid what is wrong, or soon Allah will send punishment upon you from Himself, and then you will call upon Him but He will not answer you." This is a good hadith reported by Tirmidhi. Taking action in this regard with the calendar is an individual choice that may be made by anyone who feels responsible and capable of doing so, or it may be done through an official legal authority via government entities in what is referred to as the Complaints Board or Court. The Diwan al-Hisbah played this role in the past in

Islamic history or what has been shown in modern legal mechanisms, which is what Muslims do in reality. (Al-Hawamdeh, 2002, 23)

3- The calendar sometimes appears in the concept of the judiciary, which is a just verdict between disputants based on Sharia, although what is generally related to the judiciary is the resolution of disputes and the settlement of differences between them. People and systems, lawsuits, witnesses, and so on, intervene in it. One of the texts in this regard is verse 36 of Surah Al-Ahzab, which states: "And it is not for a believing man or a believing woman, when Allah and His Messenger have decided a matter, that they should [thereafter] have any choice about their affair. And whoever disobeys Allah and His Messenger has certainly strayed into clear error." (The example here is the story of Zaynab bint Jahsh, Prophet Muhammad's cousin, whom he had freed from slavery and then married to his adopted son Zaid. After the marriage ended in divorce, Muhammad married Zaynab.) And also verse 65 of Surah An-Nisa, which states: "But no, by your Lord, they will not [truly] believe until they make you, [O Muhammad], judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission."

This is also mentioned in verse 47 of Surah Yunus, which states: "And We sent already before you messengers and assigned to them wives and descendants. And it was not for a messenger to come with a sign except by permission of Allah. For every matter there is a decree [specified]."

Furthermore, the calendar has also entered the concept of moderating and correcting the understanding of the Hadith school and the science of Rijal as a school that belongs to Islamic heritage.

4. Sometimes, the calendar is accompanied by an educational concept in the management of education and training. This concept mostly relates to the field of educating students, their upbringing, and how to deal with them through mechanisms, methods, and procedures in two areas of measurement and evaluation, taking into account their relevant age. Levels, individual differences, innate acquisition, environmental influence, values and goals, curricula, and workers in it, and everything related to the Islamic educational and training process and its educational system has a constant place in this matter.

With reference to the texts of the book, tradition, and curriculum of Muslim scholars in the past, and hadiths and texts in this regard, one can refer to the word of Almighty God, including verse 14 of Surah Qiyamah, which says: "Indeed, man against himself is a witness, although he puts forth his excuses, do not follow him blindly, so that he knows his weaknesses and corrects them".

And this is a kind of self-criticism. And in this regard, verse 235 of Surah Al-Baqarah says, "And know that Allah is aware of your inner feelings. So fear Him and know that Allah is much Forgiving, Forbearing."

This is so that we can observe God and always feel His presence and knowledge in what is within us. This leads to correcting our behavior in the light of the standard of the exalted God, which has the greatest impact on improving the educational

process, creating self-monitoring, and revitalizing the characteristics of awareness and accountability in the conscience of all those involved in it. The concept of self-evaluation in education is an example of evaluation concepts in the education group, including pre, formative, and final evaluation. Pre-evaluation refers to placing an individual under evaluation before the action he/she is about to perform, as there are preliminary standards for such action.

Formative evaluation refers to the correction that is done when a person is engaged in work so that they do not deviate and complete their work correctly.

Final evaluation refers to the final evaluation that a person issues based on Islamic criteria after completing their work. The Almighty God says in verse 281 of Surah Al-Baqarah: "And fear the Day when you shall be brought back to Allah. Then everyone shall be paid what he has earned, and they shall not be dealt with unjustly." Therefore, Joseph evaluated himself and described two qualities that are important for economic leadership in the lives of countries and people, which include "al-Hifz" meaning trustworthiness and honesty, and the quality of "al-Ilm" meaning experience and expertise. This makes it clear that it is permissible for a person to evaluate themselves based on what they know in the field of public interests and the benefit of others, especially when corruption is widespread and they have lost their leadership qualifications, provided that what they describe themselves as is achieved (Al-Hawamdeh, 2002, 55).

5. The concept of evaluation is also expanding as a humanities field in the management area in different fields. The calendar in its administrative sense is one of the five management processes, including planning, organizing, coordinating, monitoring, and evaluation. Like the management science, it is an important link because no benefit is gained from all the above administrative processes without evaluation. By evaluating all of these items positively, negatively, or both, the percentage of achieving previous goals and plans is determined. It is defined based on what is currently required, what is actually achieved, and what is expected in the future. Therefore, evaluation has turned into specialized institutions of evaluation for anyone who wants to validate themselves, whether through a plan, an institution, and the like. The Holy Quran has referred to the evaluation criteria for those involved with administrative work and leadership as the basis of the human resource leadership process, which was mentioned in the story of Prophet Joseph with the King of Egypt, where Joseph said to the king: "Put me in charge of the stores of the land, for I am a knowledgeable and insightful guardian of its riches and provisions."

Fourth, self-awareness: Lingually, "self" and person" are used in literature to refer to self-criticism, which is the result of a person's opinions and reactions, and is not mental. It is said: "That person's nature has come, meaning their eye and soul have come." And it is said: "He knew himself: his hidden secret." "And he came from himself", meaning his nature (al-Wasit, 1989: 307). In terms of terminology, self has many definitions, among which the precise definition is that the self is a system that includes the necessary tools for managing life, including thoughts,

feelings, values, behaviors, habits, and interactions. In other words, the ethical resources that a person has access to, the more they can manage their life and solve their problems. (Lujeih, 2013, 14).

Cognitive introductions to self-evaluation, its features and elements

Introduction to self-evaluation income

In Islamic perception, humans are the center of the universe, and the reason for this is their devotion to Allah in everything they do. In verse 13 of Surah Al-Jathiya, Allah says, "And He has subjected to you whatever is in the heavens and whatever is on the earth - all from Him. Indeed in that are signs for a people who give thought." In this regard, it is clear to people with foresight that the power of Allah is evident in everything.

The concept of "taskhir" (dominating) which the Quran has emphasized in many places is not only to encourage Muslims to be grateful to Allah and acknowledge His grace, but also to establish the status of humans and the great position that Allah has given them in this world. Humans are capable of putting everything around them to their own benefit, and they are capable of devoting their will and power to seeking the satisfaction of Allah and living in His servitude. This happens because humans are the focus of development, and they are the goal and active element in the development of life. The meaning of this is that humans are the means of achieving these goals. Therefore, development should follow the complete material and spiritual growth of humans, and they should know their place and mission in life.

Self-improvement is one of the most important areas of human growth because the relationship between them is one of identification and integration, meaning that the concept of human development limits the concept of self-improvement, just as it limits the whole to its parts, thus completing and enriching it, but not canceling it, as some researchers may perceive. The goal of self-improvement is to develop life skills such as leadership, communication, and time management. Islam recognizes humans as the true value and fundamental pillar of life, and Allah has given them the ability to have physical and mental abilities and continuous adaptation. He has made humans responsible through these abilities, and they can become the representative of Allah on earth. Allah has created them with unique and distinctive creations and has entrusted them with his responsibility. In Surah Al-Baqarah, verse 30, Allah says, "And [mention, O Muhammad], when your Lord said to the angels, "Indeed, I will make upon the earth a successive authority." and in verse 29 of the same Surah, "It is He who created for you all of that which is on the earth. Then He directed Himself to the heaven, [His being above all creation], and made them seven heavens, and He is Knowing of all things."

And in verse 13 of Surah Al-Jathiya, Allah says, "And He has subjected to you whatever is in the heavens and whatever is on the earth - all from Him. Indeed in that are signs for a people who give thought." In this regard, it is clear to people with foresight that the power of Allah is evident in everything. Man has taken this

trust onto the earth, not in anything else, so he must understand himself correctly and know that his great mental energies are the orbit of his responsibility. The method of evaluation in the Quran is an instruction that clarifies and highlights the value of objects and then corrects and improves them based on the criteria of the Creator for their creation, to reach the goal. The goal is to worship and achieve justice and integrity in the world, or to witness its punishment in the hereafter. The Quran has mentioned the word "Salih" and its linguistic derivatives in about 644 verses, and the meanings of these verses have been about establishing good deeds and behavior.

Justice means following religious values in a direct and straight path without deviation, which is best achieved through a combination of balance, moderation, correctness, and justice. The permanent motto of the Qur'an is justice, judging, and reform, and its constant spirit is the necessity of distinguishing between right and wrong, good and bad, beauty and ugliness. Therefore, the message of all heavenly programs is to evaluate humanity, so that whenever it deviates from the right path, it brings it back to the straight path. According to the above, the following concepts can be inferred:

- 1- Evaluation in the dictionary sense: to measure something and assign value to it.
- 2- Evaluation in terminology: judging things, measuring them, and expressing their value positively or negatively based on previous information and specific criteria.

**Part2:Self-development**-Self-development in Islamic thought is not a stage that ends at a certain level, but rather a continuous process of human life and their ability to carry out their mission with the energies that God has given them. As we previously mentioned, there is a difference between development based on legitimate origins and development that does not consider this aspect. Since self-development is the execution of legitimate commands, we do not know how to stop at a certain time or place or among certain people. Instead, it is fulfilling a responsibility that begins with the individual's responsibility to themselves and extends to their responsibility towards all of humanity, being intellectual, human, comprehensive, and sustainable. However, according to the perspective that God, the universe, and humanity are working to rebuild the world, He works for greater rewards than the adornments of life, although He works for it and does not hate it (Al-Ajmi, 2010, 51). The Almighty God says in verse 32 of Surah Al-A'raf: "Say, who has made forbidden the beautiful gifts bestowed by God which He has produced for His servants and the clean food?" And also in verse 77 of Surah Al-Qasas: "And seek, through that which Allah has given you, the home of the Hereafter; and [yet], do not forget your share of the world." Characteristics of a Growing Individual: The most important personal qualities that distinguish someone who is continuously developing themselves from ordinary people who do not give importance to self-assessment are the following:

1. They know what they want in life and are well aware of their role in Transforming the world into a better place worthy of living.
2. They have a clear understanding of their goals in life.
3. They have high intellectual abilities.
4. They possess high emotional and social intelligence.
5. They lead a balanced life (Luwaih, 2013, 22).

#### Essential Conditions for Self-Evaluation:

1. Having higher goals.
2. Believing in the need for change.
3. Self-acceptance.
4. Sense of responsibility.
5. Self-management.
6. Something similar to a challenge (Bakkar, 2001, 162-165).

#### Al-Ghazali's Evaluation Goals:

- A. Holistic Purpose.
- B. Human-friendly purpose.
- C. Closeness to God.

#### Calendar Elements

The evaluation process is a comprehensive and systematic process that begins with identifying and describing the positive and negative aspects and ends with improvement and development. It consists of several elements, including:

1. Evaluator: Entity or person who performs the evaluation process, whether it is an individual, a group, an organization, a government, or others.
2. Reference: The source on which the evaluation process is based, whether it is a person, a group of people, an idea, a plan, or something else.
3. Calendar Subject: A condition or situation that needs to be corrected, in any form or direction.
4. Calendar Method: The method or approach by which evaluation is performed, such as verbal, written, coexistence, etc.
5. Calendar Result: A positive or negative outcome that the evaluation process leads to.

#### The Third Condition: Evaluation of Human Gender

The methodology of evaluating human value based on gender has been mentioned in many verses of the Holy Quran. Various characteristics and energies of this creature have been determined, describing them as hasty, weak, argumentative, dignified, arrogant, and insightful, and created from clay.

The methodology of evaluating human value based on gender is based on paying attention to the type of human through many verses in the Holy Quran that define many characteristics and energies for this creature, describing qualities such as

hastiness, weakness, argumentation, dignity, arrogance, and insightfulness. In addition, it is described as created from clay and sperm, and an entire surah is even named after it, called "Al-ensan." (The human)

It is also described as being subject to injustice, hopelessness, and ignorance. Please find the English translation of the text below:

1- First of all, we focused on the verses related to the subject of the argument in this section, which only mention offspring and their evaluation, and we did not want to mention specific verses before or after, lest the discussion becomes lengthy, although some of the verses in the mentioned argument have a bias.

2- While the specific verses emphasize on evaluating the human being in terms of determining his value, material possessions, and qualities primarily as a descriptive identification, it is evident that the Quran does this to achieve the ultimate goal. And the desired result that Quranic surahs lead to regarding the events and attitudes that are evaluated for adjustment, moderation, and progress, makes it clear that the necessary goal and intent of evaluation is to go beyond mere criticism. As this deep judgement from beginning to end forms the essence of what leads to the comprehensiveness, depth, and balance of the evaluative approach in the Quran. Therefore, people often cut off the methodology of judgement, identification, and evaluation, thus correcting the form and forgetting the essence and judging the result and forgetting the introduction. Then it becomes distorted, simplified, and manipulated. In addition, while focusing on the human origin in the Quran in terms of the relative qualities and perfections granted to him, it has not been separate from his growth.

What is mentioned in Surah Al-Asr: Allah Almighty says: "By the time, indeed, mankind is in loss, Except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience." The intended meaning of mankind is: the human species, and all its variations, is the most authentic. God's command is a severe warning, for He has decreed harm and loss for all people, except for those who bring four things or have four qualities, namely: faith, righteous deed, advising truth, and advising patience. Here, the overall evaluation of the description of mankind is to its detriment, and it is judged absolutely. Then there is an exception for the group of obedient winners. This is a great and decisive matter. Here, attention is paid to the human's state and his thinker, whose judgment is justice and correctness. The human is also considered as a noble and threatening creature, where the winner is the loser, and at the same time, it may seem difficult for humans to think about winning, and this explicit and accurate evaluation is also necessary for justice, frankness, and clarity. It is also a successor to the most high. On the other hand, it is easy and possible for anyone who wants and guides. All generations have grown in the field of victory and success in practical application, and history bears witness, and now there is plenty for those who have a heart that listens while bearing witness. (Al-Hawamdeh, 1381, 110)

**Calendar****Tool**

The Holy Quran considers one of its most important goals to be encouraging human minds to contemplate and reflect. The Almighty God says in verse 44 of Surah Nahl: "We have sent down revelations, scriptures, and clarifying signs to every prophet. And We have sent down this Quran to you, to proclaim to the people all that has been sent to them, and to guide them to reason and mindfulness." The Almighty God also says: "This Quran is a blessed scripture that We have revealed to you, for people to ponder over its verses, and for those with understanding to be reminded." (29/sad) The Holy Quran reminds us that the stories that it devotes a significant part of itself to are designed to stimulate human thought so that it can guide us with lessons from human experiences in the path of life. (Bakkar, 2010, p. 17)

Also, verse 176 of Surah Al-A'raf states: "So tell the story that perhaps they may give thought." And in verse 11 of Surah Al-An'am, it states: "Say, [O Muhammad], "Travel through the land and observe how was the end of those before. And the story of Bani Nadir calls upon Muslims to evaluate their own conditions so that they do not fall into the same situation as what happened to them."

**Ghazali and the theory of skepticism**

Ghazali presented the theory of skepticism before Descartes and arrived at the same solution, and it is possible that Descartes may have conveyed it through Ghazali, and there is a text by Ghazali on this subject. He said: "So skepticism is over with me until I did not allow myself to trust them in sensible matters, and from where should I trust them, and the strongest sense is the sense of sight. It looks at the shadow and sees it standing still and gives the judgment of negating movement. Then, by testing and observing, after an hour, you realize it moves and has not suddenly moved, but gradually, until it reaches where it is not standing." (Sulayman, 1967, 214)

The French philosopher (Descartes) said: "I think, therefore I am", thus placing thinking as the reason for existence, but almost limiting existence to thinking. It seems that he wants those who have deactivated their thinking powers to have no evidence of their existence, and if we sincerely accept this sentence, many of us today have a vegetative life in which food, drink, breathing, sleep, reproduction, and the like exist but without thinking. Those who do this sometimes do it inherently and sometimes under pressure from others to maintain the order of the herd they lead and not endanger the interests of the people and the country (Bakkar, 2010, 17). The soul returned to health and balance, and spiritual needs returned to acceptance, reliability, safety, and certainty.

And this is not done by arranging evidence or ordering words, but by the light that the Almighty God cast into the heart. That light is the key to most knowledge. So,

whoever associates revelation with reason, limits the vast mercy of God. (Sulayman, 1967, 215)

**Second:Self-criticism:-**Self-criticism is one of the peaks of the subjects that confirms human nature, as humans cannot escape from the circle of ignorance, deficiency, and error. Except for those whom God preserves, and in this regard, the Almighty God, when our father Adam and our mother Eve ate from the forbidden tree and felt ashamed because they knew they had disobeyed, both quickly repented and said: "Our Lord, we have wronged ourselves, and if You do not forgive us and have mercy upon us, we will surely be among the losers." (Al-A'raf/23)

Repentance comes after realizing one's mistakes, and realizing mistakes comes after the awakening of the mind and conscience, and these two are a sign of maturity and progress. This is the method that our father Adam set for us, it is a foundation left by the righteous for the growth of their children and to keep them away from various types of reproaches and criticisms. Prophet Moses (peace be upon him) confesses his mistake when he killed the Coptic in support of the Children of Israel, and says: "Our Lord, we have wronged ourselves, and if You do not forgive us and have mercy upon us, we will surely be among the losers." (Al-A'raf/23) Also, the Prophet of God, Jonah (peace be upon him), gives glad tidings to the Almighty God with words full of prayer and praise, as mentioned in the Book of the Almighty God: "And [mention] Dhun-Nun, when he departed in anger and thought that We would not decree [anything] upon him. And he called out within the darknesses, "There is no deity except You; exalted are You. Indeed, I have been of the wrongdoers." (Al-Anbiya/87) And Queen of Sheba repents from sun-worship and says: "My Lord, I have wronged myself, and I submit with Solomon to Allah, Lord of the worlds." (An-Naml/44)

Self-criticism will remain the exact standard of self-awareness and awareness of the past and present, and a nation that is deprived of it is deprived of much good. (Bakkat, 2010, 113) And even if their problems are different, they are accompanied by general reasons that promote compatibility and coordination among them. What Muslim scholars were driven into this approach in the method of deduction is the texts that they worship Allah Almighty by following them while neither the Greeks nor Westerners today have access to such texts; this approach has made it unique. Muslim scientists not only portrayed a way to argue outside of the teachings of Aristotle, but some also criticized his logic. In fact, some of those who attribute their scientific works to Islam and Islamic civilization have been attracted to Aristotle's teachings. So that they called him the first teacher, just as many of them accepted his philosophy, until one of them named Farabi became the second teacher. But this was only an anomaly that confirms the rule. (Bakkar, 2010, 113)

It is well known that Ghazali avoided philosophical names for sciences and theories that he accepted and gave them other names from the realm of Arab-Islamic thought. He wrote several books on logic which none of them were called "logic," rather names such as "measurement of opinions," "the criterion of knowledge," "direct measurement." He also wrote a book on ethics or practical science and called it "The Scale of Action." And when he accepts an opinion that is for philosophers, he attributes it to Ahl al-Kalam and the like. However, "Revival of Religious Sciences" is one of his innovations. But as soon as the reader starts reading the book, he finds himself in front of Ghazali's "new" terminology, meaning new names for old subjects, which he calls "the science of manifestation" and "the science of expression," and in Sufi language: states and ranks, and in the language of philosophers: theoretical philosophy and practical philosophy or theoretical science and practical science. Without discussing the argument about these types of comparisons and the extent of each one's conformity with his opponent, one thing is certain, and that is what we care about. That is, Ghazali wanted, and that was to make the book "Revival of Religious Sciences" a compilation of the science of "transactions."

Ghazali says that the purpose of this book is the science of transactions without the science of revelations that he does not consider necessary in creating the book and what is meant by "mercy" here is the permission of the religion that the jurists have determined. Ghazali does not want to be accused of what the Sufi jurists accuse, that most of them say about the unity of existence (or the unity of perception, unity, oneness, or annihilation). For this reason, he refrains from expressing theoretical Sufism in this book and mentions it with other names such as "Al-Funun bi Ali Gheir Ahleha" and "Mishkat al-Anwar," just as in practical Sufism with the name "the science of transactions," although "the science of transactions" does not exactly correspond to what Sufis say about "action." In any case, "Revival of Religious Sciences" has been classified as practical science or ethics in philosophy and "the science of transactions" in Sufism.

Regarding "Sufism," the noteworthy point is that Ghazali refrains from using the term "Sufism" in this book because he rarely mentions it except incidentally and avoids using Sufi terminology except for common terms. Instead, he mostly uses his own terminology in contrast to them, as he also avoids using the term "Sufis" except rarely and instead uses general names such as "Al-Talibeen," "Al-Sadiqueen," and the like. However, he warns the scholars and engages in arguments with them, accusing them of charges against the Sufis' opponents. On the other hand, he states that he has based his book on these juristic aspects because he believes that "the subtlety of a student of knowledge is a true criterion in jurisprudence, and a beloved student who has studied appears beloved to others." As a result, he wonders, "Why is there a distance between depicting the book in a juristic manner as a courtesy in captivating hearts?" (Al-Jabri, 2006, 587). "The Revival of Religious Sciences" is a book that puts on the garment of jurisprudence, but it is not a juristic book, even though it is a branch of the

science of jurisprudence. It is dedicated to what relates to the benefits of the afterlife, which that science relates to the states of the heart and its praiseworthy and blameworthy morals. On the other hand, jurisprudence pertains to the benefits of the world, and its guarantors are the jurists of the world. "Relating to the benefits of the world and entrusted to the jurists, and they are the distinguished scholars." This comparison between jurisprudence and the "science of transactions" reminds us of a comparison that we had previously seen with Al-Raghib Al-Isfahani, between jurisprudence and sharia.

The truth is that the relationship between the book "Al-Dhahiriya Ila Makarim Al-Shari'ah" and the book "The Revival of Religious Sciences" goes beyond this kind of indirect relationship. Some historians mention that Ghazali "always takes the book "Al-Dhahiriya Ila Makarim Al-Shari'ah" by Isfahani with him on his travels." Therefore, it can be said that "Al-Dhahiriya" was the inspiration for "The Revival" by Ghazali.

If we want to place "The Revival" in the context of the evolution of ethical thought in Islam, it can be said that it was inspired by attempts to make Greek ethics Islamic. The difference between it and "Al-Dhahiriya" is that while Isfahani was contemplating his own design in the knowledge system to which he belonged, namely eloquence, Ghazali was thinking about "The Revival of Religious Sciences" within his intended knowledge system, namely mysticism. This difference in the basic cognitive level led to a very important and dangerous difference in the attitude towards life and, consequently, the value system. (Al-Jabri, 2006, 587).

Ghazali emphasized on the importance of "Worldly Interests" and "Business Knowledge" along with "Hereafter Interests" in Islamic jurisprudence. He believed that the ultimate happiness in both worlds is in the hereafter, as life in this world is not just a journey where the traveler passes with something that brings him closer to another life. According to Ghazali, life in this world has inherent value, as God has placed humans as his representative on earth to cultivate it with good deeds, take their share, expand the truth, etc. All of these require management and politics. However, Sufis' position in the world is to renounce it and turn fully towards God until they reach the position of annihilation. In our opinion, Ghazali did not write "Alam al-Mu'amalat," but rather spoke in it. From the very first line, he behaves as the "speaker": he discusses and debates. He defends his own views against other views, sometimes accusing his opponents of ignorance or simplification. He collects evidence in favor of his beliefs in his arguments and debates, mentioning the topic of the chapter or section and collecting arguments from "Al-Naql" in favor of himself. Some of them are Quranic verses, and many of them are weak hadiths. If he described his arguments entirely from "Al-Naql," he would present them in a debating style. The book "Revival of Religious Sciences" is a book that confirms "sole thought" in all areas that are naturally prone to disagreement. Declaring the "death of disagreement" and closing the door is a dead-end. Therefore, it can be said that Ghazali's duty in the book "Revival of Religious Sciences" was not to explain the

method. Rather, it aimed to induce the reader to accept a specific belief when confronted with all sciences and behavioral patterns. That is why we encounter, amidst the chaos of the book, all of Ghazali's negative positions, specifically those he adopted in other books, especially those he wrote about science, in response to philosophers and other sects.

### Conclusion

Self-esteem is the basis for human development based on the book of God and the tradition of the Prophet, and this is the same method as Ghazali's, which is inseparable from the Islamic approach. Based on what was mentioned in this article, it is proposed that parents and educators provide them with targeted educational programs to shape students' personalities in a cohesive manner, and to incite their appreciation to help them gain respect for themselves and their abilities and identify the philosophy of Ghazali and Muslim scholars to create opportunities for further studies.

### Resources

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