

Philosophy Of Humility -A Special Study Of Imam Ghazali's Ideas And Theories

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Abstract

This research paper has a special study of the theory of moral philosophy, Imam Ghazali's thoughts and ideas is to be presented. The purpose of human life is to achieve the pleasure of God, and to achieve this goal, good morals are very important. A person should be beneficial to others and no one should be hurt by his personality. According to Imam Ghazali, as long as a person is alive in this world, he is always afraid that one-day lust will prevail after being defeated, so he should always alert. In addition, whenever you see that the nature is tending towards comfort and ease, and then know that lust wants to prevail and all these things are a requirement of moral behavior. They say that in this way, there are countless religious and secular benefits of developing morals in oneself, which cannot be covered by a pen and scattered on the page of a paper, because adopting morals on the one hand leads to the enjoyment of worldly life; on the other hand, one is freed from the happiness of the hereafter. It happens a person's personality is revealed by his manners. His standing, sitting, speaking, dressing, eating and drinking represent his manners and manners and he appears as a successful person in the society and his conduct makes him a good person and the society becomes a witness to him because of his good morals, he gets the guarantee of success not only in this world but also in the hereafter.

Keywords: Phylosophy, Humility, Ideas, Ethics, Scriptures, Islamic Ideologies, Imam Ghazali

Introduction:

According to Imam al-Ghazali, God is pure goodness and His essence is full of qualities, and the purpose of human life is to absorb God's moral attributes within oneself, that is, to become colored in the color of God's attributes in terms of attributes and morals. The real goal is God because true goodness and justice are absolute

and man is a unit of that goodness. Human life can become a model of best morals only by adopting God's attributes, i.e. goodness and true justice.

Since man is the best of all creatures, he can adopt divine attributes first and better than all other creatures, because intellectuals are a great blessing bestowed by God. If a person

deliberately and consciously pays attention to this, then this is his greatness and goodness.

In Ghazali's opinion, the real purpose of ethics is the happiness of the afterlife, which he has also explained in his book "Meezan al-Amal".

❖ **Theory of Humility:**

Imam al-Ghazali defines ethics in *Ihya Uloom* as follows:

Fal-Khalk is a statement of the truth in the soul, the firm one, and it issues the actions easily and easily from the non-necessary of thought, and the narration of Kant al-Hiyah, in order to tackle it.¹

Al-Masdi Khalqa Sayya:

"Khalq Nafs is the name of the foundation of the soul, from which all actions are issued without any difficulty. If these actions are good and commendable in terms of reason or Sharia, then this heart is called Khalq Good, and if they are bad and reprehensible, then this heart is called Khalq Bad." are"²

While explaining the definition of Khalq in *Meezan*, he says:

And as for the good nature of the people, then all the good habits known as the Shari'ah are explained and made to be hated and avoided, and the good habits are used.

"Hasan Khalq is the name of abandoning all the bad habits that have been specified in the Sharia and abstaining from them in the same way as common impurity and all the good habits compared to them." should be adopted in such a way that nature starts to feel an attraction and fondness towards them.

❖ **Types of Humility:**

Imam al-Ghazali has described the following types of ethics in *Al-Kimiya Saadat*:

The sentence on morals, although there are many, but the four genders are inner, the morals of the

people and the morals of the people and the morals of the devils and the morals of the angels.

"Although there are many morals, there are four types: the morals of cattle, the morals of beasts, the morals of devils, and the morals of angels."³

Explaining this in detail, he says that because man has greed and desire, that is why he acts like an animal, for example, he dies after eating and having sexual intercourse, and because man has anger, he acts like a dog, a lion and a wolf. For example, there is a lion for killing, killing and abusing people, fighting, and trickery, deceit, and mischief among people. He does the works of angels, such as keeping knowledge as a friend, refraining from bad deeds, wanting the good of people, avoiding shameful deeds and remaining dignified.

To be happy in knowing the truth, to know the faults of ignorance and ignorance, and in fact there are four things in the nature of a man:

- Kidding
- Sorpan
- Satanism
- 4. An angel

They say that man is not bad because of his appearance, hands, feet, skin, but because of his habits that he strays from people, and pigs are not bad because of their appearance, but because they are unclean and bad. covets things, and this is the reality of the soul of a dog and a pig, and the same things are present in man, and the same is the meaning of Satanism and Angelism, that some people, like Satan, are always inclined towards evil when That some have holy attributes like angels.

❖ **Virtues of Four (Arbaa):**

Imam al-Ghazali has shed light on the subject of ethics in detail in his book "*Ahiyya Uloom*".

He is the power of knowledge, the power of anger, the power of lust, and the power of justice.

"And they are the power of knowledge, the power of anger, the power of lust and the power of justice."⁴

From these four types of morals arise, which Ghazali considers as the origin of morals. He says:

Fazin Amhat al-Akhlaq WA Usulha Arbaa: Al-Hikmah, Courage, Chastity, and Justice.

"The essence of morality is four things: wisdom, courage, chastity and justice."⁵

Now let us highlight them in detail:

The types of ethics described by Imam Sahib are knowledge, anger, passion, justice.

He says in revival.⁶

Jamuha fimin istut fihi huza al-khasl WA ididalat huho hassan-ul-khaluk absolutly and min moderation

Fah Bishha Dun Bulun Faho Hasan-ul-Khalk, in addition to the following meaning, especially Kalzi Yahsin, some parts are due to some.⁷

"In which these four members are at a moderate level, then that will be called absolute happiness. And in whom only one or two are in moderation, then the character will be happy in the same way as if some things are good in someone's face, so many things will be called good, the whole will not be called beautiful.

When there is moderation in these four forces of knowledge, anger, lust and justice, the following types emerge, on which the whole philosophy of ethics is built.

When the power of knowledge is in moderation, the rays of wisdom emerge from it, from the moderation of the power of anger, courage is born, from the moderation of the power of desire, chastity is born, and the power of justice does not decrease or increase, its stubbornness is cruelty.

Imam Sahib says in Mizan al-Amal:

Al-Hikmah is the virtue of Al-Quwat Al-Aqeela and the bravery is the virtue of Al-Quwat Al-Ghadbiyyah. In addition, the virtue of the virtue of al-Quwat al-Shahwaniyyah and justice is the expression of this al-Qawi on the obligatory arrangement.

"Wisdom refers to the superiority of the power of reason, courage refers to the power of anger, chastity refers to the power of sensuality, and justice refers to the arrangement of all these powers in a proper order."⁸

In the opinion of Imam Sahib, the virtues that arise from moderation of wisdom, courage, chastity and justice are as follows:

❖ **Virtues arising from moderation and wisdom**

➤ **Following are the virtues arising from moderation.**

Good tact, cleverness of mind, subtlety, accurate imagination, accurate actions and hidden disasters, sharp understanding of the self.

➤ **Virtues arising from moderation**

Following are the virtues arising from moderation.

Kindness, courage, bravery, self-restraint, humility, independence, anger, dignity, tolerance, tolerance, self-control and love.

➤ **Virtues arising from moderation**

The following are the virtues arising from moderation.

Generosity, modesty, patience, tolerance, purity, generosity, elegance, contentment, courage, lack of greed, piety, forbearance.

➤ **Virtues arising from justice**

Since justice is the name of a collection of virtues. Therefore, the branches of each of the three basic virtues are their own branches.

Another division of moral virtues

Imam Ghazali has described the following types of virtues:

- **Positive**

The establishment and instillation of such a force and such a queen in the human soul, which leads to good deeds, is a positive virtue, for example, determination, independence, initiative and courage, etc. gets to

- **negative**

Such a force in the human soul that causes one to refrain from bad actions is called negative virtue, for example, asceticism and austerity, which keep a person satisfied with a modest condition, prevent a person from excessive pleasures and encourage him to be satisfied with a simple life.

- **individual**

Individual excellence refers to that whose effect is limited to one's own self, for example, contentment which is entirely limited to one's self.

- **Collective**

Collective virtue refers to a virtue that helps a person to deal with others, such as honesty and integrity.

The Islamic Shari'ah has taught these four types of moral virtues and has removed the contradictions found in them in such a way that they have separated each of them from places and places and have given preference to collective morals over individual morals.⁹

The extent to which the Shariah has defined good character is beyond description. Good character refers to the improvement of the three forces that Allah has gathered in this verse.

It is stated in the Qur'an:

However, the believers who believed in Allah and His Messenger did not repent.

"Indeed, the true Muslims are those who believe in Allah and His Messenger, then do not doubt,

and strive in the way of Allah with their wealth and their lives. They are the true (Muslims)."¹⁰

Imam al-Ghazali, explaining the interpretation of this verse, says:

Faith in Allah and His Messenger, with the negation of the negation of certain knowledge and the wisdom of truth, which cannot be imagined except by the power of thought and the heart of the righteous. Asla Saha for religion and wisdom, even Tabaghus campaign.¹¹

"In this verse, believing in Allah and His Messenger and then rejecting any kind of doubt refers to certain knowledge and real knowledge, the acquisition of which without reforming intellectual power is a crude idea, and Jihad with wealth is chastity and chastity." These two qualities are meant to serve as necessary for the reformation of desire. Jihad with the soul means courage and courage. It should be subordinated to religion and wisdom until it arouses it, then it becomes excited and where it is commanded to be subdued. Let it be."

In another place in the Qur'an he said:

"Forgive and enjoin goodness and stay away from the ignorant"¹²

To forgive the injustice of the oppressor is the extreme of humility and courage and to bestow favors on the one who harms is the extreme of generosity

It is the utmost kindness and courtesy to make a deal with the one who broke the relationship. In a blessed hadith, this article has been described as follows:

((Peace be upon you)

"The one, who is not related to you, meet him and the one who wrongs you, forgive him, and the one who deprives you, give to him."¹³

❖ **Ways of acquiring morality:**

Where good morals are naturally present in a person, they can be acquired through hard work.

Since it is possible to recognize human beings from morals and the basic value of a human being is to have good morals, which identifies his own self, country and nation, therefore, in every era, the pen has been raised on this matter. Al-Ghazali has also discussed the subject of ethics at great length and has also penned the methods of attaining ethics which will be discussed here.

Imam al-Ghazali says in "The Alchemy of Happiness" that:

Therefore, it is known that good conduct is the root cause, one is the original nature, and it is a gift and grace, and it is the right that someone is created with good nature, for example, generous and generous. His morals and actions were good, and he was a good companion, even though he was not aware of these qualities, so that happiness would be given to him, that in fact his nature should be good, his company should be with good people, and his bad actions should be habitual and perfect.¹⁴

"There are three reasons for morals. One is the original creation. It is simply the best and great gift of God that He created someone good in the original creation, for example, He created generosity and humility, and this happens often. Even if he gets used to doing good deeds, the third is that if he sees some people with good deeds and good manners and keeps company with them, even if he wants to, his nature adopts these qualities, even if he is unaware of it, and the person who May these three blessings be attained, i.e., be virtuous in the original creation, and keep the company of righteous servants, and have the habit of doing righteous deeds.

Then that person is at the level of perfection in happiness.

Imam Ghazali has mentioned three types of people here, from which three methods are revealed.

- **Naturally:**

First, there are those who are naturally endowed with this moral wealth, that is, they are naturally good

Morals have a figure and for this, they do not need any kind of hard work. They are born with perfect intellect and good nature from the beginning of creation.

Al-Ghazali says in "Ahiyya":

Ahud Huma is divine and perfect in nature as a human being, born with a perfect intellect, good nature, and sufficient for the sultan of lust and anger.¹⁵

"Some people are born with a perfect mind and a happy disposition from the beginning of creation, and lust and anger do not dominate them."

When both lust and anger are subordinated to reason and law, then such a person is uneducated, knowledgeable and polite like Hazrat Jesus, Hazrat Yahya, and the Holy Prophet. For example, some children are brave and have good habits from the beginning. On the contrary, some other children are cowardly, miserly and have bad habits from childhood. It was a statement of being naturally of good moral character.

- **Struggle and discipline:**

According to Imam al-Ghazali, the second method by which a person can improve morals is mujahidah and discipline.

Ghazali says:

"Between the opposite and the opposite of nature, it is the habit of nature."¹⁶

Therefore, according to Imam al-Ghazali, the second method is to improve morals through mujahidah and discipline. To make a habit of doing this and it is possible only with hard work and discipline that man tries to create such habits in himself.

He should do that which improves his morals.

Ghazali says that what is agreeable to the nature is for the heart like food and drink for the body, it can be acquired through habit. Obedience to Allah and forgiveness, control over anger and desire is the nature of a man and this is his sustenance, and if there is a tendency or inclination against them, it is because he is sick.

Ghazali says:

"He who has a friend other than the knowledge and obedience of God has a sick heart."¹⁷

As in the Qur'an:

"There is a disease in their hearts, and then Allah increased their disease."¹⁸

In another place, he said:

"But he who comes to Allah with a pure heart"¹⁹

According to Imam al-Ghazali, a person should take the same measures to treat his spiritual diseases as he does for the treatment of his body, that is, when he is sick, because of this disease, he has to take painkillers. Similarly, Imam Sahib said. It is said that when a person's heart is sick, he should take the same measures to treat it, that is, to oppose the desire of the soul, just as heat is compatible with cold and heat is compatible with cold, in the same way, the person who is afflicted with the disease of arrogance should be humbled. He will be cured, and if humility is so strong that it has reached the level of arrogance, he will be cured by taking pride. That is, they will be treated with the stubbornness of objects.

• 3. Companionship of Goodness :

The third method through which good morals can be developed is companionship according to Imam Sahib.

Says that:

"If he keeps company with those who see good deeds and good manners, his nature adopts these qualities."²⁰

"Do not keep company with the ignorant and save yourself from him. Many ignorant people have killed."²¹

Change of behavior

As stated earlier, Ghazali is convinced of change in morals. According to him, change in morals is possible in many ways. He says that when animals can be improved by training, then change in human morals is also possible. Almost, if the change in morals was not possible, then we would not have been ordered to adopt good morals.

Since habit has a lot to do with the change of morals, it is important to include good morals in one's habits so that the habit becomes firm and Imam Sahib says that when a person starts to enjoy something, he should understand that it is his habit. For example, a person who spends wealth and enjoys it is said to be generous. If he spends but finds it bad, he will not be generous. In the same way, modesty will be the one who enjoys modesty, and until religious morals are completely effective in the self, then the self will not get used to good habits by abandoning all bad habits. It is in Hadith Sharif:

"The coolness of my eye is kept in prayer."²²

On the other hand, the Qur'an says:

"And take help from patience and prayer, and indeed that (prayer) is difficult except (except) for those who are humble."²³

Therefore, as long as performing the acts of worship and abandoning the prohibitions will be seen as bad and the shaq will pass on the self, then there will be no loss.

Fear will remain and perfect happiness will not be achieved.

❖ Meaning of change behavior:

Changing morals does not mean eliminating the basic forces of the self, but bringing them to moderation. According to Imam Ghazali, some things are with man, they can be brought to the

path of moderation by hard work, but they cannot be eliminated, such as anger and Lust and hunger can be overcome, but if it is said that they should be eradicated from the root, then the very existence of man will be in danger. If man does not act out of anger even to protect his life from an animal or from those who harm him, then he will perish by himself. In the same way, lust must be for reproduction, otherwise the system of human race will be cut off, so is eating and drinking. It is necessary to create strength within a person. If a person stops eating and drinking, he remains weak and cannot do any work of his own or help others.

Nature types

Regarding moral reform, human natures are also different, some accept the effect of early and some late training.

Al-Ghazali described four levels of human beings:

- A person who cannot distinguish between truth and falsehood
- He who understands well the evil and ugliness of wrongdoing, but has not made himself a habit of doing good deeds, his wrongdoings always appear in his eyes in a beautiful and beautified form.
- His belief is that immorality is obligatory and desirable, that immorality is right and desirable, and even if it is banned.
- A person who grew up on wrong beliefs. He has been trained in the environment of bad behavior and he considers his greatness and virtue to be the cause of abundance of evil and destruction.

Commenting on the treatment of these natures, he says about the first person:

"His manners improve in no time"²⁴

About the other person:

"This person's disease is twofold, he should do two things. Giving up the habit of bad behavior and getting into the habit of righteous deeds."²⁵

His opinion about the third person is:

"The treatment of such a man is as if impossible and there is no hope of reforming him because there are many causes of error."²⁶

About the last person, he says:

"This grade is tougher."²⁷

It is said in another place:

Repentance in old age is a difficult task. Bringing a wolf into civilization is a difficult task.

Among these four ranks, the first one will be called ignorant, the second ignorant and misguided, the third ignorant, misguided and transgressor, and the fourth ignorant, misguided, transgressor and wicked person.²⁸

Imam Ghazali says:

Al-Jabalat is different, some are quick acceptance and some are delayed acceptance and no Khatla.

"Natures are different, some early and some late in receiving the influence of training."²⁹

In this regard, Imam Sahib is convinced of the theory of moderation and says that:

"All morals are two-sided. The book is reprehensible. It is the way of Mahmud and the mean is moderate."³⁰

Explaining this, he says that being moderate in morals is a sign of the health of the soul, otherwise it is a disease of the soul. His health should be tried to be removed by removing his diseases, as often the original temperament is moderate.

conclusion

Imam al-Ghazali's life is one of constant struggle, in which a beautiful combination of knowledge and action is seen. He spent his entire life seeking the truth, then practicing it and trying to guide

others to that path. He is such a person who reaches the heights of fame and turns away from everything and goes in search of truth. On the one hand, he is a great philosopher and on the other hand, his position and status in Sufism is very high. These two colors are clearly visible in his moral philosophy. It is also important to mention here that they made use of philosophy but only

those things which were in accordance with the mood of Islamic law. In his person, Allah Ta'ala had collected the three things of knowledge, action and morals with great beauty. These three things are also visible in his theory of ethics. Therefore, today both Ghazali's character and his work are popular everywhere in the East and the West.

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