



**The education of the Language in the Scientific-Spiritual Legacy of  
Muhammad Al-Ghazali and its Scientific-Ethical interpretation**

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***Abstract:***

In the following article the contemporary analytical process of the education of the language in the scientific-spiritual legacy of Muhammad Al-Ghazali and its scientific-ethical interpretation is reconsidered based on his treatise “Ikhya ulum-ad-din”. Its modern versions are interpreted based on its comparative resources emanating from the medieval values. The extent of the influence of the treatises of Muhammad Al-Ghazali is assessed by using content analysis of his existing literature.

**Keywords:** “Muhlikot”, “Ikhya ulum-ad-din”, Muhammad Al-Ghazali, scientific-spiritual legacy, interpretation, “Mukashafat – ul qulub”

**Introduction**

Muhammad Al-Ghazali in his moral views, paid special attention to the disasters coming from the language and the issues of its treatment. The views of the scholar on this issue were analyzed in the section of “Catastrophes of the language” of “Muhlikot” chapter (*catastrophes leading to destruction*) of the famous book “Ikhya ulum-ad-din” (*resurrection of religious sciences*).

According to Muhammad Al-Ghazali’s views, “language is the glorious blessing of Allah, the art of *ajibu latif* [1. P.5]”. The fact is that all things being, not being, known and unknown are explained with the help of language. Language is of great importance in human life activity even if it is a small

member in our body. From the scholar’s views it becomes clear that whoever puts the razor of the tongue, the devil will drag him to the edge of the pit and begin to destroy. Therefore, the most disobedient member of man is the language. This causes unexpected consequences for the bone-free organ to move easily. The only way to avoid language disasters is to walk quietly, says Ghazali. He bases the virtue of a quiet walk on the following thoughts of our Prophet: “there is much to say about the fall of many people. The fall is a lot of a man’s sin. Many people of sin deserve hell”. On this basis, the Ghazali sentence will be of four types:

1. A sentence consisting only of damage.
2. It’s just a sentence of benefit.
3. A sentence consisting of harm and benefit.
4. There’s also no benefit in harm’s [1. P.13].

According to the scientist, it is necessary to keep silent only from the sentence that consists of damage. It is also acceptable to refrain from the saying that there is harm and benefit to avoid harm. Neither profit nor loss is anything but time in vain withdrawal. The most necessary thing is just a sentence of benefit. Ghazali said that this is the disaster of the language. If only the saying of profit, falsity, gossip and other disasters are mixed, the limit of profit and loss is hidden and the person remains in danger.

The scholar indicates that the language has the following twenty disasters: [1.P.14].

The first is a *wasted sentence*. The fact that a person speaks a sentence that does not cause harm to himself or another, is an exaggeration (*optional*) in the sight of Allah. But as long as there is a benefit from this word, it will be either to remove the in vain at this time, or it will be in vain. Ghazali likens the time-to the investment of a believer. Indeed, whoever knows the value of his time, which is his main wealth, spends it only on something useful. Knowing this tilni keeps from saying nonsense. In the sight of Allah, whoever leaves the remembrance of Allah and is busy saying nonsense, “he is able to take the pearl of the -he is, however, like the one who takes the soft layer of soil in his place.” [2. P.194].

The second of the language disasters, being *conversationalist*. It consists in pronouncing and pronouncing words that are not necessary or necessary more than necessary. Indeed, it is also possible to describe the necessary sentence with one or two colloquial words, or to express it as much as you want. So, while it is possible to express the goal in one word, the transition to two, three words is being *conversationalist*.

The third disaster is to dive into (erroneous)*batil words*. Ghazali considers the story of women, drunken jungles, the pleasures of the rich, various indecent rituals and other unpleasant situations to plunge into superstitious words. The fact is that most people are simply gathered to sit in a flash. Their conversations do not go beyond the temptation to mock someone’s reputation or indulge in superstitious words. It is true that the only measure of avoiding superstitious words in the world is to make the sentence short. To superstitious words also include an unreasonable or science-based predicate (*dispute*) [2. P.195]. In fact, the hostility provokes hatred, enhances anger, envy, undermines reputation.

Fourth disaster, *dispute and struggle*. While he himself is right, he says that a person can not be trusted until he gets the night out of the debate, Ghazali. The conclusion from this is that the dispute stirs hearts and causes hatred. Dispute is born from dynamically expressing reverence to every word of others. That is, the argumentative person opposes the interlocutor in the words or in the meaning of what is

being said, or with the assumption that there is something wrong with the purpose of the speaker. The scholar argues that in vain dispute’s abandonment of the debate takes place with the abandonment of denial and honor.

The fifth disaster is not to *alienate*. It is difficult for a person to keep the language on the border when he is being offended. Resentment fills the soul with hatred, provokes anger. If anger increases in a person, then what is being argued about is forgotten. In the middle, the cake turns out to be malice. Even from the joy of one, the second is sad. For this reason, Ghazali says that the person who started the feud, at least his imagination will be broken. This implies that when a thinker says little, he is given a good word and the rich enough reward from him.

The sixth disaster is *weirdness* and *chivalry*. Chatter boxing is an attempt to show eloquence to the word, to make the sentence salty from lengthy stretch with distant prologue. In the sight of the scientist, everything should be limited within a certain goal. The purpose of the sentence is to explain what is being sought. The nest from it is nothing more than a forgery, a fabrication.

The seven disaster is slanting and drilling. Making and behaving against etiquette, to spoil the language with

The seventh disaster is *swearing, vanity*. So to speak, the language to be smeared with indecent words is extremely cynical, and our Shariat is more receptive to it. Because speech is expressed through words related to the phenomenon of sex. The source of these words is evil and reproach. For this reason, the Ghazali quot; know that the fahsh and obscenity is to say bad-deeds with clear-beibo phrases. Most often such words are pronounced with the words *jima’* (sexual intercourse) and related words. Indeed, the people of good will be wary of this expression and will be saved from it [2. P.196].

Eighth disaster-*cursing*. Whether it's live or inanimate, whether it's human or animal , cursing them is a sin says Ghazali [2. P. 46]. Indeed, people looked at the curse unnoticed, giving the tongue a chance in this regard. Tilni it is necessary to refrain from cursing. The meaning of “curse” in the sight of

Allah is that it means to be expelled from the presence of Allah, to be away from Allah. Therefore, it is possible to curse only the person who died in a state of disbelief, or a certain group of people who are qualitatively identified with disbelief. According to the scholar's view, the curse is referred to the great and powerful one so that the judgment, thanks to him, Allah takes away from himself the damned. But since this is a matter of gossip, no one other than Allah is unaware of the original truth.

The ninth disaster is the *cynical singing and broken poetry*. From the scholar's point of view, it is clear that it is not forbidden to write poetry or read poetry, unless it consists of a distorted meaning and indeclinable words. He bases this look on the idea that our Prophet said, "there is wisdom in the poem."

The tenth disaster is a *joke*. The scientist understood that the original stains of humor, but with the exception of a slight degree of comparison, are allowed. This means that the backlash in this regard is aimed at humor, which is overstated or takes the tone of continuity. Because when a person gets used to be continual jokes, this becomes his pastime, his nature becomes inclined to humor. It is voluntary work to have fun, to rub with some kind of pastime. But it is wrong to connect the same tasks without interruption. Therefore, if the joke is overloaded, laughter increases. A lot of laughter kills the soul, fills the soul with hatred, removes skill and dignity. The scholar points out that "a level of humor, in which there will be a state of such vices, will not be condemned [2. P. 46]."

The eleventh disaster is *ridicule and sarcasm*. When you say "mockery" - it is understood to ignore, humiliate, tell the defects of the fault, laugh over it. It is also forbidden in the sight of the scientist for mocking and mocking harms. It is forbidden to laugh at the heart, to ridicule on the basis of which you convey harms to the heart. But, when someone enjoys making fun of himself, the scholar notes that this is just a joke.

The twelfth disaster is *opening the mystery*. The disclosure of the secret is a prohibited act according to Sharia. Because as long as there is a secret, there is disrespect and suffering to what is kept in the secret, and to the confidant. According to

Ghazali, it is forbidden to open a secret in such a situation if someone is hurt by opening a secret. If the secret is opened, even if it does not hurt, the miscarriage will be done. But among these "allowed his wife to lie and use cunning in the war". Indeed, this is optional [2. P. 197]. This is expressed by Ghazali as follows. "It is permissible, if the achievement of all beautiful goals is possible only with a lie, and if the goal (anything) is an exaggeration, then the use of falsehood is also an exaggeration. If the goal is something important, the use of deception will also be mandatory. It will be necessary to be as careful of lies as possible." [2. P. 197].

The thirteenth disaster is a *lie promise*. The language is always at the forefront of promise, but the state of non-fulfillment of the given vow of the soul is greater. In the eyes of the scholar, the sign of hypocrisy is the same thing. If the intention of a person is to fulfill the vow, but he practically fails to fulfill it, then in the sight of the scientist this vow is not a failure. After the promise is firmly made, it is necessary to fulfill the vow, unless there is an excuse not to fulfill it. And to make a promise knowing that it does not fulfill is a sign of hypocrisy.

The Fourteenth disaster is a lie and a false oath. According to the German philosopher Friedrich Nietzsche, a person cannot live without lies. He needs a lie, he can not bear the burden of truth, to be faithful to the truth. "Do not break people's peace! Let them live a lifetime with their lies and deception. Lies are good, lies are the trigger of life," [3. P. 20] Nietzsche says. Lying sometimes is like oxygen, it relaxes breathing, and work accelerates movement. Therefore, for some, lying is a way of living. Nevertheless, it is not right to fully approve of the opinion of the German philosopher. He looked at a person only within the framework of humanity.

"The lie is also haram for causing harm to another person. The minimum level of harm is that the listener receives the lie in place of the truth. As a result, he becomes a person who is not aware of the truth. Therefore, falsehood is one of the doors of hypocrisy. In this regard, from the language of Hasan Basri, Ghazali emphasizes: "hypocrisy is the caliphate of the soul with the language, the action

with the word, the outside with the insiders. There is no doubt that hypocrisy will restore over lies.” [1. P. 72].

According to the scholar's views, a person who wants to speak a lie must seriously think about it, whether it is more important to speak honestly or not, according to the Sharia scale, the purpose for which lies are caused. And to determine this is not an easy task. So it's safer – he must leave the lie. In the eyes of the scientist, except for the situation where there is a possibility of bloodshed or sinking into a heavier sin if it is not lied to. “With maoriz<sup>1</sup>, it is possible to get out of the situation when there is no other measure left to lie,” says the scientist [1. P. 85].

Fifteenth disaster *Gossip*. “O my brother, as you know, Allah says sharply about the evil of his Qur’anic discourse and likens the flesh of the dead to the one who makes the gossip [4. P. 80]” says Ghazali. According to the scientist, the limit of gossip is to pronounce someone with a word that you do not like him in his own way. This is manifested in different cases. Whether this word refers to him to some fault in his body or to his lineage, behavior, even his dress to the molu-world is considered, nevertheless, Gossip. Simply put, gossip is words that reach that when person goes to make his heart dull. According to Ghazali, avoidance of gossip is treated with a mixture of knowledge and practice.

“Know! The one who really hears the gossip is a partner to the gossip, [2. P.199]. says Ghazali. He will not be saved from the sin of hearing gossip. He must deny with his tongue and, if he is afraid, reject with his heart. If he is able to repel it or find an opportunity to stop gossip in another word, he must do it. On this place is the scientist quadruples the causes of gossip:

1. Pressing the bitterness (to get a furnace of anger).
2. Compatibility of peers, circulation of friends and their help.
3. To humiliate others and raise his will up.
4. The game is to hurt some of the Zimmi People by making them laugh by imitating others with humor [2. P. 201].

<sup>1</sup> To speak using metaphores and hidden meanings.

Ghazali says that gossip is formed in the soul, as a result of which the soul is given to suspicion, and as a result, the soul is inclined. In fact, the soul is not satisfied with the suspicion, but it requires verification and goes on the path of espionage.

Sixteenth disaster *squeal*. The saying cannibalism is described as “carrying the firewood” in the Qur’an. When called Squealer, more is understood, which conveys someone’s speech to the person to whom it is spoken. Ghazali understands that the essence of the Gazelle squeal is to open the secret, to tear the par above what should stands closed. And the measures to get rid of it consist in silence about all the unpleasant things that people see in their cases.

It is true that the informant who hears the word of the Ghazali should follow six things. These are the following:

1. Do not trust the carrier.
2. To return him from this and exhort him.
3. Allah see him evil in one lump sum.
4. Not to be in a bad mood about someone who disappeared (not now).
5. Not to spy on the speaker and check for what he told him.
6. The Telltale is not to see what is returned to himself. Not telling his lightning story to others. [2. P. 205].

Ghazali attaches particular importance to the issue of praise in his views on informants. Because, there are disasters related to this proverb and praise-takers. The Thinker introduces the following to the disasters that belong to the proverb: he will say what is unrealizable, he will say about something that is impossible to see. Disasters related to praise are as follows: pride and stuttering appear in a person who praises. Indeed, if a person praises himself, he will remain satisfied and will suspect that he has noticed the goal and will be dismissed from the deed.

The seventeenth disaster is *тилѣгламачилик*. The enemy to each other, crawling between the two sides, with words that he likes next to his bunis, hypocrisy with words that he likes next to his uns is a *тилѣгламачилик*. Thinker *тилѣгламачилик* says squeal is worse. The reason for this is that the squeal only carries the saying of one side. And the linguist bears the saying of both sides. Ghazali *тилѣгламачилик* treatment of pain to deny the bad

of the bad, if it is not able to, keep silent, in his heart to see it as bad, understand that.

Eighteenth disaster *praise*. In the sight of the scientist there are six disasters of praise: the net belongs to the proverb, to the one to whom two are praised. One of the disasters related to the proverb is a lie. As praise becomes excessive, there is a risk of false interference in it. Showing off the latter. Because praise is a form of isolation of love. Often the proverb uttered in the language does not fit. As a result, the one who praises becomes a hypocrite. Talk about what is impossible for the person who praises the third. To praise a man who is unworthy of praise, the fourth.

The first of the disasters related to the praised person is arrogance and selfishness. The second disaster is the silence of the one who hears the praise. Because, he is drunk from the compliments of his reputation, is satisfied with himself and fully agrees. As the only measure of abstinence from the praise of the Ghazali, it shows that the one who praises must warn the one who praises all the secrets inside the proverb, both of what is going on in memory, and that praise is not a good thing.

In addition, Ghazali argues that “a person's self-praise is considered a cynical work, and there is pride and pride in this manner [1. P. 144].” This vision was made by the Prophet's “I am a Sayyid of the children of Adam, it is not a pride!” he bases on the idea. In this way, the above words of our Prophet are meant to make some people proud of praising themselves and not to be proud of themselves but to be close to Allah and Allah.

The nineteenth disaster is *ghaflat*. Do not ignore the subtle errors in the content of *gaflat bugap* in the eyes of the scientist. The measure of survival from ignorance is silence, in the opinion of The Thinker. Based on the idea of our Prophet Ghazali says, “the one who is silent will be saved”, the one who is silent will be healthy. Health is one of the two spoils that can be obtained, it is said.

The twentieth disaster is the *question of commons*. According to the honor of the scientist, the common people are the category of the common people who ask questions such as the attributes of Allah, the words in the Qur'an, whether they are

ancient or appeared later. Their main thing is to follow what is said in the Qur'an in the sight of Allah. It is for this reason that they forget about the original and emphasize that they are doing time in vain with unnecessary things.

### Results

According to the scholar's views, it is better not to ask about things that are unclear, difficult to understand, even if there is no capacity for interpreters. This is based on the following views of our Prophet: “people have reached this level when asking each other questions, “Allah has created all creation,” when they are told, “who created Allah, if not.!” they say that if they say: “Say:” he is Allah one. (That is, he has no partner. He is lonely alone) Allah (with all the needs) is a seer (that is, all the needs are asked of him, but he does not need anyone). She did not give birth and did not give birth.”

### Conclusion

In conclusion, since the development of our homeland depends on the level of healthy education that every representative of our people should achieve, the views of Abu Hamid Ghazali on language disasters, the ways of their treatment are necessary and relevant to the extent that it is not too late at this time. This leads to the high levels of public awareness of the people who will be culturally elevated to one more degree.

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