



SHAIKH
AL GHAZALI

رحمة الله عليه

PART - I

SHAIKH MIR ASEDULLAH QUADRI

SHAIKH AL-GHAZALI (رحمته الله عليه)

PART - I

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين، والصلاة والسلام على
سيدنا محمد وعلى آله وصحبه أجمعين

1. INTRODUCTION

Most of the countries that are part of the Islamic world today were conquered by Muslims during the first 125 years (622-750) of the advent of Islam. And within a hundred years, by 850, majority of the people living in those countries had accepted Islam. The Islamic nation was united under a power Caliphate with an efficient central and regional administrations.

During 850 and 950, however, the Muslim empire got gradually disintegrated into petty states ruled by the Governors who established their dynastic rules and the Caliph's status was reduced to a ceremonial head.

Between 950 and 1050 the disintegrated Muslim empire was partially restored by secular Sultans. Al-Ghazali was born around this time. By the time Al-Ghazali grew up, many Islamic scholars got influenced by the philosophical theories of Aristotle and Socrates. Many had started questioning the imperatives of Sharia and some of them had started ignoring them altogether. This situation was alarming for the Muslims. That trend needed to be stopped to bring the nation back to the established principles of Islam as taught by Prophet Mohammad (صلى الله عليه و آله وسلم). Al-Ghazali took up this responsibility single handedly. We thank him for his services in this context.

Shaikh Al-Ghazali (1058-1111) was a Persian Sahih-ul-Aqeedah Islamic scholar, Jurist, Theologian and Sufi Shaikh of Ihsan. Some people call him 'the Reviver of Sahih Islam (المجدد في الإسلام)', some call him 'An Authority in Islam' (حجة الإسلام), and some call him Imam Al-Ghazali (الإمام الغزالي). He belonged to the Shafi'i school of Islamic Jurisprudence and Ash'ari school of Theology.

2. BLESSED BIRTH

Abu Hamid Mohammad Ibn Mohammad At-Tusiyy Al-Ghazali (أَبُو حَامِدٍ مُحَمَّدُ بْنُ مُحَمَّدٍ الطُّوسِيُّ الْغَزَالِيُّ) was born in Tabaran town in the district of Tus, Khorasan (Iran) in 1058, after Seljuk captured Baghdad from the Shia Buyid Dynasty. It is reported that Al-Ghazali's father, who was a pious businessman, died when Al-Ghazali was very young. Probably, he left him enough money for living and education.

3. EDUCATION AND TEACHING

Shaikh Al-Ghazali's life can be divided into three distinct periods. (i) The first period between (1058-90), (ii) The second period between (1091-95), and (iii) The third period between 1095 - 1111).

The first is when he received education in his hometown Tus together with his younger brother Ahmad (1060-1126). Later, he went to study with the influential Ash'ari theologian Al-Juwayni (1028-85) at the Nizamiyya Madrasa in Nishapur.

After teaching at Nizamia Madrasa in Nishapur, Al-Ghazali moved to Baghdad. He had already become famous while teaching at Nishapur. In Baghdad, he had an opportunity to meet with the elite there. During one of these meetings, he had an opportunity to meet with Nizam al-Mulk, the powerful minister of Seljuk rulers and a generous patron of scholarship. Nizam al-Mulk had already heard about Al-Ghazali's knowledge. And he needed someone like him to be the Head at Nizamia Madrasa in Baghdad which was founded by him. They had a long discussion on various issues of interest and at the end of their meeting Nizam al-Mulk was so impressed that he offered him the top job at his Madrasa. Thus, Al-Ghazali joined this Madrasa as a Professor of Islamic Jurisprudence. It was a high-profile job with a lucrative salary.

For the following 5 years, Ghazali taught at this Madrasa and remained at the helm of the legal and scholarly profession. This was the second period of al-Ghazali's life (1091-95) as he became the highest-ranking professor of Islamic Community in Baghdad. This period was short but significant. While he was teaching Islamic jurisprudence at the College, he was also busy in refuting heresies and replying to questions from all segments of the community.

4. AL-GHAZALI AS SUFI SHAIKH OF IHSAN

At the age of 35 (around 1093), Ghazali experienced a profound intellectual/spiritual crisis of certitude. He was not happy with the widespread corruption of his colleagues in the field of Jurisprudence. He was not happy with the infiltration of wrongful philosophical thought into Islamic theology.

In October 1092, Nizam al-Mulk was assassinated by the followers of Ismaili Batini sect. A month later, Sultan Malik Shah died while he was hunting. It was alleged that he was poisoned. Al-Ghazali realized the unpredictability of life in this world.

Al-Ghazali began to change his lifestyle in 1093. He realized that the high ethical standards of a virtuous religious life are not compatible with being in the service of sultans, viziers, and caliphs. Benefiting from the riches of the military and political elite implies complicity in their corrupt and oppressive rule which jeopardizes one's prospect of salvation in the life after death.

He spent a lot of his time in research examining the teachings of the theologians, philosophers, Isma'ili Batinis and Sufis. After excessive research he came to know that the only way of truthful knowledge is through Allah's guidance. He realized that the Sufi Shuyookh of Ihsan are the ones who are the truthful seekers in this context.

Once he realized that, he started to walk on the path shown by the Sufi Shuyookh of Ihsan. He wrote, the first step in this context is to renounce the world and to devote oneself to the purification of Self. Thus, he abandoned his professorship and his job at Nizamiya Madrasa in 1095 and left Baghdad quietly.

During the following ten years (1095-1105), clothed in wool garment of the Sufis he got completely absorbed in spiritual practices.

Towards the end of 1105 he returned to his family and his hometown Tus, where he established a small private school and a Sufi Khankha.

In 1106, under pressure from public and the authorities at the Seljuq Court, he returned to teaching at the Nizamiyya Madrasa in Nishapur, where he himself had been a student earlier. This was the third period of Al-Ghazali's life which lasted till 1111.

What happened to Al-Ghazali, when he renounced the meritorious life is explained by him in his biography titled 'The Deliverer from Error' (المنقذ من الضلال) written by him in 1108, three years before his death. Some excerpts from this book are given below which are self-explanatory.

He wrote - the diversity in beliefs and religions, and the variety of doctrines and sects which divide men, are like a deep ocean scattered with shipwrecks, from which very few will escape safe and sound. Each sect believes it is on truth and deserve salvation. But the Prophet (صلى الله عليه و آله وسلم) told us 'my people will be divided into more than seventy sects, of whom only one will be saved'. This prediction, like all others of the Prophet (صلى الله عليه و آله وسلم), shall surely be fulfilled.

From the period of adolescence, before reaching my twentieth year, to the present time (1078-1108) when I have passed my fiftieth, I have ventured into this vast ocean. I have fearlessly looked its depths, and like a resolute diver, I have penetrated its darkness and dared its dangers and gulfs. I have questioned the beliefs of each sect and scrutinized the mysteries of each doctrine, to separate the truth from error and belief from heresy. There is no philosopher whose system I have not understood, nor theologian the complexities of whose doctrine I have not followed out. Sufism has no secrets into which I have not penetrated; the atheist has not been able to conceal from me the real reason of his unbelief.

The thirst for knowledge was innate in me from an early age; it was like a second nature implanted by Allah (عَزَّ وَجَلَّ), without any will on my part. No sooner had I emerged from boyhood than I had already broken the fetters of tradition and freed myself from hereditary beliefs.

Having noticed how easily the children of Christians become Christians, and the children of Muslims embrace Islam, and remembering also the traditional saying ascribed to the Prophet (صلى الله عليه و آله وسلم), 'every child has in him the innate disposition of Islam, then his parents make him Jew, Christian or Zoroastrian,' I was moved by a keen desire to learn what was this innate disposition in the child, the nature of the inadvertent beliefs imposed on him by his parents and his masters, and finally the unreasoned convictions which he derives from their instructions.

Struck with the contradictions which I encountered in endeavoring to separate the truth and falsehood of these opinions, I was led to make the following conclusions.

In the search for truth as an aim, which I imposed on myself, I must in the first place, should ascertain what are the bases of certitude. In the next place I recognized that certitude is the clear and complete knowledge of things which leaves no room for doubt nor possibility of error and assumption, so that there remains no room in the mind for error. In such a case it is necessary that the mind, fortified against all possibility of going astray, should embrace such a strong conviction that, even if someone possessing the power of changing a stone into gold, or a stick into a serpent, should not be able to cause a dent into that certitude.

I then understood that all forms of knowledge which do not unite these conditions do not deserve any confidence, because they are not beyond the reach of doubt.

Al-Ghazali discussed in his book the Sophists beliefs and how he got convinced that their contentions were not real.

Then, mentioning about the different kinds of seekers of truth, he wrote.

When Allah (عَزَّ وَجَلَّ), in the abundance of His mercy, had healed me from the Sophists' malady, I ascertained that those who are engaged in the search for truth may be divided into three groups.

(i) Scholastic theologians, who profess to follow theory and speculation.

(ii) The philosophers, who profess to rely upon formal logic.

(iii) The Sufis, who call themselves Awliya Allah and possessors of intuition and knowledge of the truth.

The truth, I said to myself, must be found among these three classes of men. If it escapes them, one must give up all hope of attaining it. Determined to follow these paths and to search out these systems to the core, I proceeded with my investigations.

(i) **Commencing with theological science**, I carefully studied and meditated upon it. I read the writings of the authorities in this context and myself composed several treatises. I recognized that this science, while serving its own requirements, could not assist me in arriving at the desired goal. In short, its object is to preserve the purity of traditional beliefs from all heretical innovation. Allah (عَزَّ وَجَلَّ), through His Apostle (صلى الله عليه و آله وسلم), has revealed to his servants a belief which is true as regards to their temporal and eternal interests;

the chief articles of it are laid down in the Quran and Sunnah. Subsequently, Satan suggested to innovators, principles contrary to those of accepted belief; they listened greedily to his suggestions, and the purity of the faith was threatened. Allah (عَزَّ وَجَلَّ) then raised up a school of theologians and inspired them with the desire to defend the truthful beliefs by means of a system of proofs adapted to unveil the tools of the heretics and to foil the attacks which they made on the principles established by Sunnah.

Such is the origin of scholastic theology. Many of its experts, worthy of their high ranking, valiantly defended the truthful faith by proving the reality of prophecy and the fallacy of heretical innovations. Their principal effort was to expose the self-contradictions of their opponents and to refute them. Whatever be the case, the scholastic theology could not consequently satisfy me nor heal the problem from which I suffered.

(ii) Then I proceeded from the study of scholastic theology to that of philosophy.

It was plain to me that, in order to discover where the professors of any branch of knowledge have erred, one must make a profound study of that science and those who know most of it, in order to penetrate into secrets of it, unknown to them. Only by this method can they be completely answered.

In theological writings devoted to the refutation of philosophy I have only found a complicated mass of phrases full of contradictions and mistakes, incapable of convincing even the common man on the street. Convinced that to dream of refuting a doctrine before having thoroughly comprehended it, is not possible. Thus, I started studying these philosophers and their works. With the help of Allah (عَزَّ وَجَلَّ), these studies put me in a condition to thoroughly comprehend philosophical systems within a space of two years. I then spent about a year in meditating on these systems after having thoroughly understood them. I turned them over and over in my mind 'till they were thoroughly clear of all obscurity. In this manner I acquired a complete knowledge of all their ploys and sensitivities, of what was truth and what was illusion in them.

I ascertained that they were divided into different types, and that their adherents might be ranged under diverse groups. All, in spite of their diversity, are marked with the stamp of infidelity and irreligion, although there is a considerable difference between the ancient and modern, between the first and last of these philosophers as regards to the amount of truth they have missed.

The philosophical systems, despite their number and variety, may be reduced to three: (a) the Materialists; (b) the Naturalists; (c) the Theists.

(a) The Materialists. They reject an intelligent and omnipotent Creator of the universe. In their view the world exists from all eternity and had no author. The animal comes from semen and semen from the animal. Those who maintain this doctrine are atheists.

(b) The Naturalists. These devote themselves to the study of nature and of the marvelous phenomena of the animal and vegetable world. Having carefully analyzed animal organs with the help of anatomy, struck with the wonders of God's work and with the wisdom therein revealed, they are forced to admit the existence of a wise Creator who knows the end and purpose of everything. And certainly no one can study anatomy and the wonderful mechanism of living things without being obliged to confess the profound wisdom of Him who has framed the bodies of animals and Human beings.

But they are carried away by their natural researches and believe that the existence of a Being absolutely depended upon the proper equilibrium of its organism. According to them, as the latter perishes and is destroyed, so is the thinking faculty which is bound up with it; and as they assert that the restoration of a thing once destroyed to existence is unthinkable, they deny the immortality of the soul. Thus, they deny Paradise, Hell, Resurrection, and Judgment Day. Acknowledging neither a recompense for good deeds nor a punishment for evil ones, they toss off any authority checking their behavior and plunge into sensual pleasures like the desire of beasts. They are atheists even though they they acknowledge God and his attributes, but they deny their reckoning on the Day of Judgment.

(c) The Theists. Among them is Socrates, who was the teacher of Plato as Plato was of Aristotle. This latter drew up for his disciples the rules of logic, organized the sciences, elucidated what was formerly obscure, and expounded what had not been understood. This school refuted the systems of the two others, i.e., the Materialists and Naturalists; but in exposing their mistaken and

perverse beliefs, they made use of arguments which they should not.

Aristotle also contended with success against the theories of Plato, Socrates, and the theists who had preceded him, and separated himself entirely from them; but he could not eliminate from his doctrine the stains of infidelity and heresy which disfigure the teaching of his predecessors. We should therefore consider them all as unbelievers, including the so-called Muslim philosophers, like Ibn Sina (Avicenna) and Al Farabi, who have adopted their teachings.

The philosophy of Aristotle, all serious knowledge of which we owe to the translation of these two learned men, may be divided into three portions: the first contains matter justly chargeable with impiety, the second is tainted with heresy, and the third we are obliged to reject absolutely.

Then Al-Ghazali discussed at great length about the philosophical sciences like mathematics; logic; physics; metaphysics; politics; and moral philosophy. Then he wrote as follows.

(iii) When I had finished my examination of these doctrines, I applied myself to the study of Sufism.

I saw that to understand it thoroughly one must combine theory with practice. The aim which the Sufis set before them is to free the soul from the tyrannical burden of the passions, to deliver it from its wrong inclinations and evil instincts, in order that, in the purified heart, there should only remain room for Allah and for the invocation of his holy name.

As it was more easy to learn their doctrine than to practice it, I studied first of all those of their books like 'The Nourishment of Hearts,' by Abu Talib Makki, the works of Hareth Al-Muhasibi and the fragments which still remain of Junaid, Shibli, Abu Yazid Bustami, and other Sufi Shuyookh of Ihsan. I acquired a thorough knowledge of their researches, and I learned all that was possible to learn of their methods by study and oral teaching. It became clear to me that the last stage could not be reached by just instruction, but only by transport, absorption (جذب), and the transformation of the moral being (تزكية النفس).

I realized there is difference between knowing renouncement, comprehending its conditions and causes, and practicing renouncement and detachment from the things of this world. I saw that Sufism consists of experiences rather than definitions, and that what I was lacking belonged to the domain, not of instruction, but of absorption and initiation.

The researches to which I had devoted myself, the path which I had traversed in studying religious and speculative branches of knowledge, had given me a firm faith in three things, Allah, Inspiration, and the Last Judgment. These three fundamental articles of belief were confirmed in me, not merely by definite arguments, but by a chain of causes, circumstances, and proofs which it is impossible to recount. I saw that one can only hope for salvation by devotion and the conquest of one's passions, a procedure which presupposes renouncement and detachment from this world of elusion. Finally, I saw that the only condition of success was to sacrifice honors and riches and to sever the ties and attachments of worldly life.

Coming seriously to consider my state, I found myself bound down on all sides by these constraints. Examining my actions, the fairest of which were my lecturing and professorial occupations, I found to my surprise that I was engrossed in several studies of little value as regards my salvation. I probed the motives of my teaching and found that, in place of being sincerely connected to Allah, it was only actuated by a vain desire of honor and reputation. I perceived that I was on the edge of void, and that without an immediate conversion I may be doomed to eternal fire. In these thoughts I spent a long time.

And one day I decided to leave Baghdad and to give up everything; the next day I gave up my resolution. I advanced one step and immediately reverted. In the morning I was sincerely resolved only to occupy myself with the future life; in the evening, a crowd of carnal thoughts assailed and dispersed my resolutions. On the one side the world kept me bound to my post in the chains of covetousness, on the other side the voice of religion cried to me, "Up! Up! Your life is nearing to its end and you have a long journey to make. All your pretended knowledge is zero except falsehood and fantasy. If you do not think now of your salvation, when will you think of it? If you do not break your chains today, when will you break them? Then my resolve was strengthened, I wished to give up all, but my Nafs, returning to the attack, said, 'you are suffering from a transitory feeling; don't give way to it, for it will soon pass. If you obey it, if you give up this fine position, this honorable post exempt from trouble and rivalry, this seat of authority safe from attack, you will regret it later on without being able to recover it.'

Thus, I remained, torn asunder by the opposite forces of earthly passions and religious aspirations, for about six months from the month Rajab of the year 1096. At the close of them my will yielded, and I gave myself up to destiny. Allah caused an obstruction to chain my tongue and prevented me from lecturing. Vainly I desired, in the interest of my pupils, to go on with my teaching, but my mouth became dumb. The silence to which I was condemned cast me into a violent despair; my stomach became weak; I lost all appetite; I could neither swallow a morsel of bread nor drink a drop of water.

The exhaustion of my physical powers was such that the doctors, despairing of saving me, said, 'the mischief is in the heart, and has communicated itself to the whole organism; there is no hope unless the cause of his grievous sadness be restrained.'

Finally, conscious of my weakness and the prostration of my soul, I took refuge in Allah as a man who was at the end of his life without resources. Finally, Allah heard me.

It is in Quran - أَمَّنْ يَهْدِيكُمْ فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ وَمَنْ يُرْسِلُ الرِّيَّاحَ بُشْرًا بَيْنَ يَدَيْهِ
رَحْمَةً مِّنْ أَلَيْهِ مَعَ اللَّهِ تَعَالَى اللَّهُ عَمَّا يُشْرِكُونَ [Who guides you in darkness on the land and the sea, and who sends the winds as heralds of good news of His mercy? Is there another god besides Allah? Exalted is Allah above what they associate with Him.] (An-Naml - 63)

He made easy to me the sacrifice of honors, wealth, and family. I gave out publicly that I intended to make the pilgrimage to Mecca, while I secretly resolved to go to Syria, not wishing that the Caliph or my friends should know my intention of settling in that country. I made all kinds of clever excuses for leaving Baghdad with the fixed intention of not returning there. The Imams of Iraq criticized me with one accord. Not one of them could admit that this sacrifice had a religious motive, because they considered my position as the highest attainable in the religious community.

It is in Quran - ذَلِكَ مَبْلَغُهُمْ مِنَ الْعِلْمِ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ
بِمَنْ اهْتَدَى [This is the farthest limit of their knowledge. Surely your Lord alone knows best who has strayed away from the path and who has come to guidance.] (An-Najm - 30)

All kinds of explanations of my conduct were forthcoming. Those who were outside the limits of Iraq attributed it to the fear with which the Government caused me. Those who were on the spot and saw how the authorities wished to detain me, their displeasure at my resolution and my refusal of their request,

said to themselves, 'it is a calamity which one can only impute to a fate which has befallen the faithful and learning.'

At last I left Baghdad, giving up all my fortune. Only, as lands and property in Iraq can afford an endowment for pious purposes, I obtained a legal authorization to preserve as much as was necessary for my support and that of my children; for there is surely nothing more lawful in the world than that a learned man should provide sufficient to support his family. I then went to Syria, where I remained for two years, which I devoted to seclusion, meditation, and devout exercises. I only thought of self-improvement and discipline and of purification of the heart by prayer in going through the forms of devotion which the Sufis had taught me. I used to live a solitary life in the Mosque of Damascus and was in the habit of spending my days on the minaret after closing the door behind me.

From there I proceeded to Jerusalem, and every day secluded myself in the Sanctuary of the Rock. After that I felt a desire to accomplish the pilgrimage, and to receive a full proclamation of grace by visiting Makka, Medina, and the tomb of the Prophet (صلى الله عليه و آله وسلم).

Finally, the longings of my heart and the prayers of my children brought me back to my country, although I was so firmly resolved at first never to revisit it. Back in the family, however irregular the intervals which I could give to devotional absorption, my confidence in it did not diminish; and the more I was diverted by family chores, the more steadfast I became in it.

Ten years passed in this manner. During my successive periods of meditation there were revealed to me things impossible to recount. All that I shall say for the enlightenment of the reader is this - I learned from a sure source that the Sufis are the true pioneers on the path of Allah; that there is nothing more beautiful than their life, nor more praiseworthy than their rule of conduct, nor purer than their morality.

With the Sufis, repose, and movement, exterior or interior, are illumined with the light which proceeds from the Central Radiance of the Prophet (صلى الله عليه و آله وسلم). And what other light could shine on the face of the earth?

From the time that they set out on this path, inspirations commence for them. They come to see in the waking state angels and souls of prophets; they hear their voices and wise counsels. By means of this contemplation of heavenly forms and images they rise by degrees to heights which human language cannot reach, which one cannot even indicate without falling into great and inevitable

errors. Some people call the proximity to Allah as 'intermixing of the Being' (Haloul), some call it 'Identification' (Ittihad) and some call it 'Union' (Wasl). All these terms are wrong.

As I have explained in my book titled 'The Chief Aim', whoever reaches that stage should confine himself by saying, 'what I experience I shall not try to say. Just call me happy but ask me no more.

Read my book titled 'the Marvels of the Heart', which is part of my work 'The revival of Religions sciences' for details.

The certitude derived from proofs is called "knowledge"; passing into the state we describe is called "transport"; believing the experience of others and oral transmission is "faith." Such are the three degrees of knowledge.

It is in Quran - **يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤِمِنَاتِ يَسْعَى نُورُهُمْ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ بُشْرَانِهِمْ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ [On the Day (of judgment) you shall see the believing men and the believing women, with their light shining before them and by their right hands. (It will be said to them) 'Glad tidings for you this Day! (You shall enter the) gardens under which rivers flow (Paradise), to reside there in forever! Truly, this is the greatest success.] (Al-Hadeed - 12)**

Behind those who believe, comes a crowd of ignorant people who deny the reality of Sufism, hear discourses on it with incredulous irony, and treat as charlatans those who profess it. To this ignorant crowd the verse applies: "There are those among them who come to listen to thee, and when they leave thee, ask of those who have received knowledge, 'What has he just said?' These are they whose hearts God has sealed up with blindness and who only follow their passions.

Among the number of convictions which I owe to the practice of the Sufi rule is the knowledge of the true nature of inspiration. This knowledge is of such great importance that I proceed to expound it in detail.

Then Al-Ghazali explained in detail the reality of inspirations and its importance to human race. For details you can read his book 'The Deliverer from Error' (المنقذ من الضلال).

In the end of his book, he wrote - I pray Allah (عَزَّ وَجَلَّ) to place us in the ranks of his chosen ones, among the number of those whom he directs in the path of safety, in whom he inspires

fervor in case they forget him; whom he cleanses from all defilement, that nothing may remain in them except himself.

5. AL-GHAZALI'S WORKS

Shaikh Al-Ghazali is reported to have many books, out of which 70 are reported to have survived. We have provided below a few of these books.

(i) Al-Ghazali (1094) 'The Intentions of the Philosophers' (مقاصد الفلاسفة). A precise summary of Islamic philosophy as represented by Ibn Sina'.

(ii) Al-Ghazali (1095) 'The Incoherence of the Philosophers' (تهافت الفلاسفة). Al-Ghazali's refutation of Islamic philosophy.

(iii) Al-Ghazali (1095) 'The Standard Measure of Knowledge' (معيار العلم). A summary account of Aristotelian logic.

(iv) Al-Ghazali (1095) 'The Touchstone of Proof in Logic' (محك النظر في المنطق). A summary of Aristotelian logic.

(v) Al-Ghazali (1095) 'The Middle Path in Theology' (الاقتصاد في الاعتقاد), An exposition of al-Ghazali's Ash'arite theological system.

(vi) Al-Ghazali (1095) 'The Balance of Action' (ميزان العمل), An exposition of al-Ghazali's ethical theory.

(vii) Al-Ghazali (1095-6) 'The Just Balance' (القسطاس المستقيم), Deduction of logical rules from the Qur'an and to refutation the Isma'ili Batinis.

(viii) Al-Ghazali (1096-7) 'The Revival of the Religious Sciences' (إحياء علوم الدين). A classic introduction to the pious Muslim's way to God. Originally spanning over 40 volumes, it deals with the principles and practices of Islam and demonstrates how these can be made the basis of a reflective religious life, thereby attaining the higher stages of Islamic Sufism.

(ix) Al-Ghazali (1097) 'The Jerusalem Epistle' (الرساله القدسيه). A summary of Al-Ghazali's theological system, later incorporated into the Ihya'.

(x) Al-Ghazali (1106-7) 'The Niche of the Lights' (مشكاة الأنوار). An exposition of Al-Ghazali's Islamic Sufi philosophy.

(xi) Al-Ghazali (1109) 'The Essentials of the Islamic Legal Theory' (المستصفى في علم الأصول). An exposition and standard work of the Islamic legal theory of the Shafi'i School of Thought.

(xii) Al-Ghazali (1108) 'The Deliverer from Error' (المنقذ من الضلال), ed. J. Al-Ghazali shared his thoughts, doubts and maladies in attempt to extricate the truth from confusions so that he might distinguish between the truth and the falsehood. He also shared his quest for attaining satisfaction in understanding knowledge.

6. THE DEATH OF AL-GHAZALI

Shaikh Al-Ghazali died on 18 December 1111 (14 Jumada II, 505 AH) at the age of 53 years in Tus. His death came only a few days after he had finished his last book 'Restraining the Ordinary People from the Science of Kalam' (إلجام العوام عن علم الكلام).

His brother Ahmad was present at the time of his death as is evidenced from his description of Al-Ghazali's last day. When the news of his death reached Baghdad, the Court Poet Al-Abiwardi (died 1113) eulogized Al-Ghazali in a short poem.

Shaikh Al-Ghazali was buried outside Tus, near modern day city of Mashhad, Iran.



Following a State visit by the Prime Minister of Turkey Recep Erdogan to Iran in 2010, it was agreed by both Iran and Turkey that construction would take place on a mausoleum and a small museum in honor of Imam Ghazali at the site of his tomb at the outskirts of Tus, near modern day city of Mashhad, Iran.