

# The Possibility of the Theory of Knowledge in the Thought of Imam Ghazali

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## Abstract

Imam al-Ghazali is one of the men of science and knowledge. He has his own approach to recognizing reality and existence. The most prominent of what he thinks and believes in from the beliefs and opinions in his blogs and writings, His books even exceeded hundreds, which means that he is a fortress of science and knowledge. Nonetheless, he wrote down his theory of knowledge in a scattered and separated form in the topics of his books and chapters. This article aims to trace these statements and highlight them with consistent ideas in order to identify his cognitive pattern in judging opinions and visions so that we know the extent to which these outputs are close to certainty that is beyond doubt or illusion. The researcher took the descriptive and analytical approach in order to highlight the objectives of the article with integrated ranking axes. The researcher found that Imam Al-Ghazali is a man of science and knowledge and is keen to identify the truth and certainty, the skepticism taken by Al-Ghazali is a skepticism suspicion; It is intended to mobilize the thinking process in raising questions and inquiries to alienate human knowledge and reveal its errors and fallacies. Disclosure, inspiration, and intuition are cognitive means given by God to his beloved people who have cleansed themselves of vices and sins, revelation is one of the means of knowledge, but people vary in it according to the radiance of the lights of the heavens, starting with the prophets and messengers and concluding with the people of purity and clarity from the saints and those close to them.

**Keywords:** Possibility, Theory, Knowledge, Thought, Imam Al-Ghazali

## Introduction

Intellectuals, philosophers, and scholars have been interested in the theory of knowledge; given its deep understanding of the universe and the decoding of its secrets and wonders, the one browsing the books of Imam Al-Ghazali finds that he is one of those interested in the theory of knowledge, as he sporadically recorded in most of his books discussions, features and foundations of the issues of this epistemological theory; for he was looking at the existence and the soul a look of contemplation and reasoning; and with these

foundations, he and others produce knowledge of something; and following this meaning, the meanings of the idiomatic definitions of the cognitive theory came into its basins and vessels; defined as "the mental act in which the image of the thing occurs in the mind, or in which he is influenced to the essence of the subject to understand its truth, so we are in front of a mental and psychological process that occurs within the human to reach a certain thing; and thus knowledge can only be defined as the psychological state that the human finds in the condition of cognitive state" (Al-Qarni, 2008, p. 18); this clearly indicates the human's activation of what God distinguished him with in terms of intellect, understanding, analysis and deduction in his knowledge of existence and his familiarity with it.

Based on the above, this paper will address the theory of knowledge of Imam Al-Ghazali by identifying the extent to which it is related to the theory of existence, the extent of that association, and its results.

### **The Research Problem**

There is no doubt that Imam Al-Ghazali was an encyclopedia in all sciences, a philosopher in an Islamic clothing, a spiritual Sufi, and the owner of diverse and rich writings in the Islamic libraries, which requires us to know the cognitive methodology or theory that he took and built on his knowledge and beliefs, especially that he passed through stages of doubt, hesitation and confusion of his understanding and knowledge that he acquired by learning or reasoning as he described it himself in his book "The Rescuer from misguidance". This leads us to know the thing in which he straightened his idea, approach, and perceptions of reality and existence, especially since he did not write a separate book or a chapter on his knowledge theory; however, we find him discussing many issues related to the knowledge theory in most of his writings.

Accordingly, the researcher will, through this research paper, mention a brief overview of Imam Al-Ghazali, with the definition of knowledge, mentioning the extent of its connection to existence and the means of achieving it, the role of the senses, perception and mind in it, in order to come up with a complete conception of this theory by Imam Al-Ghazali, may God have mercy on him.

### **Research Questions**

There is a set of questions and inquiries included in this article, which are as follows:

- 1\_ Who is Imam Al-Ghazali and what is his belief?**
- 2\_ What is the theory of knowledge of Imam Al-Ghazali?**
- 3\_ What are the means of acquiring knowledge for Imam Al-Ghazali?**

### **Research Objectives**

The article has objectives that the researcher seeks to highlight through the sections and demands of this article, which are to answer the questions arising from the research problem, as follows:

- 1\_ Introducing Imam Al-Ghazali and explaining his belief.**
- 2\_ Demonstrate the definition of cognitive theory in Imam Al-Ghazali.**
- 3\_ Highlighting the means of acquiring knowledge with Imam Al-Ghazali.**

### **The First Topic: A Translation from Imam Al-Ghazali**

The researcher will write a brief overview of Imam Al-Ghazali in terms of his lineage, birth, origin, literature, belief, and scientific status.

**The First Requirement: The Name of Imam Al-Ghazali, his Upbringing and Belief**

Al-Ghazali is known as Muhammad bin Muhammad bin Muhammad bin Ahmed Al-Ghazali, Al-Tusi. Ghazali was named after (Ghazel) meaning wool yarn and its industry that his father and grandfather used to practice, and it was said that it was attributed to Ghazala village, and he was named al-Tusi in relation to the country in which he grew up, and the city of Tous is an ancient city of Khorasan cities, and it is now located on the northern side of the Islamic Republic of Iran on the Iranian-Afghan border (Al-Dhahabi, 2006, p. 343), (Al-Safadi, 2000, p. 213), and the Imam Ghazali was born in 450AH in the village of Tabran, one of the villages of Tous (Al-Sabki, 1413, p. 191). With regard to the emergence of the Imam Ghazali - may God have mercy on him - he grew up in the village where he was born, where he was raised in the care of his father, and His father was destitute and poor, and because of his poverty he worked in spinning wool and selling it in a market in Tous, despite his poverty, he was a righteous man, as he used to frequent the jurists and their councils, and served them, rather - despite his poverty and need, he used to give them what he could earn from his work, and due to the great attachment of his heart to the councils of the jurists, if he heard their preaching, he would weep, and he made a lot of supplications that God would grant him a righteous son who would serve the religion and Sharia. Imam al-Ghazali is one of the blessings of those praises and supplications, and when the father of Imam al-Ghazali felt sickness and death, he wrote a will to one of his friends, including that he should take care of his two sons: al-Ghazali and his brother Ahmad; so his friend took the guardianship of them, where he taught them and took care of raising them from their father's money, which he put in place to support them, and when this money was about to run out, he handed them over to a school that would support them on their lives; so they learned from it and gained from its science until they rose up in their affair with authorship, education, and behavior. (Al-Dahabi, 2006, p. 343), (Abu Al-Falah, 1406, p. 99).

As for the belief of Imam Ghazali, he follows Ash'arism, where he took this knowledge of his Sheikh, Imam Al-Ghuwaini, and his books are overflowing in his reports of what Imam Al-Ash'ari said, may God's mercy be upon him.

**The Second Requirement: His Discipleship and his seeking of knowledge**

Imam al-Ghazali was raised in a house of righteousness that loves scholars, where his father attended the science boards and jurisprudence in religion, Imam grew up fond of, loving, and seeking knowledge since his childhood, and he read in his hometown of Tous the principles of jurisprudence at the hands of Sheikh Ali Ahmed bin Ahmed Al-Radhkani (Al-Sabki, 1413, p. 91).

Then he traveled to the imam, the pious jurist, the ascetic, the worshiper, Abu Qasim al-Ismaili, in the town of Gorgan, a famous town between Tiberistan and Khorasan, then returned to his hometown, and then traveled to the city of virtues and the source of scholars and jurists, the town of Nisabur, one of the countries of Khorasan, where he met the Imam of the Two Holy Mosques, he studied and learned at his hands, and stayed by him until he died. Imam Al-Ghazali continued to draw from the sources of pure science until he excelled in various sciences such as principles, jurisprudence, philosophy, and debate (Al-Dhahabi, Sir Flags of the Nobles, 2006 AD).

The scholars praised him well, Imam al-Muhaddith, al-Hafiz, linguist, jurist, Abd al-Ghafir ibn Ismail al-Shafi'i, said about him: Imam al-Ghazali is the Hujjat (proof) of Islam and Muslims, an imam of the imams of religion, never seen before the like of him in tongue and

eloquence, and in logic and in thought, and in intelligence and nature (Al-Subaki, 1413, p. 204).

### **The Third Requirement: His Sheikhs and Teachers**

The student is a secret of his sheikh, and mentioning a brief summary of the sheikhs of Ghazali and his teachers, which clearly shows us the personality of Imam Ghazali in terms of their influence on his personality, his thought, his culture, his orientation, and his belief, and through them, we are inspired by the theory of knowledge of Imam Ghazali, and the sheikhs of Imam Ghazali as follows:

**Imam Ahmad ibn Muhammad al-Tusi Abu Hamid al-Radhkani:** One of the eldest jurists and scholars in the birthplace of Imam al-Ghazali is the village of Tous, and he was a pious scientist and a pious leader (Al-Subki, 1413, pp.172-173).

**Imam Ismail bin Mas'ada bin Ismail bin Imam Abu Bakr Qasim Al-Jurjani:** Imam Ismail al-Jurjani, from a house of science, merit, and leadership in Jurjan, He was a Sadrist, imam, and Shafi'i jurist, he was a great scholar and talker, scholars and writers would gather in his house, and he died in Jurjan in the year 477 AH (Al-Dhahabi, 2006, pg. 564) (Al-Dhahabi, D.T., p. 288)

**Imam Abd al-Malik ibn Abdullah ibn Yusuf ibn Muhammad ibn Abdullah ibn Hawiya al-Juwayni:** he was called the Imam of the Two Holy Mosques; being a neighbor of Mecca for four years, he was born in 419AH in the state of Khorasan in a small village called Pashtankan, and died in 478AH after a busy life in authorship, teaching and education (bin Khatir, 1988, p. 128). He has books and works in various arts and legal sciences, debate and logic, and among his works is the proof in the origins of jurisprudence (Usul al-Fiqh), the guidance in Usul al-Fiqh, the book of the diligent, the papers, the right to choose the right, the end of the requirement in the knowledge of the doctrine, a debate on ijtiḥad in the qiblah, an article on jurisprudence, an article in tradition and ijtiḥad, guidance in definitive evidence, the relief of nations in repentance and injustice, Healing the malice in explaining the change in the Torah and the Gospel, and other arts and sciences, which if we were to go on to mention a brief about it, would necessitate departing from what we are dealing with, rather, the intent is to point out to Imam Al-Ghazali that he accompanied famous men of knowledge whose books have filled the Islamic library, these books are still a reference for researchers, scholars, jurists, and fundamentalists.

**Imam Al-Fadl bin Mohammed bin Ali Al-Sheikh Al-Zahid Al-Farmazi:** He was born in 407AH in his village of Tous, he was active in the matter of teaching and reminding until God passed away in the year 747 AH (Al-Zubaidi, 1311, 27-44).

**Imam Muhammad bin Ali bin Attiyah al-Harṭhi Abu Talib al-Makki,** was a jurist, preacher, an ascetic, who grew up and raised in Mecca, then traveled to Basra and they accused him of being a Mu'tazila, because of that traveled to Baghdad and sat among its people as a preacher, educator, and teacher, and among his works are the Strength of Hearts and Knowledge of Hearts, and Forty Hadiths, he died in Baghdad and was buried in it in 386AH.

#### **The Fourth Requirement: His Writings and Scientific Legacy**

Imam al-Ghazali is known for his science and high caliber in writing and blogging, and his many writings in various sciences and arts in the Qur'an and its sciences, doctrines and teams, assets and jurisprudence, logic, philosophy and speech science, and education, behavior and ethics, I will refer to some of them, not to all of them, and they are as follows (Al-Sabki, 1413, pg. 304-305) (Al-Dhahabi, 2006, pg. 565):

His writings in the Qur'an and its sciences were represented in the jewels of the Qur'an, the ruby of interpretation in the interpretation of the revelation. His writings in the faiths of the divine message in the rules of faiths, the economy of belief, the savior of misguidance, the statement of the scandals of Batiniyya, and the Qustat Almustaqeem. And his writings in the brief Fiqhin Fiqh, the simple in the branches, the Khualsat Almutkhasar. and his literature in Asoul Almnkhul mn Talikat Alosul, Tahzib Alosul, Shefa Alghalil, and Almustasfa. His writings in philosophy, logic and speech science are the harnessing of the public about the science of speech, the standard of science, Mahak Alnazar, the rush of philosophers, and the purposes of philosophers. And his books on acclamation, the revival of the science of theology, Ayuha Alwalad, Zad Al Akher, and other literature that reached hundreds. With the abundance of these writings, Imam al-Dhahabi said about him: "Sheikh Al-Ghazali, Imam Bahr, Hujjat al-Islam, the wonder of time, Zain al-Din, the author of classifications and excessive intelligence" (al-Dhahabi, 2006, p. 322), and Imam al-Subki said about him: "No one who came after Al-Ghazali knows the extent of Al-Ghazali's knowledge except by the extent of his knowledge. As for the extent of Al-Ghazali, there is no one came after him like him" (al-Subki, 1413, p. 202).

#### **The Fifth Demand: The Death of Al-Ghazali**

In the last days of Al-Ghazali, he was often wet and carried out sectors and offerings, where he was keen - may God have mercy on him - on the Completing of the Holy Quran and a lot of remembrance, and teaching, and his times were not without a moment of his moments of benefit (Al-Subki, 1413, p.213). He passed away on Monday, the 14th day of Jumada al-Akhirah in the year five hundred, and was buried in the outskirts of the Kasbah of Tabran. Ibn al-Jawzi mentioned a story about his death from his brother Ahmad, who said: "When it was Monday at the time of the morning, my brother rose up and prayed, and said: Give me the shroud, so he took it and kissed it and put it on his eyes, and said: Hearing and obedience to enter on the king, then he stretched his legs, and faced the Qibla, and passed away" (Al-Subki, 1413, p. 201).

#### **The Second Topic: Definition of the Theory of Knowledge**

One of the modern uses is the use of the word theory, meaning that the ancients did not use this term much, and they used a synonym or an indication of its meaning, Like their saying of knowledge what is theoretical, acquired by deduction and inference, in order to build through it that Sharia evidence is between definitive and between legal inference based on consideration and thought; and through these initial meanings, we find the modern uses of the meaning of theory came as the output of it, where (Laland) stated that the theory is a cognitive structure of thought to the link between molecules, and built on this concept five concepts where he said: "It is the law or order that controls sheer right and complete good", and said: "It indicates what is the subject of a consistent methodological conception, following in its image some decisions or scientific specifications that the public is ignorant of." He said: It is certain knowledge, or a broad mental structure that is invoked

in the interpretation of a large number of molecules (Ander LALANDE, 1963, p:1128) and considered it Murad Wahbeh as "a synonym for the word coordinate"(Wahbeh Murad, 1979, p. 447)

In other words, it is "a set of issues arranged in a particular order, some of which are introductions that are not proven in the same pattern, and others that are results derived from these introductions" (Wahbeh Murad, 1979, p. 237), and defined by Mustafa Zarqa as "those constitutions and major concepts that separately constitute an objective legal system emerging in Islamic jurisprudence, like the emergence of sections of the nervous system in the aspects of the human body, and the elements of that system control everything related to its subject from the branches of rulings" (Al-Zuhaili, 1989, p. 7). Here, we realize that the theory of knowledge depends on rules and laws (Waqidi, 1983, p. 111), These laws or rules are determined either by definitive texts or by the interpretation of parts of a completely or mostly uniform format, and the explanatory transition to know the backwardness of some particles is an indication of the validity of that theory; This indicates the depth of content, abstraction, and generalization in formal construction, Depth, abstraction, and generalization are all indications of the universality of the idea, the vision, and the result; Thus, we realize through the means of achieving the knowledge of scientists their originality in thought and vision and the scientific value that was the fruit of it; and neglecting this interdependence may lead researchers to the contradiction in evaluating the reading of theories, whether they are Islamic thinkers or Western philosophers (Al-Hosni, 1994, p. 30).

The theory of knowledge of Imam Al-Ghazali was based on a systematic intellectual construction that formed a reflective scientific conclusion of reality and the human; Successive achievements and successes resulted in writing and education. Perhaps the reasons, in my opinion, are the following (Al-Zughbi, 2016, pg.72-76):

- The incident happened to him while he was returning from Jurjan, where he was obtaining his knowledge at the hands of his sheiks there, when he returned from there, he was exposed to a robbery on the way, so they took all his belongings, including his books and pamphlets; which made him beg to the robber to return his books to him, indicating their importance to him, the man was surprised by Al-Ghazali's action, as he considered his knowledge to be the knowledge of a book, whenever it was stolen from him or lost, he lost his knowledge in which the valuables of his time and life were lost, so this perception affected the Gazali and took a vow to preserve and absorb all that he learned and studied.
- His debates with famous scholars, especially after the death of his Sheikh, the Imam of the Two Holy Mosques, Nizam Al-Mulk's Minister at that time summoned Al-Ghazali to debate the scholars in the Minister's Council, and he overcame them in thought, logic and argument.
- His careful reading of the thought and culture of the other; which made him criticize their ideas scientifically and cognitively, but also philosophically and logically based on mental arguments, evidence and proofs; he criticized and contradicted opinions, attitudes and ideas.
- The psychological crisis that lasted for nearly six months through which he left education and teaching, and remained isolated from people for ten years in which he reviewed his ideas, science and perceptions until God threw light in his heart, producing literature and consolidating a fixed cognitive approach that combined between the subconscious and the apparent, science and work.

### **The Third Topic: The Means of Knowledge Acquisition by Imam Al-Ghazali**

As previously indicated with us, the theory of knowledge is an integrative process that goes through different stages until it reaches the stages of intellectual and cognitive maturity, and in this research, we will learn about the means of cognitive acquisition with Imam Ghazali, which are as follows:

#### **The First Requirement: Doubt**

Doubt is the opposite of certainty, and he doubted the matter: if he confused, that is, he did not know it, and doubt: is the difference and equality of the two extremes in the mind (Ben Manzour, 1414, p. 451), and he was called the doubter; Because he doubted the two matters in one doubt, and he hesitated between two things in which their two ends were equal for him (Ibn Fares, 2008, p. 173). The fundamentalists defined it by multiple definitions, all of which agree on one fact, even if the words differed in tandem or in advance and delay, where they defined it as "the permissibility of two matters that have no advantage over the other" (Al-Baji, 1424, p. 29). Albahseen commented on the totality of these definitions that ambiguity in a thing is a characteristic of a human being due to his shortcomings in his awareness, but it is the thing about which he doubts; thus, doubt is a human quality and not a characteristic of others (Albahseen, 2011, p. 29). From this point of view, we find that Imam Al-Ghazali, when he had doubts early in his life, the bond of tradition disengaged from him was loosened, and while he stumbled upon some misconceptions, but did not curb his desire to search for the truth, but at this stage, he stood on most of the writings of his era reading get him out of a spiral of doubts in his mind; until he came to possess a wealth of scientific information and means of knowledge that led him to criticize those writings and respond to them. And when doubt returned to his imagination again, it caused him to break his inherited beliefs, he moved away from people and isolated himself from them, even reaching its maximum levels. He even suspended all his previous information, keeping what were facts based on reason or sense, and even stopped the facts of sense when he subjected it to the trial of the authority of reason; because the mind does not accept them; because of considerations taken by Al-Ghazali, including the lack of perception of the senses and the possibility of error (Al-Ghazali, DT, p. 9), and all sources of reasoning became within the reach of the mind, and he answered every guess; based on the fact that the mind does not accept suspicion, In fact, the Imam kept formulating his questions for several factors, foremost of which is doubt and thirst for certain certainty, and he kept looking to himself for certainty, he kept looking forward to certainty, and doubt played a role in that, to the extent that he said: "Doubts are the ones that lead to the truth. Whoever did not doubt did not look, and whoever did not look did not see, and whoever did not see, remained blind and misguided. We seek refuge in God from that" (Al-Amili, 2003, p. 103).

The doubt between the means and the end, but passes through two forms: sometimes it comes to mind psychologically, and then it disappears after a while, and it changes into certainty, and this is the methodological doubt because it drives a man to seek the truth and the use of the powers of the inner self to lift the veil from its face. This doubt is a blessing from God Almighty to those researchers and the in-depth. The second form brings calamity and torment to the soul, and if doubt about it persists, it burns it in its furnace, and leads the person to confusion and madness. (Al-Ghazali, 1964, p. 409). Imam al-Ghazali lived the second, but the first was dominant, and the second, God saved him from it by casting light in his heart, so he was enlightened to distinguish the truth from the astray.

Doubt in the first sense is a critical intellectual approach aimed at reaching the truth of things, and it is a method that accompanied Imam al-Ghazali from the beginning of his research to the end of his life, but it was not just a passing crisis that hit him for a specific period, he tried with it to rethink the cognitive heritage and the sciences acquired through imitation, sense and reason, and reviewed a critical review in order to build his knowledge with certain knowledge (Ryan, 2003, p. 173). Thus, we realize that doubt has a role in building the knowledge theory of Imam al-Ghazali, as it is a tool that sift human knowledge from its mistakes, fallacies and ignorances, and not a method that reveals the inability of knowledge and skepticism about its achievements. "Doubt is a tool that reveals the cognitive mistakes acquired by human from unreliable sources, and raises questions through which he seeks to establish knowledge on certain foundations" (previous source, p. 173). Rather, Imam Al-Ghazali warned against not using doubt and from the negative consequences of that, which is to remain in blindness and misguidance, and this is what he highlighted by his saying: "Doubts are the leading to the truth. Whoever did not doubt did not look, and whoever did not look did not see, and whoever did not see, remained blind and misguided. We seek refuge in Allah from that" (Al-Wamli,2003, p. 10). If we consider the linkage of Imam Al-Ghazali between what he meant in the vocabulary of the previous paragraph, doubts and looking, and looking and seeing, we find that doubt is intended to mobilize the process of thinking and raise successive questions; because looking at it in the foreseeable state means the realization of thought in it, and this certainly means the deep and in-depth study that depends on the mind and a careful reading of the outputs of that; and then we reach the distinction between the bad and the good, and the truth and the false.

Al-Ghazali has been able to detect the errors that accompanied the cultural heritage of the nation, which generations have dealt with by sanctifying away from its trial in the excavation, scrutiny and criticism courts, and thus we can say that "the use of the Al-Ghazali method of doubt is a clear evidence of the existence of consciousness; because it does not stop at doubt, as it moves to the circle of thinking, and thinking itself is an indication of responsible awareness; because it turns the riot of doubt into a critical thinking tool, and this process is considered the highest level of thinking and cognitive awareness; because it cancels the cognitive content that it doubted and stays with the way of thinking; in order for the results to be honest results that are not flawed in perception, nor corruption in outputs" (Al-Amali,2003, p. 109).

#### **The Second Requirement: Revelation**

The revelation for Imam Al-Ghazali is one of the means of access to knowledge, but it is an important and necessary means. Imam Al-Ghazali makes the means of knowledge gain either by learning, studying, or scouting or revelation knowledge that God undertakes to put in the hearts of the people who he loves, here, Imam Al-Ghazali and others who believe in revelation and inspiration are among the means of knowledge from some people, and perhaps from academic research sites, and they dealt with the issue between excessive and negligence, and the truth is neither ambiguous nor arguable, the Holy Quran referred to this by saying: "And fear God, and God will teach you" (Al-Baqarah, 282). And by saying: (We had taught knowledge from Us) (Al-Kahf, 65), The researcher will mention the words of the people of interpretation and their opinion in them. Ibn Ajiba said in the interpretation of the first verse: "Fear Allah in opposition to His commands and prohibitions, and Allah will teach you the worldly sciences, and Allah is All-Knowing of everything, so it is not hidden



from him who fears Allah from those who disobey Him. He repeated the word "Allah" in the three sentences, for its independence, the first is an exhortation to piety, the second is a promise that Allah will teach him, and the third is a glorification of his affair, and because he is included in the glorification of the metaphor "(H1419, p. 315). He motioned an interpretation that is no different from the first, where he said: "Allah teaches you the worldly science, since all disobedience keeps the servant far from Allah if he doesn't repent, and obedience get him closer to Allah." (The previous source, p. 182) Ibn Ashour said: " He connected the knowledge to piety, an indication of a gesture and an indication that piety is the cause of the abundance of knowledge, and the appearance of the name of god "Allah" in three sentences: In order to mention each sentence so that it is to be independent of significance, it does not need anything other than it, which includes its recurring pronoun, even if the listener hears each one of them, he will have an independent knowledge, He may not hear one of them, so that does not harm him in understanding the other" (1984, p. 118); So see the wonderful way that Ibn Ashour and other commentators mentioned in the repetition of the word three times, that independence has its meaning and the best of it is knowledge, so what prevents Allah from teaching you his sciences and secrets, when he has made it clear in his Qur'an that this happened and occurred? Al-Sharawi said: "We taught him from our own knowledge." That is: the knowledge of the esoteric is an inspiration, and al-Khidr was not a prophet according to most of the people of knowledge, and he mentioned that the scholars unanimously agreed that he was not a prophet, and that he was a righteous man, yet Allah Almighty gave him knowledge without an intermediary; Because of his devotion to Allah Almighty, he was a teacher to the Prophet", (Al-Sharawi, previous source, p. 11611), Ibn Ajiba said: "The people of knowledge are not equal, for some of them read for the sake of Allah and teach for the sake of Allah Almighty, and he was one of the knowers who are close to Allah Almighty" (1419AH, p. 397) The researcher mentioned these texts of interpretations by imams to show that science is not limited to a book or stationery, and the means to obtain it were not confined or limited; it does not prevent Allah Almighty from providing you with understanding, knowledge and wisdom from Him, Glory be to Him. We return to Imam al-Ghazali, where this science is called worldly science, with which Allah Almighty reveals the world of the unseen on the mirror of the hearts of his saints, through the purification of their hearts and cleansing, and they get it without mediation (al-Ghazali, DTG2, p. 77), and Imam al-Ghazali defines inspiration as "alerting the entire self to the partial human soul as much as its clarity, acceptance and strength of readiness (al-Ghazali, DT, 249), and Imam al-Ghazali inferred the interpretation of the Prophet, peace and blessings be upon him, for Allah Almighty saying, Glory be to Him:"Whoever Allah Almighty wants to guide he to Islam"(Al-Annaf, 125). Where the first explanation is by the light that God hurls in the heart, And the Prophet showed his sign of avoiding the abode of vanity, and turning to the abode of eternity (bin Kathir, previous source, p166), Imam Al-Ghazali said: that this light emanates from the divine existence, and its place of the heart, and because the heart solves the facts of things (Al-Ghazali, previous source, p13-14). Rather, Imam Al-Ghazali pointed out that this light demonstrates divine knowledge, and the wisdom of Allah Almighty in his creation of the world and the Hereafter, and know the meaning of prophecy, angels, jinn, and demons (Al-Ghazali, DT, 19-20), and confirmed that science is obtained by human from two ways: the path of learning, and this is represented by the hard work, and the divine learning, which is represented by the divine gift (Al-Ghazali, 1407, p150), which was meant by saying: "Allah is the light of skies and earth" (35). The light is two types of the light of the origin of

existence, and the light of the origin of knowledge (Al-Ghazali, 1994, p. 60), and the Imam Al-Ghazali confirmed the relationship between the mind and disclosure, as he showed that the mind does not collide with the disclosure in something, indicating that the mind is unable to express an opinion on a matter, so the revelation or inspiration helps him by explaining it, sometimes the mind perceives the face of wisdom in it, and here it can tighten the power of revelation and inspiration, and sometimes it does not perceive the face of wisdom, so it stands silent and does not possess happiness. (Al-Ghazali, 1407, p. 150). Through the aforementioned and clarifying the statements of the interpreters of the Quranic verses and what written by Imam Al-Ghazali about revelation, that the revelation is one of the sources of secondary knowledge that is not subject to experimentation, sense or mental reasoning; it is acceptable only if it does not violate a religious rule, or oppose an agreed legal provision; it must be based on the main sources of inspiration, mind and sense; because the Sharia provisions are based on the phenomenon and do not change or alter by claiming disclosure or inspiration (Al-Asmar, 1997, p. 362).

#### **The Third Requirement: Intuition**

Al-Jurjani defined intuition as "The speed of the mind's transition from principles to demands, and the thought corresponds to it, which is the lowest level of revelation" (Al-Jurjani, p. 83). Rapidity is meant to move from introductions to results, and this is what philosophers call introductions without medium or mediator (Huwaidi, D.T., p. 126). Imam al-Ghazali defined it by saying: "It is the act of the mind that elicits the middle boundary" (Al-Ghazali, 1975, p. 141), and it is called direct sight or insight (Najib, 2017, p. 58), in the sense that the principle of governance has a strong intuition of the self that eliminates suspicion, and the mind acquiesces in its content, such as our judgment that the moon's light is benefiting from the sun and the origin of this provision is different in its formation when intercepting the earth between it and the sun" (Al-Amly, previous source, p. 41), "and the origins of certainties are six: primaries, observations, experiments, intuitions, frequencies, and instincts. and acquired sciences must come to an end and depend on them" (Al-Amili, previous source, p. 70), and when Al-Ghazali mentioned the middle boundary above, he meant by that what satisfies the mind and accepts, the mind is synonymous with sense, and the mind will not be satisfied the result of the senses except by analogy and measurement, from the measurement of the absent on the witness, but it varies in quantity and quality (Al-Ghazali/previous source, p. 141). The mentioned disparity based on the difference in the speed of what people find in their minds of what is known, which means that there is the slow and the fast, the human being will only be quick to be clear the perfection of his connection with rational principles (previous source, p. 142, with action), and based on the above, we find that the idea that the movement of the self in the meanings may be a little close to intuition, however, Imam Al-Ghazali differentiated between them so that there would be no confusion between them. Imam Al-Ghazali differentiated between them by saying: "The difference between intuition and thought is that the idea is a movement of the soul in the meanings, with the help of imagination in most of the matters by which the middle boundary is sought and what takes place in its course, which brings it closer to the knowledge of the unknown in the case of loss, in order to review the hidden inventory and what is going on in its course; it may lead to the desired, and it may prove, and as for intuition, it is that the middle boundary is represented in the mind at once by knowing the cause and knowing the effect or knowing the evidence, so he obtains knowledge of the significance. (previous source, p. 142, adapted), and here we are

aware of the fundamental differences between them, where intuition searches for reasons and causes as a way to reach the known; this means that the search in this is difficult and needs effort and hardship, provided that the souls of the researcher are strong honest souls, smart and bright, where this knowledge is obtained initially, contrary to the idea, it is not based on prior knowledge, but rather it uses imagination to get closer to the need " (previous source, p. 142), with action), which requires time and time other than the first one may occur in the mind at once and without time (The previous source, p. 142, adapted). One of the conditions required by Imam Al-Ghazali in intuition is not to separate it from learning, because their relationship is strong and close, because the boundary is the result of learning and science, and yet there is disparity and disagreement between people on the extent of the speed of intelligence and the clarity of self and conscience. The clarity of the soul and its brightness with the lights of science and faith strengthens the intuition of its owner until it rises to a high level of science and knowledge because of the of the radiances and lights of closeness to Allah, Imam Al-Ghazali said: "A person with strong intuition and a pure soul will acquire intelligibles from the beginning, if he is unable to do that and does not have the divine intuitive power, then he is afraid to think and to use imagination in deducing the intelligible." (The previous source, p. 67-68).

The bottom line is that intuition according to Al-Ghazali has a high place in reaching certainty, However, people are not equal in this, and the mind will not be effective in that in a non-traditional manner, but rather certainty with the middle boundary, the evidence and the clear evidence, except for the purity of the soul and the provision of clear evidence and proofs (previous source, p. 142).

#### **The Fourth Requirement: Revelation**

We have already known the importance of these means in reaching knowledge with Imam Al-Ghazali, he even mentioned that he weighs all religious, jurisprudential, verbal, computational, engineering and medical knowledge, and distinguishes its truth from its falsehood"

(Fred, 1986, p. 21). With all this, it does not mean that it canceled the cognitive reliance on the divine revelation, but rather because of its great importance, it adopted to introduce it to multiple methods and varying levels commensurate with the policy of science in order to highlight its clear facts among people with various scientific differences, and before the researcher touched on the dependence of Imam Al-Ghazali on the revelation as a source of sure knowledge, we considered it necessary to mention the methods and levels on which Imam Al-Ghazali relied in defining the revelation, which are as follows:

- **Persuasive level:** This method is beneficial to the public, as they need to define revelation to preaching and the presumptive method for as long as faith is established and they do not doubt their beliefs (Al-Ghazali, 1993, p. 83), and this method passed by Imam Al-Ghazali, and he mentioned that he was stuck in his mind during his constant search for certainty, and when he was exposed to the crisis that accompanied him for years, he remained a believer in Allah Almighty, prophethood, and Doomsday, with evidence and experiences that are not limited (Al-Ghazali, previous source, p. 45). Faith at the persuasive level may need to diligence and look and demand faith as a mental proof of the occurrence of the world and the presence of the updated, his ability, and his knowledge (Al-Ghazali, previous source, p. 132).

- **The evidentiary level:** This requires him to prove and verify a case; in the sense that we are before the court of reason and the trial of proof, says Imam Al-Ghazali: "As for the

existence of the Creator and the sincerity of the Messengers, the way to know him is to look at creation so that he can find the Creator, and in the miracle so that he can prove the sincerity of the Messenger" (Al-Ghazali, previous source, p. 56).

– Evidence of occurrence: This evidence is a logical guide that judges things to their beginner and end, said Imam Al-Ghazali: "Every incident has a cause, the world is an incident; it is inevitably necessary for it to have a cause (Al-Ghazali, previous source, p. 91), and from the coupling of these two introductions, Imam Al-Ghazali arrives at the existence of Allah and that he is old and everlasting (Al-Ghazali, previous source, p. 26); Hence we realize that Allah's proof needs" many introductions that are organized only from various sciences such as the sciences of the heavens and the celestial bodies, and the science of all artifacts" (Al-Ghazali, previous source, p. 24)

– Proof of miracle: These are extraordinary things in the form of challenge, transcending the evident mind. Imam Al-Ghazali said: "If we look at the wonders of the unseen, about which the Quran was told, it is necessary knowledge that he has reached the stage behind the mind, and the eye that reveals us to the unseen was opened to him" (Al-Ghazali, previous source, p. 69).

The revelation is a divine gift given by Allah to whoever of his servants he wants, and it is not an acquisition, and what a person sees and watches after the veil of the eye is removed is evidence of definitive knowledge, therefore, the imam Al-Ghazali defined it by saying: "Acceptance of the divine soul facts of information and intelligibles about the essence of the first mind" (Al-Ghazali, previous source, p. 249), it refers to the susceptibility of the hearts to the facts of information, but people vary in that, so the souls of the prophets and messengers, and after them the guardians and those close to Allah Almighty, The saints share with the prophets in inspiration and worldly sciences, but they are not equal with the prophets and messengers, and they do not see the angel Gabriel as the prophets see him. Imam al-Ghazali stated that the divine education of the servant comes in two faces, the first: the casting of revelation, and the second: the unseen inspiration, and the second will not be done except by preparing souls to receive this divine flood, and will not be prepared unless it is stripped of the mortal relations of the world or hope in it, and accepts its face on its righteousness and origin, and sticks to the quality of its creator, and depends on his statement, and the flood of its light. Allah Almighty, with His good care, accepts that soul completely, and looks at it with a divine gaze, so that the total mind becomes like the teacher and the holy self as the learner (Al-Ghazali, previous source, p. 249), and stated that "If Allah wants good for a servant, He lifts the veil between himself and the soul that is in the Tablet, so He reveals in it the secrets of some hidden things, so the soul expresses it as it wills to whomever of its servants wills." (Al-Ghazali, previous source, p. 250).

## **Conclusion**

At the end of what the researcher will write in this article, the results included in the article are as follows:

- Imam Al-Ghazali was raised in the episodes of science by imams, he is a secret of a sheikhdom whose effects on his mind, being and personality appeared; he influenced the Islamic reality through his various writings and blogs in various Islamic sciences and arts.
- The cognitive theory of Imam al-Ghazali was based on rational and logical trials and methodological means that linked the partial and the total, so it came in harmony based on argument and proof, which indicates the originality of Imam Al-Ghazali in thought and

consideration, and his achievements in authorship and codification testify to the lofty position of Imam Al-Ghazali, the wisdom of his mind and the luminousness of his insight.

– The cognitive integration of Imam Al-Ghazali is based on a set of means of achievement, represented in systematic doubt, inspirational revelation, mental intuition, and divine revelation.

#### Knowledge Contribution to Research

Through this study, the researcher sheds light on the theory of knowledge, which is considered one of the most important theories that Imam Abu Hamid Al-Ghazali was concerned with. We can mention some of the knowledge and research contributions of the article to the current knowledge, including:

1. Enriching the Islamic library with the types of these studies, which would result in scientific and practical contributions in rooting Imam Al-Ghazali's theory of knowledge in an Islamic way to be a reference in Islamic universities.
2. Introducing the scientific aspect and highlighting the features of truth in Islamic knowledge, as research in it does not separate theory and practice (theory and practice).
3. A necessity from these researches in the current era because it is considered a contemporary means of spreading and calling for the religion of God Almighty. It is research that is in line with the development and language of the current era.

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