

The study of theosophical doctrines base on Kimia E Saadat book

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ABSTRACT: Imam Mohammad Ghazali is among writers whose works have been considered from different aspects by researchers. Regarding Ghazali's works the truth that he is a multi thoughtful person is being realized. He is a man who has studied jurisprudence and has his own idea and also is a thoughtful speaker that benefits from his speech talent to answer the religion mistrusts and he is a professional moral writer. Of course the thing that has covered his characteristics and different aspects of his inflection is his theosophical views. Ghazali by his special devotes could receive divine beams in his heart and realize the truth. Ghazali transcribed all these realities in the case of books. Kimia E Saadat and Ehya E Olume Din are among the significant ones about moral and theosophical issues. Ghazali's first source in interpreting theosophical doctrines and concepts were holy Quran, anecdotes from holy Imams and Tradition and has placed them as a signboard in his works. He devoted his lonely years for these practical issues until the divine beams glowed in his heart. Ghazali was so effectual in the growth and prevalence of theosophy. He has condemned philosophy in his works especially in Tahafat Alfalasafe book and also has battled practically from its growth and prevalence. But he has promoted theosophy as much as he could.

Key words: Ghazali, theosophical, Kimia E Saadat

INTRODUCTION

Hojat Al Eslam Aboo Hamed Mohammad Ghazali Toosi, the famous scholar of the fifth century (450-505 Hijri-Ghamari) was born in Toos one of the Khorasan's city. His father was a throwster so the son had been called Ghazali. He is one of the great men of Shafei's religion that has tended to theosophy and is considered as theosophists. He lost his father when was very young. Upon the will of his father after death he entrusts the patronage of him and his brother Ahmad to one of his theosophist friends. The man tries so much to grow them up as good as possible and the scientific life of Ghazali starts from here. By his word he swims twenty years in the sea of religion sciences (Zarinkoob, 1990).

"Be aware that this motive man has 53 years old and has spent fourteen years swimming in the sea of science up to a level that his words was beyond the realization of contemporary men" (Ghazali, 1983). Ghazali confronted with deep spiritual crises when he was 39 years old that caused a great change in him, so he leaved teaching in Nezamiyeh schools and abandoned his former post and dignity and started to search about the doubt that was shaped in him about the truth. He started to hermitage and his new life era lasted for ten years. In this period he spaced from discussion and disputation and realized that he would not attain his lost reality with disputation. After this period he inclined toward theosophy (Zarinkoob, 1990).

DISCUSSION

Without any doubt Kimia E Saadat is the most important Persian work of Imam Mohammad Ghazali. This book more ever to the interpretation of moral, educational, and belief issues includes theosophical idioms, concepts

and opinions. Following the spiritual revolution of Imam Mohammad Ghazali his life direction changed completely and spaced from dignity and reputation started to hermitage and self purifying. He continued this way for many years until the divine beams emerged in his heart, as in his book *Almoghhez Men Alzalal* (freedom from obliquity) he talks about it. The book *Kimia E Saadat* also was written in that insularity period. The thing which we may confront with in this book is self protecting and self purifying and leaving earthy matters to achieve world truths (Nafisi, 2004).

Ghazali says that he has stated this book in four topics and four elements for Persian language speakers. In Ghazali's own words and what is understood from the book text, he has protected the pen from writing long and complicated phrases and inexplicable meanings to facilitate the understanding process for all people. It could be said that *Kimia E Saadat* is the product of mental and spiritual revolution period of Ghazali. In this period he talks invective about philosophical beliefs and regards them as hollow matters, and leave the beliefs of polemicists although he was one of them before. He considers theosophy and its principles as the only way for humans toward redemption (EbrahimiDinani, 2000).

Ghazali believes that theosophy is the only way which ends to certitude and redemption (Nasr, 2003). He says: "I realized it clearly that theosophists are men of real experience and do not just make noise or fracas and I had gone so far in rational interpretation before. The thing that just had been left for me was not to learn oral doctrines and just to study, but was to gain an immediate experience and move forward in theosophy" (Ghazali, 1999).

Ghazali tried so much in codification theosophical issues before Ebn E Arabi. Although many theosophical books had been written before him, but the effect of his books are inevitable (The same: 64).

Ghazali by the adjustment of theosophy and religion surface caused even radical jurisprudences consider his move serious. He also has criticized those kinds of theosophists that have not realized the truth and are just left in theosophy surface (Ghani, 2001).

Ghazali and discourse knowledge

Ghazali by his own word has started his education in the field of discourse and has learned it very well and realizes the speeches and written texts of discourse knowledge and find what he wanted in this science. But he regards this knowledge just loyal to the purpose of this knowledge in itself and says that this knowledge is not loyal to my purpose. Ghazali views discourse as a purpose to protect from the Sunnis' opinions for themselves and preservation of their beliefs from the tension of innovators. Ghazali conveys the reason of the emerging of discourse science as follow: Mighty God has teach the divine doctrines, and the earthy advices and redemption of this world and the world after by great prophet Mohammad to human beings, but Satan by tempting the innovators caused some temptations that was against the traditional. People were attracted to that temptations and it was close to ruin the beliefs of true believers and disturb the minds, so God helped the family of speakers and motivated them to help the traditionalists by the word and language reasons and logic and pull over the curtain from the japery of these innovators.

Discourse knowledge has emerged from here and a family of speaker arises for the mission that the mighty God had supposed for them. They defended very well from the tradition and opinions that had been arrived and accepted and showed the real face of innovators. So in fact discourse knowledge was a vehicle to show the real faces of innovators. Ghazali also adds this matter that the knowledge of discourse has emerged and time passed and it had been discussed. So speakers got delighted and went beyond the defending from traditions and started to discuss about the reality of issues. They entered to topics like perse and whatnot and the details. Because these discussions were not their goal, their words did not came to perfection and nothing had been gained to reveal the reality among the dusts of quarrels Ghazali, 1970).

Ghazali has defined discourse knowledge in the book of *Aleghtesad Fee Aleteghad* as follows: "Discourse knowledge discusses about the essence and the past and mental qualifications of mighty God and talks about the holly Imams behaviors and life, death, doom day, revival, accounts of world behaviors and God visiting", "And the superficial observers in this premier knowledge first refers to Quran's Ayat and then to behaviors of Mohammad (Peace be upon him) and finally get use from mental logic and reason and get the details from the logic philosophers" (Alfakhoori, 1966).

Ghazali has written an especial booklet named *AljamAlavamAnAlkalam* to deviate people from the knowledge of discourse. Ghazali in this booklet with an entire clarity and analytic spirit that is his routine manner has conveyed his understandings from the religion psyche of people. He has written that most people should avoid from scrutinizing and much attention. This is as necessary as for those people who does not know how to swim and should not go deep into the sea (Baronkara, 1981).

Ghazali by his guard against the discourse knowledge is a speaker himself. He has accepted the Ash'ari principles and has defended from that, but his method is different from other speakers because he is the first person who has used from the Aristotle's logic. Of course Joveyni (The master of Ghazali in discourse) had an eye on this logic in his reasons but had not smoothed the path completely. Applying Aristotle's logics in discourse knowledge -As Ebn E Khaledoon says- has become the new method for the scholars of this science. This new method with its all qualities have been expressed in the books of TahafatAlfalasafe and AlradAlaBateniyeh by Ghazali who considers them as the discourse knowledge, also it had been noted in GhavaedAlaghayed and AlresalehAlghodsiyeh books (The same:542).

CONCLUSION

Ghazali has studied the theosophical idioms and concepts with such an accuracy that was special to him. In fact Ghazali in his interpretations of theosophical concepts does not just exploit from his prior words, but in every issue he tries to examine carefully and analyze completely.

When take a look upon the Kimia E Saadat book from a theosophical view, it would expected to confront with a book that has strict behavior principles or face with an Ash'ari speaker; but after studying the book we realize that the theosophy element has excelled on other elements, and even in scrutinizing moral affairs this is theosophy which is shining and has effect on moral and every other issues.

It is true that Ghazali finally chooses theosophy as the best way to demeanor and believe that best knowledge comes from battling and self purifying, but anyhow his theories and opinions are sweeping between theosophical concepts and discourse knowledge. He sometimes regards the things from theosophical view and sometimes these are discourse thoughts that cast shadow on his opinions.

Ghazali is among those who have tried to free himself from the bands of imitation and of course this freedom has not been achieved easily for him. After leaving the imitation path he talks about a kind of intuition. The word intuition means a kind of inner insight and spiritual light.

In fact Ghazali's biggest problem in his lifetime was cognition problem and was always battling with its in-compliant. Ghazali for recognizing the realities was always searching for the origin of science and nature of knowledge. Because without knowing the nature of knowledge the obvious truth and reality would be hidden too.

When Ghazali informs about the divine beams in his heart, in fact he talked about a personal experience and enters to the world of theosophy by this way. After crossing the path of searching and hard and maze way of reasoning he rests finally in a safe and confident haven.

The thoughts of Ghazali should be considered as the focus of religion and Sufism. He does not care to superficial matters and doings like Gheshri scholars and not also neglect the religion superficial principles like some theosophists.

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