

THE REASONS TO PROVE GOD'S EXISTENCE FROM IMAM ABU HAMED GHAZALI'S PERSPECTIVE

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Abstract

This research aims to examine the life of the venerable Imam Abu Hamid Ghazali from his birth, growth, way of life, teachers, students, works and then his death. We will also examine Ghazali's writings and the proofs of God's existence from his point of view. By studying his works, it is clear that he has divided the proofs of God's existence into six reasons. Almighty God had blessed Imam Ghazali with eloquence, speed of expression, and strength of reasoning, and he succeeded in the path of composing and became famous among the people like the spread of fire in dry wood, and as his master Jovini described him, he was a sea without beach and in his short life, which was not more than fifty-five years old, he was able to write nine hundred and ninety-nine books; Among other things, he authored a book on Qur'an interpretation in forty volumes. Among the reasons that Abu Hamid al-Ghazali has argued for the existence of God, are the reasons quoted from the Holy Qur'an, and the most important of the Qur'anic reasons for the existence of the Creator is this saying of God: ﴿لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا﴾ (Al-Anbiya: 22). Intellectual proof is one of the proofs of science in general, and Shari'i proofs are special in it, and the revelation of intellectual proofs is free of any defects. Imam al-Ghazali pointed to what was said and said: What is proven with an intellectual proof is if it is not an auditory proof, i.e. a proof from the Qur'an and the Sunnah. This reason is one of the most important reasons that Abu Hamid al-Ghazali used to prove the existence of God, as there are evidences and proofs that prove the existence of God, because this is the sky that is raised without pillars. So who kept it from falling to the ground? And who prevents this vast land from swaying and messing with what is on it and its inhabitants? Therefore, the other evidences that we mentioned in the research.

1. INTRODUCTION

By examining the books of Abu Hamid Ghazali, first of all, it becomes clear to us how he paid special attention to the subject of God's existence in his works and writings in order to reveal the inner thoughts that are contrary to what they have in their hearts to answer and reject their doubts and turn their arrows back to them, and has revealed the deviation of the philosophers and their interpretations and their incoherence regarding the existence of God, and has established decisive proofs and brilliant evidences for the existence of the Creator with which the understandings do not go astray and the intellects are not unable to understand it. By studying and examining the reasons presented by Abu Hamid Ghazali, we realize that his goal was to convince the deviant minds of the existence of God Almighty by referring to the Quranic texts and the Prophetic tradition with sufficient evidence and reason to prove the existence of God Almighty. Despite the fact that the owners of theological methods - to which Abu Hamid al-Ghazali belongs to their school - are satisfied with generalities and the Sunnah as the main source to prove the existence of God, but Imam al-Ghazali uses the opponent's weapon in order to better and stronger be able to reject them. Although the reasons quoted from the Qur'an and the Sunnah are enough to convince the Muslims who have been deceived and deviated, it is not enough to convince the non-Muslims who do not believe in the authenticity of the Qur'an and the certainty of the Prophetic Sunnah.



Therefore, they need new reasons that address their intellects before their hearts and shut their tongues so that they do not distort their newly developed intellects and poison their thoughts and make them deviate from the right path. Imam al-Ghazali has presented many evidences and proofs for the existence of God with his works, and addresses Muslims and non-Muslims with them, and argues with philosophers, logicians, and hypocrites. Since Abu Hamid al-Ghazali has followed the path of his teacher, Imam Jovini, he has invented new reasons, including the reason for the existence of God, which we will discuss in detail in this article. The importance of the issue lies in the great importance of proving the existence of God Almighty, especially with the approach of the honorable Imam Abu Hamid Ghazali. In order for the research to reach its goals and deal with the research problem objectively and academically, he used the analogical and analytical method to infer the evidences for the existence of God Almighty according to Imam Ghazali, and conducted to collect and examine the evidences for the existence of God Almighty from the Imam's point of view.

2. BIOGRAPHY OF ABU HAMID GHAZALI

He is Muhammad bin Muhammad bin Muhammad bin Ahmad Nashaburi, born in Tus (1), Shafi'i al-Mazhab. Imam Ghazali is nicknamed Abu Hamid because he had three daughters and one son (2) and this son's name was Hamid, and the Arab custom is to nickname a man after his eldest son. Abu Hamid was known by many nicknames, including Ghazali, Hojjat al-Islam, Zain al-Din, Tusi, and Imam of Baghdad, etc., and the most common of these nicknames is Ghazali with an intensification of vowels, which is attributed to Ghazal (spinner) (3). This nickname was given to him in the manner of the people of Khwarazm and Gorgan (4); Because his father's work was spinning and therefore they were assigned to this profession.

Ghazali was born in the month of Zi-Al-ghade (450 Hejri) corresponding to the year 1058 A.D. in a poor family - whose father made a living by spinning - in the Tus City, a district of Neishabur (5). His father had two sons, one of whom he named Ahmed and the other Muhammad. His father was a poor and benevolent man who earned his living only from his own business, and sometimes, despite his poverty, he went to the gatherings of the jurisprudents and served them and when he heard the speech of the jurisprudents and the Taliban jurisprudence. He prayed to God and asked Him to grant him a son to put him on the path of knowledge and become a jurist and to grant him another son who would be an orator and a preacher. God answered both of his prayers and gave him two sons, one of whom he named Ahmad and the other Muhammad.

But Muhammad, who was later ridiculed as Abu Hamid, became the most jurist and imam of his time among his peers, and Ahmad became a preacher whose words would split the deaf rocks and he was the organ of the audience in his sermons. He was shaking and when his father felt that his death was near, he entrusted him and his brother Ahmed to one of his Sufi friends, who was a good person, and when his father passed away, his friend started teaching his two sons until then. The little wealth that their father had left for them was exhausted, and that Sufi was a poor man and could not provide for their living expenses and teach them, so he said to Abu Hamid and his brother: Know what your father left for you. I spent for you, and I myself am a poor man and I have no money to spend for you, so I recommend that you go to a school to learn science, where your food is also provided, and they followed the advice of their father's friend and entering the school made them happy and elevated their grades (6).

In this way, Ghazali took a step on the path of knowledge, first he participated in jurisprudence meetings and decided to increase his knowledge, so he went to Gorgan to learn science as well, then he returned to Tus (7) and then with a group of Tusi youths, he went to the Neishabur City to receive knowledge from the presence of Abu Al-Ma'ali, Imam Jovini, Imam of Haramin Sharifin. Ghazali worked diligently and surpassed his peers and became the wisest person of his time, and during the days of Imam al-Haramain, he had no equal among his peers, and his work reached the point where he started writing books (8). Abu al-Ma'ali once described his close students and said: Ghazali is a drowning sea, Al-Kiya Al-Harasi is a ravenous lion (9).



From the point of view of his teacher, Ghazali is a scientific sea and he excelled in philosophy, logic, theology and wisdom. After the death of Imam al-Haramain, Ghazali traveled to the country of knowledge and the capital of the caliphate, which was Baghdad, to search for knowledge, where his star rose and he became the best among his contemporaries. Until his scientific position reached the ears of Nizam al-Mulk, the minister of the Seljuk government during the reign of Sultan Malik Shah, and his assembly at that time was the assembly of scholars and the shelter of scholars, so Imam Ghazali debated with great imams and scholars and even his opponents and defeated them all, until everyone admitted his merit and superiority. Nizam al-Mulk received him with respect and entrusted him with teaching in the Baghdad school and ordered him to go to that school and stay there. Ghazali arrived in Baghdad in the year 484 and taught in Nizami school until the people were influenced by his good eloquence, sweet logic, perfect grace and power of reasoning. He maintained his position and dignity for a long time, his decency was too much, his position was high, his words were heard, his name became popular, proverbs were made for him, and travelers were attracted to him (10).

Although Ghazali had attained scientific degrees, even after the age of fifty, he sought more knowledge, as he says in his book *al-Munqad Man al-Zalal*: I am constantly at the beginning of my youth since I have approached the age of puberty. Oh, and now that I am close to fifty years old, I am looking for the secrets of every religion and sect in order to distinguish the right from the wrong and to separate the traditionist from the heretic, and to seek to understand the truth of things, my aim and purpose and this is an instinct from God that He has placed in my essence (11). In this way, Ghazali defended the religion and responded to the deviance of falsehood and confronted heretics and opponents, until after a long study and review of many books, he changed his direction and followed the path of asceticism and piety. He took it and threw away the finery and came down from his position and prepared himself for the Resurrection and went to Baitullah Al-Haram and performed the Hajj and visited the Al-Aqsa Mosque in Quds Sharif and stayed in Damascus for a few years and He wrote the book "Revival of the Sciences of Al-Din", "The Book of Arba'in", "The Book of Tahzib" and other works there, and he started to fight against the ego and began to change the condemned morals and cleansed his inner self from the evils of hypocrisy and hidden polytheism and from love of leadership and clinging to lusts and immoral behavior, he turned to peace of mind and generosity of morals, and put on the clothes of righteous people.

When his situation became like this, he returned to his homeland and stayed at home and was engaged in meditation and continued praying and asceticism and he stayed in this state for a while and composed works until the ministry reached Fakhr al-Mulk and Ghazali's scientific position, his perfection of grace and good nature were confirmed for him, so he came to him and listened to his words and forced him to come to Nishabur with great insistence (12). He went to the cities and met with the people, he went to Damascus and performed itikaf in the western minaret, and he mostly sat in the corner of the holy Sheikh Nasr in the Umayyad mosque, which today is known as Ghazaliyyah - attributed to Imam Ghazali - and this part was known as the corner of Sheikh Nasr Moghdisi (13). After that, he went to Egypt and Hijaz and devoted himself to Sufism, worship, austerity, visiting mosques, sightseeing and tombs, and wrote many books on Sufism, then he returned to his homeland, secluded himself in his residence, and engaged in asceticism and worship and left the pleasures of the world until he hastened to meet the God.

3. REASONS FOR GOD'S EXISTENCE FROM GHAZALI'S POINT OF VIEW

3-1 Narrative reasons

Among the evidences that Imam Abu Hamid used a lot to argue for the existence of God are the evidences of narration from the Holy Qur'an and the Prophetic Sunnah, as well as the narrations of works narrated by the predecessors of the Saleh Ummah, which are based on the sayings of the Companions and their subjects have been quoted. The greatest proof of the Qur'an that Ghazali cited for the existence of the Creator - Glory be to Him - is this saying of God: *لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا* "If there were other gods in the earth and the sky besides God, both of them would be corrupted and ruined." (14). It is clear that the earth and the sky have not been destroyed.

Therefore, there is no god with the only God. And God says: *إِذَا لَا تَبْتَغُوا إِلَىٰ ذِي الْعَرْشِ سَبِيلًا* "In this case, they would definitely try to dominate the owner of the throne" and it is clear that they did not try to dominate the owner of the throne (15). So we can say: The most important reason of the theologians for the monotheism of God and the proof of His existence is this saying of God: *لَوْ كَانَ فِيهِمَا آلُوهَ إِلَّا اللَّهُ لَفَسَدَتَا*. So it is clear that the creator is unique and unique in creation and creativity, and has relied on creation and invention, and has no partner, his reason is this saying of God: *لَوْ كَانَ فِيهِمَا آلُوهَ إِلَّا اللَّهُ لَفَسَدَتَا*.

If there were two gods and one of them wanted something, if the second one had to help him, then this second one would be helpless and defeated, and he did not deserve to be a powerful god, and if this second one could oppose him and drive him away, in this case he was strong and dominant and the other was weak and did not deserve to be a powerful God. Also, Ghazali has argued with other verses of the Qur'an that indicate the existence of God Almighty, such as God's saying: *...وَهُوَ* (16). *يَكُلُّ شَيْءٍ عَالِمٌ*. He knows everything. This verse makes it clear to us that God is omniscient towards all creatures and surrounds all creations, and the smallest particle in the earth and sky does not disappear from His knowledge. This statement of God guides us to the honesty and truth of the Prophet of God. *أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ* (17). "Doesn't the one who creates (the people) know (their state and condition), and yet he is precise and narrow between enough knowledge? ! This verse guides you by arguing about creation to the point that no doubt enters your heart in the implication of creation on the existence of God. Also, when Ghazali talks about the attribute of knowledge, he argues that God Almighty is hearing and seeing, inner temptations and secrets of imagination and thought are not far from his sight, and the sound of a black ant walking on a black rock in a dark night, he does not go away from hearing and this is a great proof of the existence of God who hears and speaks. How can it not be hearing and seeing when hearing and seeing are perfection and not defects, and how can a weak and needy creature be more perfect than the all-knowing and capable creator? And how is the division fair when he himself is imperfect but his creatures are perfect? (18)

3-2 Rational reason

Intellectual proof is one of the secondary proofs for the existence of God Almighty among theologians in general and according to Abu Hamid in particular; because this reason is next to the definitive Shari'i reason in the Qur'an and Sunnah. Intellectual proof is one of the proofs of knowledge in general, and religious proofs are special in it. Divine revelation has been revealed with rational reasons and free from any kind of defects, and explicit texts specific to issues of belief and rational reasons have been included in the Qur'an, which it is obligatory for the intellect to think about and understand them according to their form and truth. Imam Abu Hamid al-Ghazali pointed to what I have mentioned and says: What is established due to reason, if it is not a narrated proof, then that proof is valid, he means the proof quoted from the book and Sunnah (19). Abu Hamid has set strict and definite conditions for rational evidences to be cited, whether it is related to the existence of God or other Sharia matters. By stating this, he left no room for doubt and showed that a person relying on rational reason should not be influenced by his own opinion and ignorance and the rational reasons that have reached him. Whoever is in such a state does not listen to the words of the mystic and accuses him, God has dominated him with evil and calamity that destroys him while he thinks that it is a blessing, but it is not a blessing but a calamity. If it is said: a rational reason is conditional on the absence of a narrative reason, and the absence of a narrative reason is also unknown, and the lack of knowledge does not imply its absence, and with the absence of it, there is no way to claim knowledge; Because it cannot be known by this means, because the difference is either in intellectual matters or in religious matters, but something that can indicate the negation of a rational reason is that its proof leads to the impossible, and anything that leads to the impossible, it is impossible and impossible, because God Almighty says: *لَوْ كَانَ فِيهِمَا آلُوهَ إِلَّا اللَّهُ لَفَسَدَتَا* and it is clear that the heavens and the earth have not been corrupted, so it indicates that there is no other God besides the One God.

3-3 Reasons of circumstantial evidence



This reason is one of the most important reasons used by Abu Hamid al-Ghazali to prove the existence of God, as there are evidences and proofs that prove the existence of God Almighty, because this sky, which is raised without pillars, so who kept it from falling to the ground? And who will prevent this vast land from swaying and messing with what is on it and its inhabitants? Who taught the bees how to build houses of honey and choose the best flowers to get filtered honey for us?

All these evidences and other evidences indicate that there is a creator and that he created all that was mentioned and the pen is unable to mention all of it. It is known that the most truthful of the truth-tellers is the one whose honesty can be distinguished from the lies of the most liars, to the extent that an illiterate ignorant person can distinguish between the honesty of a truthful person and the lie of a liar based on the circumstances. And this is a very important reason in the books of opinions. For example, when we look at the evidence of the prophethood of our prophet Muhammad - peace and blessings of God be upon him - and his miracles, we find that all his physical and spiritual miracles have reached us through transmission, like the Qur'an which has been transmitted through thousands of generations of document and all Ummahs agree on it. And one of them is what is obtained through circumstantial evidence, and it is one of the greatest methods mentioned by theologians; Because definite knowledge through circumstantial evidence may reach us through a single piece of news or even without a report, so it implies certainty and obligation, and is equally valid as an implication (20).

For example: if you walk and see the house of one of the high-ranking people of the tribe, people are gathered around it, and sadness is visible on their faces, and some are shedding tears, and there are women who beat their heads and faces and tear their necks. They are wearing black clothes, after that you saw his relatives and acquaintances standing in line at the cemetery, then the hearse comes and in the meantime, someone comes to you, even if that one is a small child, and says to you: he is dead, will you doubt his news and words when the evidence you saw confirms his words, even though he did not say them? You will surely be sure that the death of this man is from the elite of the people, unlike if you are a passenger on a ship in the middle of the sea and a large group of passengers on the ship tell you: so-and-so from the elite of the people has died, so you will definitely doubt their words. And you will not believe their news, because their news has come without a definite proof and evidence to confirm the truth of the news for you, so evidences, witnesses and proofs lead to definite knowledge (21).

Abu Hamid Ghazali has cited these reasons to prove important ideas and restrain philosophers. Rather, it has been counted among the most trusted scientific levels. From the point of view of Abu Hamid Ghazali, the evidence of evidence ranks fifth among the ten reasons; That is, it is in the middle rank, and as it is said: the best thing is to be average. Hajjat al-Islam said in the book "Al-Mankhul": The fifth level of knowledge is understanding the content of speech and understanding the signs of embarrassment, anger, and fear, and it is more hidden than frequency (22). It is clear to us from what has passed that it is inevitable and even certain that circumstantial evidence, in case of abundance, informs about an essential matter, the basis of which cannot be expressed, just like blushing due to embarrassment and yellowness of the face. As a result of illness, they are distinguished from others by evidence, evidence and similar cases (23). Evidences of circumstances or gestures are codes and gestures or preliminaries and suffixes that are not included in conjectures. Only one can understand them if he sees them, so those who have seen it must have narrated it from among the Companions with clear words or with evidence of that kind or of another kind to the followers, so that it is a necessary knowledge to understand the meaning or require a guess (24).

3-4 The emergence of the world

This reason is one of the most famous reasons in the eyes of theologians in general and in the eyes of Abu Hamid al-Ghazali in particular, because theologians use this reason as a starting point to prove the existence of the Almighty God, and it is famous because of emergence. This opinion for this reason is that the proof of the existence of a virtuous and powerful God must first go beyond the proof of the existence of the world; Because the creator is the initiator, the power, the



restorer, the will-maker, and the creator, and based on this, one must first prove the attribute that the world is an accident and has a beginning, because every accident must have a creator, and it must also be assumed that the world It leads to a certain moment of time, just as it started in a moment of time. The issue of the age of the world and its occurrence is one of the complex issues around which there are hadiths and contradictions between the ancients and the moderns and others, and it has happened between theologians, philosophers, and hadith scholars, and they all have opinions about this. Perhaps the feet that slipped in this matter and the understandings that they wandered in and led them to disbelief intentionally or unintentionally, and this occurrence is one of the biggest reasons for the eternity and the existence of the Creator and His great power. We can clearly see this method in the words of Imam Abu Hamid al-Ghazali.

Abu Hamid al-Ghazali has criticized some philosophers who deny the existence of God, who say that the world is old and that the world exists by itself and is not created. A person who believes in philosophy must commit this hypocrisy, as the rest of the philosophers committed, or he must leave philosophy and admit that the world was created by the will of the creator (25). Then he presents the proofs for his belief that the world is an accident and argues that the very occurrence of the world is a proof of the existence of God Almighty, and therefore he says: Muslims, when they discover the existence of the world by will They took God's will, they reasoned about God's knowledge from this will, then they argued about God's life and existence with will and knowledge, then they argued about God's life and existence that every living thing feels itself and it is alive. And its essence is known. So this is a rational method of ultimate sobriety and strength.

And as for you - that is, the philosophers who say that the universe is eternal and deny the existence of God - if you deny the existence of will and accident and claim that what comes from it is due to necessity and nature; That is, after his essence is an essence, only the first effect may arise from it, and after that, the first effect requires the second effect to complete the order of beings? However, its essence cannot be felt, like fire from which warmth comes and the sun from which light comes, and the essence of none of these is known from them, just as it is not known from the other. Rather, that which is known by its essence, it is known what is issued from it, so by means of it, something other than that is also known, and we made it clear from their opinion that nothing else can be known from it, and those who disagree with them, we oblige them to agree with them based on their status, and if it is not known otherwise, it is not unlikely that it itself will not be recognized (26).

Imam Ghazali criticized the philosophers for what they came up with, he also criticized the theologians who get angry at the introduction of new concepts and emerging terms in religious sciences that did not exist in the time of the first generation of our righteous ancestors. Ghazali says: Creating a phrase to indicate a correct purpose is like creating a container in a new way to be used in a permissible matter, and if the purpose is haram and forbidden, we do not mean anything except that the reason for the creation of the world and the unity of the Creator. And let's know his attributes as stated in the pure and honest Sharia, so why is it forbidden to know God Almighty with reason? And what is prohibited is bigotry, disunity, enmity, enmity, and malice (27) and that is forbidden and should be avoided, such as hypocrisy, wonder, arrogance, and seeking leadership, which seeks religious knowledge such as hadith, interpretation, and jurisprudence. If it leads to it, it is forbidden and should be avoided, but no one is prohibited from seeking knowledge because it leads to these things, and how can it be forbidden to mention the reason and demand for it, and research about it, while God says:

(... قُلْ هَاتُوا بُرْهَانَكُمْ إِن كُنْتُمْ صَادِقِينَ)

Say: If you are telling the truth, bring your reason (28). Also, God says:

(... إِن عِنْدَكُمْ مِنْ سُلْطَانٍ بِهَذَا أَتَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ)

...You (O polytheists!) do not have any proof or evidence for this (your claim). Do you attribute something to God that you are not aware of?! (29). God says in Surah Anfal:

(... لِيَهْلِكَ مَنْ هَلَكَ عَنْ بَيِّنَةٍ وَيَحْيَى مَنْ حَيَّ عَنْ بَيِّنَةٍ وَإِنَّ اللَّهَ لَسَمِيعٌ عَلِيمٌ)



So that God will accomplish what needs to be done, and by this means, those who go astray will have complete proof, and those who accept the right path will have clear knowledge and reason. God is capable of everything. It means to prove the evidence for them (30).

In sum, the Qur'an is proof against the disbelievers from the beginning to the end. Ghazali emphasizes that a rational reason cannot be contradicted in any way, and there is a remote possibility that it can be the meaning of the word in some way, therefore, it is not permissible to adhere to reasonableness except with a definite and strong text that confirms the rational reason. (31).

3-5 Reason of will

The proof of proving the will of God is necessary to prove his existence; Because it is his will that prefers his existence, and God, Glory be to Him, in His essence is known to the intellects, and the essence of God, Glory be to Him, can be seen as a blessing and favor from Him and to complete the blessings for the righteous in heaven, and God, Glory be to Him, is the will of God. He is the creator of the universe and the arranger of events, so nothing happens in his kingdom, small or big, little or much, profit or loss, good or evil, faith or disbelief, victory or loss, thanks or denial, increase or decrease, obedience or disobedience, unless it is according to God's decree and His will, so whatever He wants comes into being and what He doesn't want doesn't come into being. Nothing stops God from His will, rather, God is the creator and restorer, and He does whatever He wants, and there is no obstacle in front of Him, and there is no pursuer for His decree. And no servant can escape from his disobedience except by his success and mercy, and he has no power to obey God except by the will of God. They could not move a particle in the world or dwell in it without his will. The will of Almighty God and in general all his attributes are based on his essence. God is not an object standing in a body or located in a place. Because an event is that which dissolves in the body, then everybody is inevitably an event and its creator existed before it, so how can it be present in the body when it existed alone in eternity and nothing else? It did not exist with it, then He created the bodies and the events were created after that, because God Almighty is the All-Knowing, the Disciple, the Mighty and the Creator. And these attributes that were mentioned are impossible for the universe, but can only be understood by an independent being, and from these principles it became clear to us that God, the Exalted, is an independent being based on his own essence, and is not a substance, a dimension, or a body, and that The whole world with its humans and its creatures, its earth, its sky, its land and its sea, are essences, widths and bodies, God is alive, there is nothing like Him and nothing like Him (32).

Imam Abu Hamid Ghazali established this principle in his book "Tahaft al-Falasafah" and says: The existence of a cause that is made obligatory by the conditions of the requirement and its elements and causes until there is no will or anything expected for it is impossible. The existence of the cause is necessary during the realization of the cause of the disciple with all its conditions, and its delay is impossible according to the impossibility of the existence of an event without a cause. Therefore, before the existence of the universe, God, the Mighty, and the disciple existed, and the will existed, and its relation to will has existed, and the disciple and the will have not been renewed, and there is no renewal of the will in relation to what was not, because all of it has changed. So how does it change and what prevents it from being extended before then? And in the state of modernity, none of the things and some of the affairs have changed from the previous state, but the affairs are the same as they were before, then the intention did not come into being and it remained the same, so the intention came into being, it is not something except for the ultimate impossibility (33).

In this beautiful and convincing way, Imam al-Ghazali continues to establish a decisive argument and show clear evidence for anyone whose soul has decorated the denial of the Creator, Glory be to him, and uses the evidence of will like a deadly weapon which leaves no proof for the opponents. The theologians, including Imam Abu Hamid Ghazali, used to apply names such as: Wajeb al-Wujud, Wajeb al-Wujud, Wajeb Qadim, or Al-Sanae to God, but these names were not pleasant for most of the previous scholars, such as Muhammad Rashid Reza, because he believes that these attributes don't prove it for God Almighty and using them is not correct for Him. Rather, they are terms that

have become popular among theologians. God exists and God is Wajeb al-Wujud, and God, Glory be to Him, is the creator of everything and the perfecter of everything that He has created, and it is not said in praying: O God, guide me, or O God, open my chest, or O Creator, forgive me, Imam al-Ghazali corrects the words of the theologians with this amount, and also the theologians have mentioned other names that are not included in the book and Sunnah, although it is correct from the point of view of reporting, the people of Sufism also mention some names. God has said that they are not correct in any way (34).

3-6 reason of nature


This reason is one of the reasons that Imam Abu Hamid al-Ghazali cited in proving the existence of God Almighty, and the meaning of nature here is creation, which means the image on which man was created. Nature may mean Islam or religion. Imam Ahmad believes that nature means religion or Islam. This saying is well-known among the people. Some have said: "nature" means creation, and it has been said that "nature" is a covenant that God took from the creatures while they were in the world of particles (the world of spirits). It has been said that nature is happiness and misery that God has created his servants on. God's existence surrounds all beings and there is nothing in existence other than the Creator, Glory be to Him, His actions, His kingdom, and His servants (35). Ghazali believes that nature requires that a person does not deny what he has not seen, so how does the denier of resurrection know that the cause of existence is unique to what he has seen? It is not far from the mind that there is a method of reviving corpses other than what he observed. There are many things that a healthy nature testifies to, but a mature mind, which is covered with the ambiguity of desires and doubts, may not notice them. Abu Hamid al-Ghazali says in the book "Mahak al-Nazar" in the explanation of nature: its importance is not less than intellectual evidence. He says: The falsity of these illusions will not be revealed to the soul except with a rational reason, then after knowing it, the fight of illusions will not stop, but it will remain in the soul on its own dispute (36).

4. CONCLUSION

Abu Hamid was known by many titles such as Ghazali, Hojjat al-Islam, Zain al-Din, Tusi, Imam of Baghdad and other titles. The most common of these nicknames is Ghazali nickname. Ghazali sought knowledge at a young age and traveled to cities, and his great works were remembered, and he continued to seek knowledge until he was fifty years old, and at the end of his life, he was engaged in Sufism and purity of life, and focused on worship, austerity, he visited the mosques of saints, meditated and authored many books on Sufism, and after he was afraid of his arrogance and self-conceit, he returned to his homeland and started worshiping and serving God until the courier of death came to him. One of the most famous Sheikhs was Imam Joini, and among his students we can mention Abu Al-Qasim al-Razi, Abu Abdullah Hussein bin Nasr bin Khamis Moseli Shafi'i, Imam Abu Ali Tousi, Abu Hamed Asfrayini, etc., who were among his most famous students. The pen of Abu Hamid Ghazali did not stop writing and composing. Almighty God had blessed him with eloquence, speed of speech, and strength of reasoning, and he succeeded in the path of ballads and became famous among people like the spread of fire in dry wood. Among the reasons that Imam al-Ghazali used to prove the existence of God are narrative reasons, intellectual reasons, the reason of circumstances, the reason of the existence of the world, the reason of will and the reason of nature.

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