

(The Importance of Knowledge and Work in Islamic Thought) A Study of the Stages of Spiritual Purification According to Imam Al-Ghazali

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Abstract

Science occupies great importance in Islamic thought. Science and learning are considered an essential part of Islamic teachings, and this importance appears in several aspects. Among them is that Science as a means of understanding religion: Science is a means of understanding the teachings of the Islamic religion. Islam encourages thinking and rational research to understand the Holy Quran and the Sunnah of the Prophet, enabling Muslims to direct their lives and actions in accordance with the directives of their religion. And also to encourage Research: Islam encourages scientific research and the use of reason in understanding the nature of the universe and God's signs in it. Muslims are encouraged to study the natural and social sciences and all fields that are useful in developing human knowledge. Science and community development: Islam views science as playing a crucial role in the progress and development of society. It encourages the use of science and technology in the service of humanity, in improving living conditions and promoting social and economic progress, science and piety: Islam views science as a means to achieve piety, that is, a close connection with God and living according to His teachings. The search for and acquisition of knowledge is a form of worship, and Islam promotes people's understanding that achieving knowledge leads to deeper piety, knowledge, and individual and collective excellence. Islam encourages the pursuit of knowledge and achieving excellence in its field. It glorifies academic achievement and individual and collective skills as means of serving society and making positive contributions, science and justice: Islam promotes the use of science to achieve justice in society. The Islamic religion expects those with knowledge to contribute to serving justice, ensuring the rights of individuals, and achieving balance in society. In Islamic thought, science is linked to religion and life. It encourages Muslims to use science as a means to achieve personal well-being and social. At the same time To serve God and his creation. This is what Imam Al-Ghazali argued in the content of the research, where: Not all knowledge is science. For example, our life experiences do not include direct observation and practical activity, which do not go beyond the pure description of facts and processes, and which do not go beyond monitoring their external aspects only. That Work is all the activities that a person practices, whether physical or mental, with the aim of production in the institution in which he works, whether governmental or private, or the work may be in a personal profession or craft. The concept of work in Islam: Work is everything that brings benefit to the believer, and this benefit may be material, worldly, or moral in the hereafter. Work has great importance and great status in Islam, and through it the Muslim obtains a great reward and reward, as it is considered worship and compliance with the commands of God Almighty, so through it Life flourishes, the country is prospered, and stability is achieved for the individual and society as a whole. Work in Islam is considered a type of jihad for the sake of God, and its goal is not just to collect money, but rather it is an act of worship that brings goodness to the Muslim, and what is required of him is to strive hard in life seeking the doors of sustenance. And to adhere to God's limits and not disobey His commands, as good deeds are what guarantee a good life and strength for a person.

Keywords: Science, Work, Action, Knowledge, Perception, Awareness, Theoretical Sciences, Practical Sciences, Al-Ghazali, Spiritual Purification, Inner Peace, Spiritual Balance

INTRODUCTION

This study is part of the studies concerned with Islamic thought. He places great importance on science and work. This importance emerges from Science is considered a means of understanding facts and revealing divine wisdom in God's creation and in His directions to humanity. Here are some Concepts Which highlights the importance of science and work in Islamic thought. Firstly It is that science as a means of understanding religion. Science and knowledge are considered the basis for understanding the Islamic religion. Islam encourages research and reflection on Qur'anic verses and Prophetic hadiths to understand their content and apply them in daily life. secondly Work as a religious duty Islam views work as a religious duty and a means to achieve success in this life and the afterlife. It encourages seriousness and diligence in work, whether in the field of worship or in daily life. Third that Balance between science and work Islam urges obtaining knowledge and applying it in practical life. It maximizes the balance between science and work, and encourages the use of science in a way that contributes to the development of society and improving people's

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conditions. Fourthly Science and Innovation Islam encourages the use of science and technology to improve people's lives and develop society. Promotes innovation and the use of technology in a positive way that benefits humanity, Fifth Science and justice Science is linked in Islamic thought to the concept of justice. It is encouraged to use knowledge and wisdom to achieve justice in society and ensure equal opportunities and rights for individuals. Sixthly Consolidating the values of morality and integrity. Islam emphasizes the necessity of directing knowledge and work towards goodness and the fulfillment of divine desires. He encourages good morals and integrity in work, and this is considered an essential part of worship. In general, Islamic thought is focused on achieving a balance between science and work, where science and knowledge are considered the basis for guiding a person in his life, and work is considered a means to achieve religious and worldly goals.

The research was divided into two sections. The first section was entitled The concept of science between language and terminology. The section was divided into two topics. The first was to explain the concept of science in language and terminology. The second section was entitled to explain the concept of work in language and terminology. The second section was the concept of knowledge and work according to Al-Ghazali. It was also divided into two topics. The first was By explaining the concept of knowledge according to Al-Ghazali, the second came by explaining the concept of work according to Al-Ghazali.

The aim of this study is the researcher's desire to choose this topic that deals with an important topic of Islamic thought.

In this research, the analytical approach will be adopted by presenting the most prominent opinions and ideas related to science and work, analyzing them, and identifying the most prominent of them in order to clarify their truth and what overlaps between them, in the hope that we have succeeded in this matter.

The First Topic: Statements science and Work Are Language and Terminology.

First Requirement: Science Is a Language and A Terminology

The Concept of Science Is Language

that Knowledge is the source of the verb knowledge, And the plural of it is science While the active participle is derived from "aalim." And the plural of it is scholars and Scholars And it is said that he knew knowledge, so he is the most knowledgeable, and the feminine form of it is scholars While the plural of it is knowledge And so-and-so knew that his upper lip split , He knew something, meaning he felt it And he knew something, that is, he knew it He knew something, meaning he was certain of it and believed it Knowledge means understanding something B His truth And secular knowledge means divine knowledge that reaches the person concerned with it through inspiration. As for the real science H What is meant by it are the sciences that do not change with change in religion Religions , Such as the science of logic, while Sharia sciences mean religious sciences such as jurisprudence , and the hadith And others.ⁱ

Imam Al-Juwayni mentions that Knowledge is an individual's awareness and awareness of something specific, and it is the source of knowledgeable action. As for the scholar, it is derived from knowledge and sign, but knowledge is called knowledge because it is an indication of the existence of the possessor of knowledge. Also, certainty and complete knowledge, which includes the different group of information about one specific thing, and it differs from the individual's ignorance of matters and things..ⁱⁱ And! Y He said that an individual's knowledge of a matter or thing means his awareness of the facts and his familiarity with various information Knowledge is for an individual to move from a state of knowledge and ignorance of things to knowledge of things and awareness of them.

Abu Hilal Al-Askari goes on to say: The difference between science and knowledge is that knowledge is more specific than knowledge because it is knowledge of the essence of the thing and It is separate from everything else, and knowledge can be both general and detailed. Every knowledge is knowledge, but not every knowledge is knowledge..ⁱⁱⁱ

Al-Jurjani mentions in writing the definitions that knowledge is the firm belief that corresponds to reality. The sages said it is the attainment of the form of the mind, and the first is more specific than the second. It was said that knowledge is awareness of what is in it. It was said that the hiddenness is removed from the known and

that ignorance is the opposite of knowledge. It was also said that it does not need definition. It was also said that Knowledge is an established attribute by which universals and particulars are understood. It has been said that knowledge is the soul's access to the meaning of a thing, and it has been said that it is a specific addition between the rational and the intelligible, and it is an attribute of the same attribute.^{iv}

Science includes all aspects of life in which you live, but we cannot limit the different forms of science, but there are many scientists who have made their efforts to manufacture various sciences to facilitate their study, and the following is Section the sciences:

Rational knowledge: it is that which is not taken from others.

Emotional knowledge: is what is taken from others

Divine knowledge: It is that which does not lack in its existence any divine being.

Impressionistic science: It is the acquisition of knowledge about a thing after obtaining its image in the mind, and therefore it is called acquisitive knowledge.

The science of meanings: It is the science by which the circumstances of the Arabic pronunciation that match the circumstances are known.

The science of rhetoric: It is the science by which the meaning of a single meaning is known in different ways in terms of clarity of its meaning.

Badi' Science: It is a science by which the aspects of improving speech are known after ensuring conformity in speech to the requirements of the situation and ensuring clarity of meaning in order to be free of moral complexity.

Knowledge of certainty: it is what gives him evidence by imagining things as they are.

Theology: It is a science that searches for the intrinsic symptoms of what exists as it is, according to the rule of Islam.

Natural science: It is the science that investigates the natural body in terms of what is appropriate for it in terms of movement and rest.

Deductive knowledge: It is that which is attained without consideration or thought. It is also said that it is that which is not attainable by the servant.

Acquired knowledge: It is the knowledge that is obtained by directing the causes.^v

There are also natural sciences Which includes all explanations and facts of natural phenomena And the universe With a good explanation of how it happened And the way it is formed, And the reasons Different types of their existence, specifying the time period in which the phenomena appeared. Among the natural phenomena are what are known as earthquakes Volcanoes, rain, and many other phenomena that people want to know about and the reasons for their occurrence.

And also physical sciences It is everything related to physics and its components of experiments And things Many These sciences have helped create many modern innovations and huge inventions that serve people everywhere.

And religious sciences It is related to a person's dealings with other individuals And man's dealings with God Almighty. Religious sciences include behaviors, attitudes, and commands of the Holy Qur'an that were revealed in it, and also those that the prophets and messengers made known to us.

and mathematical sciences Which includes algebra Trigonometry, geometry, statistics, and other important mathematical sciences.

and humanities It is for people And individually And Responsible for analyzing their own behaviors to help them understand each other, while providing sound ways of thinking, and ways to solve the various problems they face. Examples of the human sciences include economics, psychology, and sociology.

and medical sciences It is responsible for taking care of public health For human While providing health to his body organs Providing treatment to combat diseases that humans may be exposed to, including health care for humans and animals.

And geography sciences It is the science responsible for studying the weather of the country and its various regions all over the world, including mountains, plains, seas, rivers, and terrain.

And environmental sciences It is the science responsible for studying the human environment to identify available environmental resources and ways to deal with them in the proper manner, while developing proposals to preserve and develop them..

Concept Science is a Term

that The concept of science in terminology means the sum of matters and universal principles that are brought together by one entity Such as: theology And grammar science And earth science And cosmology And archeology And other sciences^{vi}.

That knowledge It is some theories, facts, information, and real facts about a specific thing, and it is also all the methods of scientific research and books, and the standards that we follow when we judge specific things.. It is a lot of principles of different science theories He is the one who explains the phenomena and relationships that exist around us This is the text that was brought by the prophets and messengers of God Almighty.

Science is also a field of human activity that aims to study things and processes in nature, society and thought, their qualities, relationships and legalities. It is a form of social awareness.^{vii}

From here we conclude that not all knowledge is science. For example, our life experiences do not include direct observation and practical activity, which do not go beyond the pure description of facts and processes, and which do not go beyond monitoring their external aspects only.

It is known that the concept of science, in its precise and specific meaning, which we use to denote organized knowledge subject to precise methods, is a relatively modern concept, and that humanity has continued throughout the greater part of its history to use the word science in another sense, which cannot be said to be the opposite of this first meaning, but rather it is much broader and more comprehensive than it.^{viii}

The meaning of science is sometimes knowledge, how to strive to reach the truth, and how to gain knowledge about man, society, nature, and even about what is beyond nature and what is hidden from our familiar ways of perception. Metaphysical research, in the example of the parable according to Plato or in the example of the first mover according to Aristotle, was for them included in It is the essence of science, and perhaps it is science as it really is, even though the standards of modern scientific methods are far from science. Rather, research into unseen matters according to clergy and theologians is science in the fullest sense of the word.^{ix}

Perhaps Sal may ask: How did knowledge reach us and how did it reach those who came before us? that The first way for knowledge to reach the children of Adam is through God Almighty This is when God was teaching our master Adam in the famous Qur'anic story . After that, our master Adam taught the people around him Knowledge is passed from one individual to another to be passed down through generations In addition to God Almighty sending His prophets and messengers to teach creation and humanity about religious and worldly matters. Each of them brought new knowledge that was unknown to people at the time. This has led to the spread of science in all countries of the world The individual became responsible for educating other individuals With development and progress, sciences began to be written down in books and documents to facilitate their access to all generations Indeed, after many years have passed, the knowledge brought by the prophets of God is still passed down from one generation to another..

Knowledge is what is attributed to something, and it is intentional knowledge, or it is predominant in that. It is the conventional knowledge that becomes knowledge not by the status of the person who created it, but by

frequent use, with the addition or blaming of a specific thing externally or mentally, and not mentioning the resemblance. And the science of gender is what is assigned to a specific thing in mind as a noun, then it is subject to the usual. In mind^x.

It consists of concepts and laws that are sequential and interconnected with each other It arises from experiments and observation It is organized knowledge that comes from research and thinking An activity in which a person seeks to develop his abilities to control nature Its goal is to describe various phenomena through observation And using the tools of science, interpreting phenomena and knowing their causes And studying the changes that lead to the occurrence of the phenomenon that occurred Predicting the occurrence of phenomena in the future using previous results And controlling the factors that lead to their occurrence in a way that is in the interest of man and humanity.

The Second Requirement: Ommlanguage and Terminology

The Concept of Work Is a Language

The concept of work in the Arabic language expresses any activity that requires effort to achieve a specific goal or result, and often refers to the profession or craft that an individual practices. Work is a noun whose plural is work, and its triple root is work.^{xi} Work is defined in the Arabic language as a profession, job, or job, and it is an effort made by an individual, to obtain some benefit or a specific benefit, or it is the sum of tasks that must be done or accomplished, or to practice an activity and strive to obtain its benefit, and it is said He did something, meaning he did something intentionally and persisted in it until he stuck to it. He is also said to be a hard-working man, meaning he worked a lot and worked hard at his job.

The concept of work in language and terminology The concept of work has many definitions, and the concept of work in language can be mentioned ^{xii}The concept of work in language. Work in the Arabic language has several meanings. It is action and profession, and the plural is work. As for the worker, he is the one who is responsible for someone's actions in money, property, and work. The Almighty said: {And those who work upon it} [Al-Tawbah: 60], just as the workers They are the ones who seek to take alms from their masters.

The Concept of Work In Terms

Technically, work refers to any regular duty that individuals perform, intellectually or physically, in order to carry out a task that requires continuous or continuous effort in exchange for a wage or financial reward. The work may be forced or forced.^{xiii} Work is defined as the productive activity of individuals in a specific job or craft. The activity must be motor for jobs that require it, or mental for other professions. As for production, it is the desired goal behind the work, such as miners working in a tunnel or mine; The effort they exert is activity, while their extraction of precious metals is production.

thatWork in terminology is all the activities that a person practices, whether physical or mental, with the aim of production in the institution in which he works, whether governmental or private, or the work may be in a personal profession or craft. The concept of work in Islam: Work is everything that brings benefit to the believer, and this benefit may be material, worldly, or moral in the hereafter. Work has great importance and great status in Islam, and through it the Muslim obtains a great reward and reward, as it is considered worship and compliance with the commands of God Almighty, so through it Life flourishes, the country is prospered, and stability is achieved for the individual and society as a whole. Work in Islam is considered a type of jihad for the sake of God, and its goal is not just to collect money, but rather it is an act of worship that brings goodness to the Muslim, and what is required of him is to strive hard in life seeking the doors of sustenance. And to adhere to God's limits and not disobey His commands, as good deeds are what guarantee a good life and strength for a person^{xiv}The need for knowledge to work fromThe requirements for knowledge are the main thing that must be met To preserve, develop and advance various sciences to the required level. God Almighty has commanded us in all His heavenly books of the necessity of constant work. The inheritance of science is not enough and requires working hands and thinking minds in order for these sciences to be transmitted in the correct ways.. For example, we can observe correct and useful work in school and in the development of the

education movement, as all people in the past, when work came to them, wanted to develop it, and stuck to the work. So they came up with the idea of forming scientific circles to transfer knowledge from scientists to uneducated individuals. Then it was developed over time and began to expand greatly until it reached the form that exists currently, which is the allocation of specific places to be a center for receiving various sciences, that is, the schools and universities of the country. Thus, humans can make optimal use of their work in developing knowledge and working to spread it to benefit from it as much as possible.

The benefits of work for the life of the individual and society. The system of life requires striving and working hard and actively. All creatures strive hard, and it is necessary for a person to start working and leave behind laziness in order to achieve what is beneficial to him and the society in which he lives. Below is a mention of the benefits of work in the life of the individual and society,^{xv} Communicating with others, which achieves balance for the person through the exchange of experiences and services Communication with others face-to-face is superior to any other communication Man is a social creature. Achieving goals When a person works in a field that he loves and is proficient in, he has a feeling of stability, comfort, and happiness And that he has a goal in this life and seeks to achieve it. Feeling productive When looking at the list of tasks that the worker accomplished in his day, he feels victorious, even if they were few This is what drives him to be active and productive every day. Maintaining the individual's standard of living Everyone needs money to pay the various expenses that fall on them However, there must be a balance between work time and time allocated to family and friends Work does not take up all of a person's time to earn money. Strengthening community cohesion and achieving economic growth In addition to organizing community life in general. Work is one of the pillars of building societies It is an indispensable means of enhancing loyalty and belonging to the community. The interests of life are only achieved through the participation of individuals and each one of them completing the work assigned to him To complete the system.

The Second Topic: Statement Knowledge And Work According To Imam Al-Ghazali

First Requirement: Statement Science And Its Importance According To Imam Al-Ghazali.

He was Al-Ghazali Science attaches great importance. He saw knowledge as a religious duty for every Muslim, and considered knowledge a means to reach God and achieve wisdom and true happiness. Al-Ghazali wrote many books that dealt with the importance of knowledge and the necessity of acquiring and disseminating it, which made him considered one of the most prominent Islamic thinkers who called for rational thinking and diligence in acquiring knowledge.

Lostfoot A distinctive vision of the concept of science in his book "The Incoherence of the Philosophers" and "The Savior from Error." In these books, Al-Ghazali criticized Muslim philosophers and their philosophy, and doubted their ability to achieve true knowledge. Al-Ghazali goes on to say that knowledge is something that requires the one who undertakes it to be a scientist, because such a statement cannot be relied upon in the cognitive construction of sciences. This is invalid because it is not useful for clarification and is not useful for clarity, since knowledge is derived from knowledge, so whoever is ignorant of knowledge is ignorant of it.^{xvi}

And in my opinion HT True science is not just knowledge of mental concepts, but must be linked to experience and reality. He believes that true knowledge comes from God alone, and that the human mind alone cannot achieve true knowledge without divine guidance What is meant by knowledge is the clarification of the known as it is or the perception of the known. It is believed that the word clarification is implied by the opening of knowledge after a prior question, and the knowledge of the Creator, Glory be to Him, is excluded from it, as well as the word "perception," which is also hesitant between the awareness of the sense and the mind, and the hesitant word does not denote it.^{xvii}

with regards for him, Science Dhu It is of great importance as a means of getting closer to God and reaching religious truth. Al-Ghazali believes that the knowledge that comes from God should be the goal of true scientific research. While he mentions in (The Touchstone of Consideration) the definition of knowledge and says: It is trust in the known or understanding the known in the sense that trust hesitates between knowledge and trustworthiness, and this objection is obsessed, for if trust is coupled with the known, it indicates the aspect of understanding.^{xviii}

We see here that it is necessary to praise this distinction of the meanings that science can have according to the means of knowledge and the judgments about their perceptions and choosing the perception of the mind as expressing the meaning of knowledge.^{xix} Through science, a person can learn about God's power and wisdom in creating and organizing the universe, and thus he can increase his faith and piety. Al-Ghazali believes that knowledge that does not lead to strengthening faith and piety cannot be considered true knowledge.

However, we cannot help but be with Al-Ghazali, due to the many perceptions and judgments that lead to the multiplicity of the concept of science, and that philosophy requires abstraction to arrive at a concept under which all other concepts fall, such as sight, sensation, feeling, reasoning, imagination, delusion, acumen, intelligence, understanding, knowledge, insight, perception, belief, suspicion, certainty, and others. We do not think that Al-Ghazali's position in linking the meaning of knowledge to the understanding of the mind is anything but an intellectual addition that went beyond Plato's possibilities regarding knowledge being a feeling, a true judgment, or a true belief accompanied by proof.^{xx}

He cites the definition of knowledge in the purposes of philosophers, saying that knowledge is an example corresponding to the known, and that wisdom is applied in one of its meanings to knowledge, and knowledge is the perception of things by verifying their essence and definition, and believing in them with pure, verified certainty.^{xxi}

In talking about science, its types, and its reality, he raises very important philosophical problems, namely, where does truth exist when it is not determined by supplies? According to Al-Ghazali, the true essence of everything is energy, but Al-Ghazali went beyond the limits of this world when he talked about truth when he made it exist in the Preserved Tablet that precedes its existence. Gethsemane.^{xxii}

And knowing the types of knowledge, whether Islamic science or secular science, is very important. He was Al-Ghazali. It is considered that legal science, which relates to religion and Islamic law, is indisputably the most important, because it aims to guide human life and achieve happiness in this world and the hereafter. As for worldly sciences, such as philosophy, natural sciences, and mathematics, he believed that they were also useful, but they must be balanced so that they do not distract a person from legitimate knowledge and do not lead to doubt about religion. He also urged the application of science in the service of humanity and society, and not to use it in matters that harm people or violate Sharia law.

Al-Ghazali, in writing (*Al-Mankhool min Commentāt al-Usūl*), goes on to divide the sciences, distinguish the Sharia sciences from one another, and reveal the relationship between them by explaining the substance of each general, its purpose, the sites of consensus, and the areas of dispute in it. These sciences are (the science of theology, the science of principles, and the science of jurisprudence).^{xxiii}

Al-Ghazali's hadith about the sciences was completely in line with his purposes in explaining the sciences and their importance for man to survive in this world's life and win the hereafter, and from here came their statement. If you say that there are many types of sciences and different types of deeds, and not all of them are required, then what type is beneficial until I engage in it? Here it is clear that science is divided into two parts. They are (practical science and theoretical science).^{xxiv}

with regards for him, Science Self Numerous and complex goals that go beyond simply acquiring technical knowledge. One of the most important goals of science is closer to God. He believes that science helps understand the laws of the universe and life, which strengthens man's faith in God's power and wisdom. Develop understanding and wisdom. Science is a means to increase understanding and wisdom. Thus, it helps you make the right decisions in life. Achieving well-being and happiness. He believes that science helps achieve true human well-being and happiness, including spiritual and psychological happiness. Service to humanity. Al-Ghazali urges the use of science to serve humanity and achieve the general interest of society.

He wants to limit theoretical knowledge to one category, which is divine knowledge, and he emphasizes that the honor of knowledge is recognized by the honor of its fruit and the closeness of its significance. The science of religion is more honorable than the science of medicine because the fruit of the first is eternal life that has

no end, which is the happiness of both worlds, and the fruit of the second is the life of the body until the point of death.^{xxv}

This means that Al-Ghazali talks about several types of divisions of science, some of which are repeated in his books, and upon closer examination they fall under theoretical science, practical science, transactional science, revealing science, forensic science, and rational science.^{xxvi}

with regards for him The true purpose of knowledge is to achieve success in this world and the afterlife, that is, achieving happiness and success in this life and obtaining victory in the afterlife. Science is considered a means to achieve this goal by guiding a person to what will benefit him in his religion and world. And He believes that true knowledge is what illuminates hearts, eliminates heedlessness in the remembrance of God, and leads a person to the path of righteousness and piety. Hence, he believes that the highest goal of knowledge is to achieve closeness to God and communicate with Him, and this requires taking knowledge from the heart and working with it in daily life..

He states, saying: Know that what is required is to know the virtue and preciousness of knowledge, and unless you understand the virtue in itself and what is meant by it is not achieved, it is not possible to know its existence as an attribute of knowledge or other qualities. For he who aspires to know whether Zaid is wise or not has gone astray, and he has not yet understood. The meaning of wisdom, its reality, and virtue are taken from virtue, which is increase. If two things share in a matter and one of them is singled out for more, it is said to be his virtue, and he has the credit for it, no matter how much his increase is, in terms of the perfection of that thing. Knowledge is a virtue in itself and absolutely without addition, for it is a description of the perfection of God Almighty, and in it is the honor of the angels and the prophets. .^{xxvii}

We conclude from this that Knowledge is the foundation on which good and useful work is based. And Science gives a person the understanding and wisdom necessary to make the right decisions in his life And directs him towards goodness and righteousness. He considers that science is what explains to man what he must do and what he must leave for the sake of God, Moreover, Al-Ghazali believes that science increases a person's ability to serve humanity and achieve the public interest , where science can guide action towards achieving well-being and happiness for people. In addition, Al-Ghazali believes that science helps in self-development and achieving perfection, as science can contribute to developing individual and collective skills and abilities., And this way, He is Science is the foundation upon which a person should build his work and efforts And that knowledge can be a means to achieve goodness and righteousness in this life and the hereafter. these are The importance of knowledge for work

The Second Requirement: Explaining Work and Its Importance According to Al-Ghazali

he He pointed out the importance of work in achieving divine satisfaction and getting closer to God. A person's efforts at work can be a means to serve society and improve worldly life, and thus be part of his worship and his path to God. If knowledge is the best of things, then its learning is in pursuit of the best, so its teaching is a benefit for the best and a clarification that the purposes of creation are united in religion and this world, and there is no system for religion except by the system of the farm of the hereafter, and it is the instrument that leads to God Almighty, the Almighty, for the one who takes it as a home and a home, not for the one who takes it as a resting place and homeland and is not organized. The matter of the world is the work of human beings.^{xxviii}

From his point of view, work is considered the structure of his knowledge, and his work is not considered acceptable unless it is built on divine and moral foundations. The work that a person should strive to achieve is work that carries divine values and contributes to achieving good for all The most honorable crafts for him are benefiting knowledge and disciplining people's souls from reprehensible and destructive morals and guiding them to praiseworthy and happy morals, which is what is meant by education.^{xxix}

The suspects were after this The offer To give science the preference it deserves. But he divided it into two parts: practical and theoretical. As for the practical, he stated that it is not better than the work, and as for the theoretical, he has falsified all of it, and only what remains of it remains. ((To knowledge of God, His angels,

His books, and His messengers, the kingdom of the heavens and the earth, and the wonders of human and animal souls in that they are linked to the power of God Almighty, not in terms of His essence.a)).^{xxx}

However, no sooner had he mentioned his saying, peace be upon him: “The superiority of the scholar over the worshiper is like the superiority of the moon on a full night,” before he proceeded to say: That knowledge that precedes work is not without: either it is knowledge of how to work, which is jurisprudence and the science of worship, or it is other knowledge. It is invalid for the first to be for two reasons: one is that the scholar is superior to the worshiper, and the worshiper is the one who has knowledge of worship, otherwise he is frivolous and immoral, and the second is that knowledge of action is not more honorable than action, because knowledge of action is not intended for himself, but rather is intended for action, and what is intended for others is impossible. To be more honorable than him.^{xxxii}

And It can be said that No He saw work as an opportunity to serve God and build humanity, not just a means to achieve livelihood and worldly gains Advice is easy, but the problem is to accept it, because it tastes bitter to the follower of desires, since prohibitions are beloved in their hearts, especially for those who seek formal knowledge and are not occupied with the knowledge of jurisprudence, psychology, and the virtues of the world, for they think that abstract knowledge has a means, and his salvation and salvation will be in it, and that he is independent of work, and this is the belief of philosophers. When he acquired knowledge, if he did not act upon it, the argument against him will be stronger, as the Messenger of God, may God bless him and grant him peace, said: ((The most severe of people in torment on the Day of Resurrection is a scholar whom God Almighty has not benefited with his knowledge)).^{xxxii}

He is He saw that work is of great importance in human life, as it is a means of serving society and improving worldly life, and also a means of achieving divine satisfaction and getting closer to God. In his view, work is considered part of his worship, if it is built on correct divine and moral foundations. Work can be a means of achieving good and benefit for people, and therefore it is part of worship, if it is loaded with pure intention and the pursuit of God’s satisfaction. He goes on to say that knowledge without action is madness, and work without knowledge cannot exist. And know that every knowledge that does not keep you away from sin today and does not lead you to obedience will not keep you away from the fire of Hell tomorrow. So if you do not work today and do not realize the past days, you will say tomorrow is the Day of Resurrection ((So bring us back to do righteous deeds: other than What we were doing) and you will be told: From there you will come.^{xxxiii}

And Regarding work, Al-Ghazali considers that the work that a person does must have a divine and moral purpose, and it must be part of his worship and his pursuit of achieving good for people and serving society. He differentiates between two works, meaning the work of scholars and the work of saints: scholars work to acquire the same knowledge and bring it to the heart, while Sufi saints work to purify, purify, purify, and refine hearts only.^{xxxiv} Knowledge and work combine to serve the greatest goal, which is getting closer to God Almighty He is He believes that knowledge that comes from God and experience should be the goal of scientists This knowledge must be linked to experience and reality and lead to strengthening faith and piety, And Briefly , maybe Conclusion that Knowledge and work are two means to achieve the greatest goal, which is serving God and getting closer to Him He believes that knowledge of work cannot be more honorable than work, because practical knowledge is for its own benefit, rather it is intended for work.^{xxxv} And in Benefit from knowledge Al-Ghazali believes that work must be based on knowledge and correct knowledge And that knowledge is what directs a person towards good and useful work that It is considered one of the basic values in human life He attaches great importance to it from a religious and rational perspective.

And this way, Your words and actions should be in accordance with Sharia law, because knowledge and action without following Sharia law go astray.^{xxxvi} He believes that good deeds carry within them great goals that go beyond the personal aspect, and seek to achieve goodness and righteousness in life.

with regards for him, the real purpose H To work is to serve God and draw closer to Him. A person must work with good intentions, with the intention of serving God and getting closer to Him And to make work part of his worship and obedience. A good deed is one that is done with pure intention and a humble heart Through

it, a person seeks to achieve God's satisfaction and draw closer to Him, in addition to He believes that work must involve a person seeking to serve humanity and achieve the public interest.

We also conclude that the words Al-Ghazali on knowledge and work, And he asks Which is better for the disciple, in many areas of his works on ethics. I noticed that there was not a unified opinion in this research Sometimes knowledge comes before work And others advance work over science. It seems to me that his Sufi tendency was the reason for this hesitation, but I also think that he was friendly with the people of his time and went along with them on many matters. I might see him trying to reveal the meaning of knowledge and then backing down. If he had dared a little, he would have made clear to us that useful knowledge is not limited to knowledge of acts of worship and the subtleties of Sufism and monotheism, but rather there is research into the nature of things, and exploration of the secret that God has subjected to us all that is on earth. The importance of work in relation to science that Work is the path that science takes to demonstrate its benefits and achieve its noble goal. He believes that knowledge without work is like a tree without fruits. It has no value if it is not translated into real actions and practices. Work is the means by which a person can achieve the benefits and positive results he seeks through science.

and that Spiritual purification according to Al-Ghazali means purifying the soul and achieving closeness to God. Al-Ghazali considers spiritual purification to be essential in human life, through which a person seeks to achieve inner peace and spiritual balance. The process of spiritual purification according to Al-Ghazali includes avoiding sins and transgressions, achieving virtues and good morals, and developing spirituality and piety. Al-Ghazali believes that spiritual purification leads to deepening faith and piety, and makes a person more humble and appreciative of God's blessings upon him., And It can be said that spiritual purification according to Al-Ghazali means achieving spiritual balance and getting closer to God by following virtues and good morals and staying away from sins and transgressions.

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