

Imam Al-Ghazali, a name familiar in the ears of the Muslims. Leading figure in the arena of philosophy and Sufism. His influence and ideas have spread throughout the Islamic world. Ironically, the history and journey of his life still feels strange. Most Muslims do not understand. Here are some of the side of life. So that any Muslims who follow him, should take lessons from the history of his life.

Name, Birth and His nasab

He named Muhammad ibn Muhammad ibn Muhammad ibn Ahmad Ath Thusi, Abu Hamid Al Ghazali (See Dhahabi, Siyar Nubala knows best 'and As Subki 19/323, Thabaqat Ash Syafi'iyah 6 / 191). The scholars differ in penyandaran nasab Imam Al Ghazali's name. Some say that his name penyandaran to the region Ghazalah in Thusi, his birthplace. This is reinforced by Al Fayumi in Al Mishbah Al Munir. Penetapan this opinion to one of the descendants of Al Ghazali. Majdudin namely Muhammad ibn Muhammad ibn Muhammad ibn Abi Muhyiddin Syarwan Thahir Shah bin Abul Fadl ibn Ubaidillah Situ Al Mana son bintu Abu Hamid Al-Ghazali who said that was one of those who laid our grandfather's name with ditasydid (Al Ghazzali).

Some again say penyandaran his name and expertise to the family income is weaving. Thus nisbatnya ditasydid (Al Ghazzali). Thus Ibn al-Athir opinion. And declared Imam Nawawi, "Al-Ghazzali in Tasydid is correct." Even Ibn penyandaran deny Assam'ani first name and said, "I have asked local residents about Thusi Al Ghazalah, and they deny its existence." Some say Al Ghazali is the name of the penyandaran daughter Ghazalah Ka'b al-Akhbar, Al-Khafaji this opinion.

Which the experts relied upon the opinion mutaakhirin nasab Ibn Athir with tasydid. Penyandaran ie name and expertise to the work of father and grandfather (pentahqiq explanation is adapted from the book in Syafi'iyah Ash Thabaqat footnote 6/192-192). Born in the city 450 years Thusi H and has a brother named Ahmad (See Dhahabi, Siyar Nubala knows best 'and As Subki 19/326, Thabaqat Ash Syafi'iyah 6 / 193 and 194).

Life and journey Demand Sciences

His father was a craftsman shuf cloth (made from sheep skin) and sell them in town Thusi. By the death of her hand on the maintenance of his two children to his friend from the good people. He advised, "I really regret not learning handwriting (Arabic writing) and I want to fix what I have experienced in my two children. So I beg you to teach, and leave my property to be spent on them. "

After death, then teaches them his science, to be finished a little legacy it. Then he apologized will not be able to continue with his parents owned property. He said, "Know by you two, I have to spend for you from your property. I am an indigent and the poor who do not own property. I encourage you both to go to a madrasa as if the prosecutor science. So that food can help you both. "

Then they carry out these recommendations. This is the cause of happiness and their height. Thus narrated by Al-Ghazali, until he said, "We are not studying because of the Almighty, but science was reluctant but only because the Almighty." (Dinukil from

Thabaqat Ash Syafi'iyah 6/193-194).

He was told, that his father was a mendicant who righteous. Do not eat unless the work of the craft made leather clothing. He visited around bermajelis Jurist and with them, and provides a living as best he could. When they heard this (Jurist), he cried and prayed for a child given the faqih. When present in the assembly speeches advice, he wept and pleaded with the Almighty to give the child the expert advice in the lecture.

May God grant him the second prayer. Imam Al Ghazali become a faqih and his brother (Ahmad) became an expert in giving lectures advice (Thabaqat Ash Dinukil of Syafi'iyah 6 / 194).

Imam Al Ghazali began studying at the time was a child. Studied fiqh from Shaykh Ahmad ibn Muhammad Al Radzakani in the city Thusi. Then go to Jurjan to take science from the Imam Abu Nasr al Isma'ili and write a book At Ta'liqat. Then back to Thusi (See full story in Thabaqat Ash Syafi'iyah 6 / 195).

He came to town and learn to Naisabur Imam Al Haramain Juwayni with full sincerity. So successful so well mastered by Shafi fiqh and fiqh mistake, the science debate, usul, manthiq, wisdom and philosophy. He also understood the words of these scientists and those who argue menyelisihinya. Develop writing to impress his teachers, namely Al Juwayni (See Dhahabi, Siyar Nubala knows best 'and As Subki 19/323, Thabaqat Ash Syafi'iyah 6 / 191).

After Imam Haramain died, left for the camp of Imam Ghazali Nidzamul Malik Wazir. Because of his association gathering place for scientists, so he challenged the debate to the scholars and defeated them. Then Nidzamul Malik lifted a professor at madrasahnya in Baghdad and ordered him to move there. So in the year 484 AH, he went to Baghdad and taught at Madrasah An Nidzamiyah in their thirties years. This is where he developed and became famous. Achieve a very high position.

The influence of Philosophy in Dance

The influence of philosophy in his so kentalnya. He organized the book that contains criticism of philosophy, such as the book At the break ugliness Tahafut philosophy. However, he agreed to them in some things he thought was right. It's just that his greatness is not based on the knowledge and expertise in atsar hadiths of the Prophet who can destroy philosophy. He also liked to examine the books of Ikhwanush Safa and the books of Ibn Sina. Therefore, the Shaykh al-Islam Ibn Taymiyyah said, "Al-Ghazali in his words greatly influenced the philosophy of the works of Ibn Sina in the book of Ash Syifa ', Minutes of Safa and Ikhwanish by Tauhidi At Abu Hayan." (Majmoo' Fataawa 6 / 54).

This is clearly seen in his book Ihya 'Ulumuddin. Hence Shaykh al-Islam Ibn Taymiyyah said, "His word in Ihya Ulumuddin generally good. However, where there is content that is damaging, form of philosophy, theology, sufiyah hoax and false hadith. "(Majmoo' Fataawa 6 / 54).

Thus the genius of Imam Ghazali and his expertise in jurisprudence, Sufism and usul, but very little knowledge about the science of hadith and sunna Messenger of Allaah 'alaihi wa sallam who should be steering and determining the truth. As a result, he liked the philosophy and entered into it by examining and dissecting the works of Ibn Sina and the like, although he has a rebuttal to it. Making him even further from the essential teachings of Islam.

Dhahabi said, "This man (al-Ghazali) write books in philosophy denounced the Book At Tahafut. She unpacked their ugliness, but in some cases agree, with the prejudice that's true and in accordance with the religion. He does not have knowledge of atsar and he is not expert in hadith the Messenger of Allaah 'alaihi wa sallam which could lead reasonable. He liked to dissect and examine the books of Ikhwanush Safa. This book is a dangerous disease and a deadly poison. Even if Abu Hamid was not a genius and people who mukhlis, surely he has perished." (Rules A'lam Nubala 19/328).

Shaykh al-Islam Ibn Taymiyyah said, "Abu Hamid inclined to philosophy.

Menampakkannya in the form of Sufism and the Islamic like (syar'i expression).

Therefore, Muslims scholars disagree. Until the closest disciples, (ie) Abu Bakr Ibn al-Arabi said, "Our teacher Abu Hamid philosophy into the belly, and then want to go out and not able to." (Majmoo 'Fataawa 4 / 164).

Imam Ghazali's spiritual polemic

The position and height of this position does not make him conceited and love the world. Even in a raging polemic soul (inner war) is pleased pursue asceticism sciences. So that high office and refused to return to worship, sincere and mental improvement. In the month of Dhul Qai'dah year 488 AH and lifted his brother's pilgrimage named Ahmad as his successor.

In the year 489 AH, he entered the city of Damascus and stayed a few days. Then visit the Baitul Maqdis some time, and returned to Damascus in the west tower beri'tikaf the mosque Jami 'Damascus. She has sat on the corner where Shaykh Nasr ibn Ibrahim Al-Maqdisi at the mosque Jami 'Umawi (now renamed Al Ghazaliyah). Lived there and wrote the book of Ihya Ulumuddin, Al Arba'in, Al Qisthas and Mahakkun Nadzar book. Soul train and wearing religious scholars. He lived in Syria about 10 years.

Ibn Asaker said, "Abu Hamid, vol pilgrimage and stayed in Syria for about 10 years. He writes and bermujahadah and live in the west tower of the mosque Jami 'al Umawi. Listening Sahih Bukhari from Abu Sahl Muhammad ibn Ubaidilah Al Hafshi." (Dinukil by Dhahabi in Siyar A'lam Nubala 6 / 34).

Presented also by Ibn Khallakan with his words, "An Nidzam (Nidzam Mulk) sent to a professor at Baghdad madrasahnya year 484 H. He left his post in the year 488 AH Then the person who zuhud, pilgrimage and stay settled in Damascus for some time. Then move to the Baitul Maqdis, then to Egypt and spent some time in Alexandria. Then back to Thusi." (Dinukil by Dhahabi in Siyar A'lam Nubala 6 / 34).

When the Wazir Fakhru'l Mulk became ruler of Khorasan, he was called to attend and asked to stay in Naisabur. Until finally he came to Naisabur and teaching in the madrasa An Nidzamiyah some time. After several years, returned to his country with science and keep to his time to worship. He founded a madrasa in addition to his house and dormitory shufi people. He spent the rest of his time with the Qur'an mengkhatam, together with experts worship, teaching science and prosecutors of prayers and fasting and other worship until death.

Later Life

The end of his life was spent studying the hadith and re-assembled by an expert. Imam Dhahabi said, "At the end of his life, he diligently studying hadith and assembled by experts and reviewed shahihain (Sahih Bukhari and Muslim). Had he lived longer, it shall be controlled in a short time. He has not had time to narrate the hadith and did not have offspring but several daughters. "

Abul Faraj Ibn al-Jawzi tell the story in the book of the death of his Tsabat Ats Indal Mamat, Ahmad menukil story (brother); On Monday morning, my brother Abu Hamid her ablutions and prayer, then said, "Bring my shroud." Then he took and kissed and put it in his eyes, and said, "I am obedient and faithful to meet the Angel of Death." Then he stretched his legs and facing the Qiblah. He died before the sky turn yellow (late morning). (Dinukil by Dhahabi in Siyar A'lam Nubala 6 / 34). He died in the city Thusi, on Monday 14 Jumada Awal in 505 AH and was buried in the cemetery Ath Thabaran (Thabaqat Ash Syafi'iyah 6 / 201).

His work *

* Name of the work he was briefly taken from the book of Ibn Taymiyyah Mauqif Minal Asya'irah, by Dr. Abdurrahman bin Saleh Ali Mahmud 2/623-625, Thabaqat Ash Syafi'iyah 6/203-204

He was a productive writing. His scientific work is very much at all. Among the famous works are:

First, the problem Ushuluddin and aqidah:

1. Arba'in Fi Ushuliddin. The second section of the Koran is the book he Jawahirul Qur'an.
2. Qawa'idul Aqa'id, which he united with the Ihya 'Ulumuddin the first volume.
3. Al Iqtishad Fil I'tiqad.
4. Tahafut Al Falasifah. His argument contains the opinions and thoughts of the philosophers by using Asy'ariyah school rules.
5. At Tafriqah Baina'l Faishal Wa Zanadiqah Islam.

Second, in the science of usul, fiqh, philosophy, and Sufism manthiq, he has work very much. In summary, we can cite the famous, among them:

(1) Al Ilmil Usul Mustashfa Min. Is a very famous book in usul fiqh. Which is very popular from this book is an introduction and discussion manthiq science kalamnya. In this book of Imam Ghazali theologians to justify actions that stir to mix usul fiqh

discussion with the science of kalam discussions in a statement, "The experts usual among theologians put a lot of discussion of theology in it (usual fiqh) because theology has mastered. Thus love has made mixed adukkannya. "But then he said," Now that we know their outrageous attitude to confuse this issue, we look to remove from it in this collection. Since the release of something that has become a habit very difficult "(Two words, he is the author dinukil of Ibn Taymiyyah Mauqif Minal Al Asya'irah of Mustashfa pp. 17 and 18).

Furthermore, he claims in Mukaddimah manthiqnya, "this is not including the Preamble of science usual. And also not a special introduction for him. But the preamble of all science. So anyone who does not have this knowledge can not be trusted. "(Ibn Taymiyyah Mauqif Minal Asya'irah from Al Mustashfa things. 19). Then this is contradicted by Ibn shalah. he said, "This is rejected, because the reason everyone healthy, it means he's manthiqi. Look at how many of the priests who knew nothing of science manthiq! "(Dhahabi in Siyar A'lam Nubala 19/329). Thus, because the Companions did not know the science manthiq. Yet the knowledge and understanding far better than the experts manthiq.

(2) Mahakun Nadzar.

(3) Mi'yarul Ilmi. Both this book and talk about mantiq been printed.

(4) Ma'ariful Aqliyah. The book is printed with tahqiq Abdulkarim Ali Uthman.

(5) Misykatul Anwar. Printed repeatedly with Abul Ala tahqiq Afifi.

(6) Al Asna Fi Maqshad Al Syarhi Asma Allah Al Husna. Have been printed.

(7) Mizanul Amal. This book has been published by tahqiq Sulayman Dunya.

(8) Al Madhmun bihi Ghairi Ahlihi Ala. By the scholars, this book keontetikannya

disputed the validity and the work of Al Ghazali. Who reject this penisbatan, including shalah Ibn is the statement, "The Al Madhmun bihi Ghairi Ahlihi Ala, was not he works. I have seen the handwriting transkripnya Kamaluddin Al Qadi Muhammad bin Abdillah Ash Syahrzuri showing, that it was forged in the name of Al-Ghazali. He himself has declined with the Tahafut book. "(Dhahabi in Siyar A'lam Nubala 19/329).

Many scholars who determine its validity. Among them is Shaykh al-Islam, stated, "As for the book Al Ala Madhmun bihi Ghairi Ahlihi, some scholars reject this decision. However, experts who knew him and it, will know that all this is what he said. "(Dhahabi in Siyar A'lam Nubala 19/329). The book was published recently by tahqiq Riyadh Ali Abdallah.

(9) Al Ajwibah Al Ukhrawiyah Masail Ghazaliyah Fil.

(10) Madariji fi Ma'arijul Qudsi Ma'rifati An Nafsi.

(11) Qanun At Ta'wil.

(12) Fadhaih Al Bathiniyah and Al Qisthas Al Mustaqim. The second book is his rebuttal of batiniyah sect. Both have been published.

(13) Ilmil An Ijmul Lay Kalam. This book has been published many times with tahqiq Muhammad Al Mu'tasim Billah Al Baghdadi.

(14) Umdatul Wa Raudhatuth Thalibin Salikin, published by tahqiq Muhammad Bahit.

(15) Ar Risalah Alladuniyah.

(16) Ihya 'Ulumuddin. Book is quite famous and became one reference some Muslims in Indonesia. The previous scholars have commented a lot about this book, including:

Abu Bakr Al Thurthusi said, "Abu Hamid has filled the book Ihya 'to lie against the Messenger of Allaah' alaihi wa sallam. I do not know that there are books on this earth more lies from him, then he mixed with philosophical ideas and content Rasail Ikhwanush Safa. They are people who look at prophetic is something that can be cultivated." (Dinukil Dhahabi in Siyar A'lam Nubala 19/334).

In his treatise to the Ibn Mudzaffar, he also stated, "As for your explanation about Abu Hamid, I have seen and asked her to speak. I got him a great of the 'ulama. Having a sense of intelligence and understanding. He has to his knowledge during his age, even most of the age. He can understand the way the clergy and into the arena of high officials. Then he bertasawuf, menghijrahi science and expert knowledge and work related to heart and devout and anxiety devil. So damaged by his philosophical thinking and Al Hallaj (wihdatul thinking beings). Began denouncing Jurist and theologians. Indeed he almost slipped out of this religion. When writing Al Ihya 'he began to talk about science and ahwal sufiyah formulas, but do not yet know well and do not have expertise about. So he did a fatal mistake and filled his book with a false hadith. "Imam Dhahabi commented on this with a statement saying," The Revival in the book 'there are a number of hadiths that are false and her goodness, if there are no manners and writing and zuhud in the course of wisdom and Sufi scholars who deviated." (Dhahabi in Siyar A'lam Nubala 19/339-340).

Thabaqat Imam Asy Subuki in Syafi'iyah (See 6/287-288) has been collecting hadith found in al Ihya 'and found 943 unknown hadith sanadnya. Abul Fadl al-Iraqi Abdurrahim hadiths mentakhrij Al Ihya 'in his book, Al-Asfari Mughni An Takhrij Fi Ma Fi Akhbar Al-Ihya Minal. The book is printed with the book Ihya Ulumuddin. He set against each hadith to the source of reference and explain the degree of validity. Gained a lot from these hadiths that he is weak and hukumi with false or no words came from the Messenger of Allaah 'alaihi wa sallam. So beware of the authors, Khatib, teachers and the preachers in taking matters contained in the book Ihya Ulumuddin.

(17) Al Munqidz Minad Dhalalah. Writing a lot of explaining his side of his biography.

(18) Al Wasith.

(19) Al Basith.

(20) Al Wajiz.

(21) Al Khulashah. The fourth book is a reference book of fiqh Syafi'iyah which he wrote. Imam As Subki mention the 57 works he Thabaqat Ash Syafi'iyah 6/224-227.

Aqidah and Madzhab He

In the matter of jurisprudence, he was a Shafi'i. It appears from the work of Al Wasith, Al Basith and Al Wajiz. Even his book Al Wajiz included in the registration books Shafi. Special attention from scholars Syafi'iyah. Imam Dhahabi Law Schools describes him with the statement, "Sheikh Imam, Islamic Hujjatul, A'jubatuz age, Zainuddin Abu Hamid Muhammad ibn Muhammad ibn Muhammad ibn Ahmad Ash-Shafi'i Thusi Ath."

While in the creed, he was famous and renowned as a bermazhab Asy'ariyah. Many

defend Asy'ariyah in Bathiniyah denied, the philosopher and his school menyelisihi group. Even one of the pillars in the school. Therefore he called aqidahnya famous book titled Al Iqtishad Fil I'tiqad. But he works in aqeedah and how taking evidence, only a summary of the work of scholars Asy'ariyah before he (his predecessor). Does not provide anything new in school Asy'ariyah. He just presented in the form of new and easy way. Imam Ghazali's fame as a figure Asy'ariyah also accompanied by kesufiannya. He became standard marhalah very important Sufiyah merging into Asy'ariyah.

But Sufism is believed he? It is rather difficult to determine his mysticism. Because he often denied something, then he made a aqidahnya. He denies philosophy in Tahafut book, but he himself to his philosophy and agreed.

When talking with Asy'ariyah Ash'ari appeared as a genuine. When speaking of Sufism, he became a Sufi. He often showed to move and not stay with one school. Therefore Averroes criticized by saying, "He did not stick with a school just in his books. However, he became Ash'ari with Asy'ariyah, mystic and philosopher sufiyah along with philosophy." (See the Preamble to the Book of Apostasy Bughyatul pp. 110).

As for those who review his books and works like Misykatul Anwar, Al Ma'arif Aqliyah, Amal Mizanul, Ma'arijul Quds, Raudhatuthalibin, Al Maqshad Al Asna, Jawahirul Qur'an and Ala Al Madmun bihi Ghairi Ahlihi, will know that he Sufism Sufism differs from the previous one. Dr Sheikh. Abdurrahman ibn Ali Mahmud Salih Al-Ghazali explains mysticism by declaring, that the key to know the personality of

Al Ghazali there are two cases:

First, his opinion, that every person has three aqidah. The first, displayed in front of a layman and difanatikinya. Second, circulating in the study groups and lectures. Third, something that someone in her dii'tiqadi. No one knows except the friends of equal knowledge. If so, Al-Ghazali special side and hide in a secret aqidahnya.

Second, gather opinions and a brief description suggests he is always akidahnya confidential. Then compare it with the opinion of the philosopher as he was not inclined to Isyraqi philosophy and mysticism, such as Ibn Sina and others. (Ibn Taymiyyah Mauqif Minal Asyariyah 2 / 628).

He (Sheikh Dr. Abdurrahman ibn Salih Ali Mahmud) concluded that research results and opinions of the researchers thought of Al Ghazali, that Sufism is based on the philosophy of Al-Ghazali Isyraqi (Isyraqi Madzhab in philosophy is a unifying schools of thought and doctrine in ancient religions, Greece and Persia . Including a part of Greek philosophy and Neo-Platoisme. See Mawsuat Al Al Al Muyassarah Fi Adyan Wal Wal Madzahibi Al Ahzab Mu'ashirah, the work of Dr. Mani 'bin Hamad Al-Juhani 2/928-929). Actually this is what he developed due to the influence of the works of Ibn Sina and Ikhwanush Safa. Likewise pentahqiq described in the book of Apostasy Bughyatul preamble. After concluding rebuttal Shaykh al-Islam Ibn Taymiyyah against him by saying, "Ibn Taymiyyah Disclaimer of Al Ghazali followed the philosophy based on clarity and unaffected by the Bathiniyah sect menta'wil texts, although he denied them all out, as in al Mustadzhiri. When the purpose of this book (Bughyatul Apostasy, pen) is to deny the people who tried to unite all religions and philosophies, the Shaykh al-Islam explains the business of the Al-Ghazali. Who tried to interpret texts with commentaries

Isyraqi philosophy based on the texts ta'wil interior, in accordance with the teachings of the main points of expert Isyraq (followers of the neo-Platonic philosophy). "(See the Preamble to the Book of Apostasy Bughyatul pp. 111).

But please note, that at the end of his life, he returned to teaching left

Ahlusunnah Wal Jama'ah kalam philosophy and science, to pursue Sahih Bukhari and Muslim. Shaykh al-Islam Ibn Taymiyyah said, "Writers Jawahirul Qur'an (Al-Ghazali, pen) because many examine the words of the philosopher and refer to them, so many mixed opinions with their words. He also refused a lot of things corresponding to them. He is sure, that the words of the philosopher does not give science and faith. Similarly, theologians words. In the end, he busied himself studied Sahih Bukhari and Muslim until his death in such circumstances. And Allaah knows best. "