

ABU HAMID AL-GHAZĀLĪ'S THOUGHTS ON THE DICHOTOMY OF ULAMA AND THE CLASSIFICATION OF KNOWLEDGE (STUDY OF IHYĀ 'ULUM AL-DĪN BOOK)

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Abstrak

Artikel ini menganalisis tentang pemikiran al-Ghazālī, terkhusus pada pembahasan pemilahan ulama dan pengelompokan ilmu yang dia tawarkan dalam kitab *Ihyā' Ulūm al-Dīn*. Sebagai ilmuwan muslim, al-Ghazālī mampu menyajikan pembahasan ini secara menarik dan mendalam. Dia menyatakan dalam karyanya, bahwa ulama terbagi menjadi dua. Pertama, ulama bertopeng (*al-sū'*) dan yang kedua, adalah ulama yang benar-benar ulama (*akhirat*). Begitu juga dengan ilmu, al-Ghazālī membagi ilmu secara global pada dua hal, yakni ilmu yang *fardu 'ain* dan *fardu kifāyah*. Sebagai ulama yang ahli dalam segala bidang keilmuan yang pada akhirnya menekuni bidang ilmu tasawwuf, terlihat sekali betapa dia menyajikan kitab *Ihyā' Ulūm al-Dīn* dengan nuansa khas sufistik, tidak terkesan menggurui dan selalu menarik dibaca, terutama bagi pecinta dunia tasawwuf. Kitab *Ihyā' Ulūm al-Dīn* terbagi dalam empat bagian. Pertama, *Seperempat* tentang *Ibadah*. Kedua, *Seperempat* tentang *kebiasaan*. Ketiga, *Seperempat* tentang *kebinasaan*. Keempat, *Seperempat* tentang *rahasia/perasaan*. Meskipun demikian, tidak menutup kemungkinan dalam karya tersebut, bagi kalangan insider maupun outsider untuk melakukan elaborasi lebih lanjut maupun beragam kegiatan intelektual yang lain, demi penyajian karya yang lebih menarik lagi di masa kini dan mendatang.

Kata Kunci: *al-Ghazālī*, Ulama, Ilmu, *Ihyā' Ulūm al-Dīn*

Abstract

This paper analyzes al-Ghazālī's thoughts, especially in the discussion of the categorization of scholars and the groupings of knowledge which he offers in the book *Ihyā' Ulūm al-Dīn*. As a scientist of Islamic Studies, al-Ghazālī was able to present this discussion in an interesting and profound way. He stated in his creation that scholars are divided into two. First is the counterfeit ulama called *al-sū'*. The second is the ulama who is true (hereafter). Likewise with science, al-Ghazālī divides knowledge globally into two things, namely knowledge that is *fardu 'ain* and *fardu kifayah*. As an ulama who is an expert in all scientific fields who eventually pursues the field of Sufism, it can be seen how much he presents the book *Ihyā' Ulūm al-Dīn* with a distinctively Sufistic nuance. It does not seem patronizing and always interesting to read, especially for lovers of the world of Sufism. The *Ihyā' Ulūm al-Dīn* is divided into four parts. First, a quarter about *Worship*. Second, a quarter about *habits*. Third, a quarter about *destruction*. Fourth, a quarter about *secrets/feelings*. Even so, it does not rule out the possibility in this work, for insiders and outsiders to carry out further elaboration and various other intellectual activities, in order to present a more interesting work in the present and future.

Keywords: *al-Ghazālī*, Ulama, Science, *Ihyā' Ulūm al-Dīn*

INTRODUCTION

One of the well-known schools, apart from the Maliki, Hanafi, and Hambali schools, is the Shafi'i school. When viewed from the history of Islam, this school has many students/

followers who directly studied al-Shafi'i in various places. Al-Shafi'i taught and spread his opinions. At that time al-Shafi'i's disciples were well known in Baghdad and Egypt. Some of his students in Baghdad were Abu Ali al-Hasan bin Muhammad al-Sabah al-Baghdadi al-Za'farani (260s H.), Husayn Ali al-Karabasi

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(240s H.), Ahmad bin Hanbal (founder of the Hanbali school of thought, 277s H.), al-Rabi' bin Sulayman al-Jizi (232s H.), Harmalah bin Yahya al-Tujibi (243s H.), Yunus bin 'Abd al-'A'la (264s H.), Muhammad bin 'Abd Allah bin 'Abd al-Hakam (268s H.), Abd al-Rahman bin 'Abd Allah bin 'Abd Hakam (268s H.), Abu Bakr al-Humaydi (129s H.), 'Abd al-'Aziz bin 'Umar (234s H.), Abu 'Uthman Muhammad bin al-Shafi'i (son of al-Shafi'i, 232s H.), and Abu Hanifah al-Aswani (from Qibt, Egypt, d. 271s H.).¹

After the death of al-Shafi'i, the pulpit of the Shafi'i school was led by al-Buwayti for 27 years, furthermore, led by al-Muzani until his death in 264 H. Al-Buwayti (231 H.), his full name is Abu Ya'qub Yusuf bin Yahya al-Buwayti, came from Buwayt, a village in the valley of Egypt. He was al-Shafi'i's most famous student so that the teacher gave him the confidence to *fatwa* himself (even though the teacher was still alive). His famous book is *Mukhtasar al-Buwayti* which he composed while his teacher was still alive. The book is a summary of the book *al-Umm* compiled by al-Shafi'i. So that when al-Shafi'i died, he said about al-Buwayti, "No one has more rights over my *majlis* than Abu Ya'qub. He is my most reliable student." He died in the prison of al-Wathiq bi Allah, caliph 'Abbasiyah, in 231 H. Because "*mihnah*" was in the matter of "the creation of the al-Qur'an".

Al-Muzani (175-264 H.), his full name is Abu Ibrahim Isma'il bin Yahya al-Muzani al-Misri. Al-Shafi'i said about al-Muzani, that "al-Muzani is the helper of my mazhab." The scholars of the Shafi'i mazhab gave al-Muzani the nickname as *mujtahid mutlaq*. The reason is because of his freedom in arguing which

resulted in many differences in arguments with his teacher. His best known book is *Mukhtasar al-Muzani* which is also a summary of *al-Umm*. Al-Muzani is seen as the leading student of al-Shafi'i and has recorded the teachings of his teachers the most. Al-Rabi' al-Muradi (270 H.), was a student of al-Shafi'i who wrote two main books of al-Shafi'i, namely the new *al-Risalah* (Egyptian version) and *al-Umm*. Another figure was named Harmalah (166-243 H.) who also played a large role in documenting al-Shafi'i's teachings.

Taj al-Din al-Subki (771 H.), is a scholar of the Shafi'i mazhab, who tells of the Shafi'i mazhab, which tells how the Shafi'i mazhab spread, also shifted other schools of thought in various Islamic regions. He said that since the birth of this school (200 AH) Sham (Syria) and Egypt, from the coast of the Red Sea to the plains of Iraq, were the bases of power for the Shafi'i school of power. So at that time, all Qadi (judges) and muballigh (Islamic broadcasters) in this area practiced Shafi'i. previously, matters of justice and tabligh (Islamic broadcasting) in Egypt were controlled by the Maliki school of thought. Whereas in Damascus and Hijaz, the previous rulers were the Awza'i *mazhab*. Since the birth of the Shafi'i mazhab until time, the Shafi'i scholars handled tabligh and faith affairs in Medina and Makkah. Even al-Subki said that people worship according to the Shafi'i school of thought at the Prophet's Mosque for centuries. Ibn Khaldun (1332-1406 AD) added that the Shafi'i school of thought were scattered in Iraq, Khurasan, and an area called "*ma wara' al-nahr*" (the area across the Darya or Oxus river, Transoxania).

The Shafi'i' sect was widespread in Iraq after this school gained a sense of establishment

¹For more information, see Abdul Mun'im Saleh, *Madhhab Syafi'i Kajian Konsep al-Mashlahah*, (Yogyakarta: Ittaqa Press, 1993), pp. 70-75.

in Egypt. Some people followed this school in Baghdad, Khurasan and Turan (Turkey), parts of India, then also developed into North Africa and Andalusia after 300 H. Simultaneously with the development of the Shafi'i school in Khurasan, this school also developed in Persia, brought by al-Shaikh Ya'qub bin Ishaq al-Nisaburi al-Muzani, both of whom were direct disciples of al-Shafi'i. Ibn al-Athir said that around 595 H, there was a movement that invited him to leave the Karamiyah school to embrace the Shafi'i mazhab. This situation arose because of the role of Wajih al-Din Abu al-Fath Muhammad bin Mahmud al-Marudhi al-Shafi'i.

For these areas, history has said, that many Shafi'iyah scholars appeared, such as al-Bukhari (256 AH), al-Shirazi (author of *Kitab al-Muhadhdhab*, w. 465 H.), al-Juwayni (460 H.) who is nicknamed Imam Haramayn, he is the teacher of al-Ghazālī. Thus, it is clear, that al-Ghazālī was a student of al-Juwaini (a shafi'i school theoretician) who had the title Imam al-Haramayn. Al-Ghazālī came later with his theory of *istislah*. Al-Ghazālī continues his guru's conception. Al-Ghazālī also perfected most of al-Juwaini's conception into a complete, well-ordered and systematic theory. Al-Ghazālī also changed and perfected the terminology used by al-Juwaini (from *istidlāl*² to *istiṣlāḥ*). At first this theory was normal in al-Juwaini's work. After being held by Al-Ghazālī, this theory came to life.³

Not only works in the field of Usul Fiqh are interesting, works in the field of Philosophy, Islamic Law which are reduced to fiqh, and Sufism are a variety of his works that are worth

² See Imam Haramain al-Juwaini, *al-Burhān fī Uṣūl al-Fiqh*, (Beirut: Dar al-Kutub al-Ilmiyah, 1997), p. 161.

³ Abdul Mun'im Saleh, *Madhhab Syafi'i Kajian Konsep al-Mashlahah*, (Yogyakarta: Ittaqa Press, 1993), pp. 75-77.

reading for academics, especially academics/*santris*. In this paper, the author will analyze the study of Al-Ghazālī's thoughts on the dichotomy of ulama 'and the classification of knowledge with the main reference being the book *Ihyā' Ulum al-Din*, as the author's research results.

BIOGRAPHICAL SKETCHES OF AL-GHAZĀLĪ AND HIS WORKS

Al-Ghazālī has the long name Abū Hāmid Muhammad bin Muhammad bin Muhammad al-Ghazālī has the title proof of Islamic truth⁴ (*Hujjah al-Islam*) is an expert in Islamic law, an expert in the science of kalam and a thinker of Sufism. He is pursuing various branches of traditional Islamic religious knowledge in his home town of Tus, Gurgan and Nishapur in northern Iran. He also entered the Sufi experience from a young age. Admitted by Nizam al-Mulk, vizier or prime minister of the Seljuq sultans, he was appointed head of the Niza Miyah College in Baghdad in 484 H/1091. As the intellectual leader of the Islamic community, he was busy studying Islamic law in college and also rejected heretical teachings and answered questions from all walks of life. Four years later, however, Al-Ghazālī fell into a serious spiritual fall and eventually left Baghdad, leaving behind his career and the world. After traveling in Syria and Palestine for two years and making the pilgrimage to Mecca, he returned to Tus. He struggled in the world of writing, Sufistic practice and educated his students until his death. Meanwhile he returned to educating for several years at the Nizamiyah College in Nishapur.⁵

⁴ Abū Hāmid al-Ghazālī, *Ihyā' Ulūm al-Dīn*, (Surabaya: al-Hidayah, tt), p. 7.

⁵ "Biography of al-Ghazālī", <http://www.muslimphilosophy.com/ip/rep/H028.htm>, accessed on March 11, 2017.

Abu Hamid Muhammad bin Muhammad al-Ghazālī, known as Algazel for the western medieval world, was born and died in Tus, in the Khorasan province of Persia (modern Iran) was a Persian Muslim theologian, jurist, philosopher, and tasawwuf or mystic. Ghazali is claimed by historians as a Muslim who had great influence after the Islamic Prophet Muhammad.⁶

Al-Ghazālī states in his biographical story why he left a brilliant career and turned to Sufism (this is not something most people should do and this model of Sufism is different from Sufism of al-Syadzily). according to him, this is due to the result of his contemplation, that there is no method of obtaining special knowledge or true revelation except through the Sufistic world. This realization is likely related to his response to philosophy. In fact, his rebuttal to philosophy, not just criticism of (orthodox) certain theological paradigms. Initially, his attitude to philosophy was ambiguous; both the object of criticism and the object of learning (eg, logic and the natural sciences). He understood philosophy and was later criticized in order to convert it. The urgency of his criticism lies in his philosophical experience that the metaphysical arguments of philosophers cannot withstand testing. However, he was also required to admit about the certain truth of revelation, at that time, at that time, he was so desperate in searching for the truth, it turned out that this could not be obtained with reasons. Since then, he has finally attained to the truth in an ecstatic (mortal) state in the mystical world. Through this religious experience, he undertook

activities to revive faith and Islam by building religious sciences on the basis of Sufism and to provide a theoretical basis for the latter under the influence of philosophy. So Sufism came to be claimed in general in Islamic society.⁷

After a brief discussion of al-Ghazālī, the following is an explanation of his monumental life and works which can be called maqnum opus:⁸

1. The life of al-Ghazālī

The important life of Abu Hamid Muhammad bin Muhammad al-Ghazālī (or al-Ghazālī) can be divided into three main periods. The first was a period of study, first in his home town of Tus in Persia, then in Gurgan and finally in Nishapur. After the death of his teacher, Imam al-Haramayn al-Juwaini, Ghazali was recognized by Nizam al-Mulk, who was the vizier or prime minister of the Seljuq sultans, who was finally appointed as head of the Nizamiyah College in Baghdad in 484 AH / 1091 A.D.

The second period of al-Ghazālī's life was a shining career as the highest rank orthodox 'doctor' of the Islamic community in Baghdad (484-8 / 1091-5). This period was brief but significant. At that time, he gave lectures on Islamic law in Higher Education, he was also busy rejecting heretical teachings and trying to answer questions from all walks of life. In the political confusion following the assassination of Nizam al-Mulk and the subsequent violent death of Sultan Maliksyah, al-Ghazālī fell into serious spiritual decline and eventually left

⁶"Biography of al-Ghazālī", <https://www.poemhunter.com/al-ghazali-abu-hamid/biography/>, accessed on March 11, 2017.

⁷ "Biography of al-Ghazālī", dalam <http://www.muslimphilosophy.com/ip/rep/H028.htm> accessed on March 11, 2017.

⁸ "Biography of al-Ghazālī", in <https://www.poemhunter.com/al-ghazali-abu-hamid/biography/> accessed on March 11, 2017.

Baghdad, leaving behind his career and his world.

This subsequent activity marked the beginning of the third period of his life, which was around the year (488-505 / 1095-1111), but this also included a brief period, during which he taught at the Nizamiyah College in Nishapur. After leaving Baghdad, he traveled as a Sufi in Syria and Palestine before returning to Tus. He was involved in writing, practicing Sufi and teaching his students until his death.

2. Al-Ghazālī's works

a. Theology

Al-Munqid min al-Dalal; Hujjat al-Haq; al-Iqtisad fi al-I'tiqad; al-Maqсад al-Asna fi Sharah Asma' Allah al-Husna; Jawahir al-Qur'an wa Duraruh; Fayas al-Tafriq bayn al-Islam wa al-Zandaqa; Mishkat al-Anwar ; and Tafsir al-Yaqut al-Ta'wil.

b. Sufism

Mizan al-'Amal; Ihya' Ulum al-Din; Bidayat al-Hidayah; Kimiya al-Sa'adat; Nasihat al-Muluk; and Minhaj al-'Abidin.

c. Philosophy

Maqasid al-Falasifa; Tahafut al-Falasifa; Miyar al-Ilm fi Fan al-Mantiq; Mihak al-Nazar fi al-Mantiq; and al-Qistas al-Mustaqim.

d. Jurisprudence

Fatawy al-Ghazālī; al-Wasit fi al-Mathab; KitabTahzib al-Usul; al-Mustasfa fi 'Ilm al-Usul; and Asas al-Qiyas.

DISCUSSION AND SITEMATICS OF IHYĀ 'ULŪM AL-DĪN

Historians state that al-Ghazālī tells of his book entitled *Ihyā' Ulūm al-Dīn*, after his return to Baghdad from his trip to the land of Sham, namely precisely after the period of vacuum/empty *fatrah* which kept himself away from

the world, lived an ascetic (*zuhud*) life, after he leaves the relationship between himself and humans. The historian states that al-Ghazālī delivered his book in the study of science (*Majalis al-Wa'dhi*), Ibn al-Najjār narrates, that al-Ghazālī "has no teacher and does not seek expression". What al-Ghazālī obtained was the understanding of al-Ghazālī which he uttered in Baghdad from *Ihyā' Ulūm al-Dīn*. This book is an inspiration or it is a conclusion of the various results of the *ma'rifat* that Allah has given him in the degree of worship and the mystical world that he is engaged in.⁹

Thus, it can be understood, that everything contained in the book *Ihya'* is an inspiration and this is a fruit because of the life of *uzlah* and contemplation (contemplation) carried out by al-Ghazālī in Damascus, Bait al-Muqadas, and the Haram Land.

The effect of worship and solitude in purifying the soul and cleansing it, and freeing oneself from material limitations is not denied. Leaving the relationship with life and humans is a standard of much seriousness, in which dealing with humans has a chaotic impact on the life of relationships with humans, causing the heart to be busy with their words, their deeds, and their excitement in praxis in the world.

Al-Ghazālī divides *Ihyā' Ulūm al-Dīn* into four divisions, which are described as follows:¹⁰

1. One-quarter of worship, al-Ghazālī explains the discussion of knowledge, the principles of *Aqidah*, the secret of purification, the secret of prayer, *zakat*, fasting, *hajj*, the karmic system of reading al-Qur'an, the

⁹Abū Hāmid al-Ghazālī, *Ihyā' Ulūm al-Dīn*, (Surabaya: al-Hidayah, tt), p. 23.

¹⁰al-Ghazālī, *Ihyā' Ulūm al-Dīn*., p. 27.

karmic system of reciting zikir, prayer, reading wirid and its time;

2. A quarter of the habits, in this discussion the karmic eating, marriage, working laws, lawful and *haram*, friendly karma, relating to various beings, *'uzlah*, travel manners, listening manners, love, rule on goodness, forbid evil, the manners of life, and the morals of the Prophet;
3. One quarter of destruction, in this discussion the privileges of the heart are explained, the training of the soul, the danger of lust for the stomach and genitals, the danger of verbal, the danger of anger, the danger of revenge, envy, disgrace of the world, disgrace of property, stingy, disgrace of position, showing off, arrogantly, self-defense, the reproach is deceptive;
4. One-fourth of the secret/feeling, in this section it explains all the praiseworthy beings who have preferred characters, such as *muqarrabin* people, *siddiqin* people, where they are close to their Lord. Here the character is explained in terms of its meaning, essence, causes, benefits, signs, and virtues.

Included in the category of feelings or secrets is repentance. Muhammad Shata al-Dimyati¹¹ stated, repentance literally means returning, whereas according to the term *shara'* it is a return from bad deeds according to *shara'*, to good deeds according to *shara'*. About repentance there are many axioms that underlie it among QS. An-Nur: 31, Al-Baqarah: 222, hadith narrated by Baihaqi, Ahmad, Ibn Hibban, and others.

Muhammad Shata al-Dimyati again states repentance in his book¹², in fact Allah is more pleased with the repentance of His servant who is a believer than a man who walks on dangerous earth (in the desert) while carrying a vehicle, on the vehicle there is food and drink, then he put his head while sleeping, then he was awake, apparently his vehicle was missing, he was looking for it until he was hot and very thirsty, this is what Allah wanted. Then he said: "I will return to my place where I was, then I will sleep until I die." Then he put his head on his arm to die, then he awoke, suddenly the vehicle was already beside him, and on top of his vehicle there was still food and drink on top of it, in fact Allah prefers repentance of a faithful servant than a man who has rediscovered his vehicle.

Repent there are two things, First, repent of sins that are correlated with Allah with three conditions, namely regretting the sins that have been committed (*al-Nadm*), negating the sins that are being carried out (*al-iqla'*), and strong intentions. to not do those sins again (*al-'azm*). Second, repentance which correlates with humans. This repentance has requirements, including *al-nadm*, *al-iqla'*, *al-'azm*, and is free from all adami rights (*al-bara'ah*).¹³

Furthermore, which is included in the category of *al-munjiyat* is patience. This discussion about patience is explained by al-Ghazālī¹⁴ in the book *Ihya'*, in the *Asrar al-Sawm*, Hujjatul Islam Imam al-Ghazālī once quoted the Prophet's hadith, that fasting is half of the character of patience, and patience is half of faith.

¹¹ Muhammad Shata al-Dimyati, *Kifayah al-Atkiya'*, (Surabaya: al-Hidayah, tt), p. 14.

¹² al-Dimyati, *Kifayah al-Atkiya'*, p. 15.

¹³ al-Dimyati, *Kifayah al-Atkiya'*, p. 15.

¹⁴ al-Ghazālī, *Ihyā' Ulum al-Din.*, p. 231.

Included in the categories of *al-munjiyat* are Gratitude, *al-khawf*, hope in Allah's favor and love (*al-rajā'*), *al-fiqr*, *al-zuhd*. Muhammad Shata al-Dimyati explained the meaning of *zuhd*¹⁵, in language it is the opposite of *raghbah* (happy), thus *al-zuhd* means displeased. Meanwhile, the meaning of *al-zuhd* according to Sufi scholars¹⁶ has at least several meanings. According to Sayyidi Abu Bakr al-Makki Ibn Sayyid Muhammad Shata al-Dimyati: the meaning of *zuhd* is that the heart is not dependent on wealth, not having no property. According to al-Shaikh Abu al-Qasim al-Junaidi ra: *zuhd* is the deprivation of the hand from having property, and the cleanness of the heart from the effects of wealth. "Al-Shaikh Abu al-Qasim al-Junaidi al-Baghdadi said: *zuhd* is a trivial claim. world, and removes the world's effects from the heart. Abu Sulaiman al-Darani, may Allah be pleased with him, said: *zuhd* is to eliminate something that is harmful to you to get closer to Allah. Sufyan al-Tsauri ra said: *zuhd* in the world is short of wishful thinking. Sayyidina Ali bin Abi Talib said: *zuhd* is if you don't care, who eats this world, be it an infidel or a believer. Al-Ghazālī said that *zuhd* is a higher degree after piety.

Included in the category of *al-munjiyat* are monotheism, *tawakkal*, *mahabbah*, *al-shawq*, humanist, *rida*, intention, honesty, sincerity, self-correction of critical thinking, and remembering death.

THE ULAMA AND SCIENCE IN ITS URGENCY

The ulama and science are two things that are important for humans and their lives. With the knowledge of the direction of a true scholar, humans can perform the distinction

¹⁵ al-Dimyati, *Kifayah al-Atkiya'*, p. 20.

¹⁶ al-Dimyati, *Kifayah al-Atkiya'*, p. 21

of good and bad. Western philosophers acquire knowledge by means of reason alone, without any effect of religion let alone God. This has caused devastating effects on all human beings and their civilizations. An understanding that is only based on reason can bring about a big reaction from Islamic thinkers who want to restore the substance of knowledge, namely for human pleasure, both in the world and the hereafter.

Allah stated in the Qur'an, that the Prophet was commanded to spread compassion for the universe. Meanwhile, humans are ordered to imitate the Prophet's character, so that a peaceful life can be realized. Verses related to that are:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

"And We do not send you, but to (be) a mercy for the universe. (Al-Anbiya '107)."¹⁷

Prophet Muhammad also said that the teachings of Islam eliminate all forms of damage. The elimination of this damage is a benefit. Rasulullah said:

و في حديث عمرو بن يحيي عن ابيه عن النبي صلى الله عليه و سلم

مرسللا ضرر و لا ضرار وروي موصولا بذكر ابي سعيد فيه¹⁸

"And in the hadith of Amr bin Yahya from his father from the Prophet. Is a mursal hadith: There is no destructive action in religion, towards oneself and others, and it is narrated maushul by mentioning Abi Sa'id in it. "

Described in the book *al-Ashbah wa al-Nazā'ir* and the book *Idāh al-Qawā'id al-Fiqhiyah*, the work of Abd Allah bin Sa'id Muhammad also contains rules which are reasoning or derivative forms of the hadith, namely:

الضراريزال¹⁹

¹⁷Departemen Agama, *Al-Qur'an al-Karim and The Terjemahan RI*, (Kudus: Menara Kudus 1427 H), p. 331.

¹⁸See Al-Baihaqi, *al-Sunan al-Ṣaghir li al-Baihaqi*, Al-Maktabah al-Shamilah, (CD-Rom: Al-Maktabah Al-Shamilah, Digital, tt.), jilid IV, p. 459.

¹⁹See Abd Allah bin Sai'd Muhammad 'Ubbadi al-Lahji, *Idāh al-Qawā'id al-Fiqhiyah* (Surabaya: al-Hidayah,tt.), p. 42. See Al-Suyuti, *al-Ashbah wa al-Nazā'ir*,(Beirut-Lebanon: Dar al-Kutub

“A disaster or death is eliminated.”

Knowledge according to the term originates from Arabic, namely *‘ilm*²⁰, which means “to know”. There is another aspect of *‘ilm*, which is more intense and deeper than “to know”. In English, these two meanings are also contained in the word knowledge.²¹

According to the term “science”, it is the conclusion of the activity of knowing, namely obtaining a solidity of the heart into the soul. So he had no doubts about it. Persistence of the heart is the main requirement for the soul to be called “knowing”. Knowledge (knowledge) is solid by “capturing without a doubt” the reality of something. As for science (science) wants a further understanding than just the demands of knowledge (knowledge).

Gottlieb said that Science is an intellectual activity carried out by humans designed to obtain information about the universe. Man is alive and to obtain methods. This information can be organized into meaningful patterns. The main purpose of science is to collect facts (data). The ultimate goal of science is to distinguish the order that exists between facts and between facts..²²

Bradford stated, that Science is a regular and logical approach to find, how things in the activity of the universe. It is also a form of

knowledge gathered through discoveries about all things in the universe. The word “science” originates from the Latin word *scientia*, which means knowledge based on things that can be stated and data that can be re-proven. The *Merriam-Webster Dictionary* also has a meaning that is in line with the previous understanding, science has a goal of measurable results through testing and analysis. Science is based on reality, not opinion or pleasure. Process science is designed to refute ideas through research. One of the important dimensions of the scientific process is that it only refers to nature. The University of California says that everything that is claimed to be supernatural is not in line with the definition of science.²³

Studying science is mandatory, the Prophet Muhammad said, “seeking knowledge is *fardh for Muslims*”. He also said “seeking knowledge up to China”.²⁴ Al-Dimyati stated in his book, that the religion of Allah is described in three sciences, all of which are *fardh ‘ain* to be studied, namely: First, the knowledge that directs *aqidah* to be true, is called the science of *tauhid*. Second, the knowledge that directs worship to be true is called *fiqh*. Third, knowledge that brings the heart to be good (knowledge to clean the heart) is called *tasawwuf*.²⁵

It is obligatory for Muslims to learn knowledge that justifies obedience/ worship to Allah, such as how to do proper ablution, prayer, fasting, *zakat*, *hajj*, *mu’amalah*. Why is that? Because charity without knowledge is useless. Muslims are also required to learn knowledge that can correct beliefs in accordance with *ahl al-sunnah wa al-jama’ah*, in order to avoid false

al-Ilmiah, 2001), Juz I, p. 165. *Shari’ah* stands firmly with claims of universal goals, namely: individual and group happiness, maintenance of rules, coloring the world with everything that can convey the objectives of *sharia* so that perfection, goodness and civilization are manifested. So it can be understood, that the purpose of preaching Islam is mercy for humans. Read Wahbah al-Zuhaily, *Nazariyah al-Ḍarūrah al-Shar’iyah*, (Beirut: Muasasah al-Risalah, tt), p. 49.

²⁰Ahmad Warson Munawwir, *Kamus Al-Munawwir Arab-Indonesian Terlengkap*, (Yogyakarta: Pustaka Progressif, 1997), p. 966.

²¹Jhon M. Echols dan Hassan Shadily, *Kamus Inggris Indonesia*, (Jakarta: Gramedia, 2008), p. 344.

²²Sheldon Gottlieb, “Definition of Science”, <http://www.gly.uga.edu/railsback/1122sciencedefns.html>, accessed on 28 September 2016.

²³*Ibid.*

²⁴al-Ghazālī, *Ihyā’ Ulūm al-Dīn.*, p. 14.

²⁵al-Dimyati, *Kifayah al-Atkiya’.*, p. 23.

beliefs. It is also obligatory to learn knowledge that can purify the heart and cleanse it of bad character such as being arrogant, showing off, jealousy, and so on which includes bad heart.

The scholars have different opinions about the science of fardu for every Muslim, as explained by al-Ghazālī,²⁶ they seem to tend to side with the disciplines they pursue. *Mutakallimun* said that what is fardu is the knowledge of *kalam*, because with it we can know the monotheism, we can know the essence of Allah, His attributes. Scholars of *fiqh* experts say, what is fardu is the science of *fiqh*, because with it we can know what worship, lawful, *haram*, what is forbidden from *mu'amalah* and what is permissible. Scholars of commentators and hadith experts say, what is fardu is the knowledge of al-Qur'an and al-Sunnah, because with these two things can connect humans to all knowledge. Sufi scholars, say, what is desired is Sufism.²⁷

Islam invites its adherents to observe and observe the universe. Demanding knowledge is required for every Muslim. The conclusion from this intact knowledge search activity eventually forms a correlation of ideas which in turn gives rise to the scientific conceptual scheme. This scheme emerged as a result of the Islamic worldview. If the design appears in the society or civilization, it is called the scientific tradition.

Furthermore, which is included in the category of fardu kifayah science, as explained by al-Ghazālī²⁸ in his book, sciences whose implementation is mandatory for some Muslim communities but not binding for each individual. The science of *fardh kifayah*

is divided into two, namely the religious sciences (*shar'iyah*), which is obtained and revolves around the revelations of Allah and the Sunnah of the Prophet, such as the science of interpretation, hadith, and others, as well as knowledge other than religion (*ghayru syar'iyah*) which comes from the conclusion of understanding human reason, experience, and experiments, such as medicine, mathematics, economics, astronomy, and others. This knowledge correlates with the physical and the objects associated with it, which can be obtained through the use of intellectual and physical power. This knowledge is patternless in character and to acquire it by means of graded paths.

Although the science of *fardh kifayah*, humans are prohibited from underestimating it, in other words this science should not be underestimated in world affairs, such as medicine. So, this should not only be controlled by one person in the community, then the community will certainly experience difficulties. Yet humans believe that difficulties should be avoided. Here the role of private and public universities finds importance. However, we must not rule out religious knowledge as a means of serving God.

The relationship between the science of *fardh 'ayn* and *fardh kifayah* is very clear. The science of *fardh 'ayn* explains the secret of the One Who is Most Existing; explain the true correlation between the human self and God and reveal the meaning of knowing something and the true purpose of life. This division of knowledge illustrates the existence of *adab* in science. It stipulates that the first category of knowledge should lead to the second science. If not, this second science will confuse humans

²⁶ al-Ghazālī, *Ihyā' Ulūm al-Dīn.*, p. 14.

²⁷ See Moch. Djameluddin Ahmad, *al-Durrah al-Nafisah*, (Jombang: Pustaka al-Muhibbin, 2011), p. 23.

²⁸ al-Ghazālī, *Ihyā' Ulūm al-Dīn.*, p. 17.

and can continually trap humans in an atmosphere of seeking purpose and meaning in life. Those who deliberately choose a particular branch of the second category of knowledge in an effort to deepen the quality of themselves and society should be guided by the correct knowledge of the first category.

CLASSIFICATION OF THE ULAMA ACCORDING TO AL-GHAZĀLĪ

Discussing about the sorting of scholars, as expressed by al-Ghazālī²⁹ is divided into two parts, namely, *ulama al-su'* and *ulama* in the afterlife, *ulama al-su'* leads to negative things, while *ulama* in the hereafter leads to positive things. As explained in *Ihyā' Ulūm al-Dīn*, that *ulama al-su'* is a world scholar whose aim is to get the pleasure of the world alone, to get a position and position for his own needs and he uses his knowledge only as a way to expand his worldly goals in any way (read: legalizing all means), although it must be done by sacrificing the people, for example by mobilizing the masses for demonstrations/actions on the street for the sake of absurd political interests wrapped in religious symbols or the religion itself. Such scholars as al-Ghazālī based on the Prophet's hadith which states that at the end of time there will be people who are diligent in practicing worship, but do not know as well as clever people (scholars), but they are faculty.

Ulama like that on the Day of Resurrection will get a very terrible punishment, because they are leaders who do not direct. They hold the predicate of *ulama*, but that title is used as a tool to deceive the people, not to educate and empower them. This is as said by the Prophet Muhammad: "Surely a man who is terrible

in torment on the Day of Judgment is a pious person who is not given benefit by Allah with his knowledge." In another hadith the Prophet also said: "If anyone increases in knowledge, but does not increase his guidance, he will only grow further from Allah."

There are many hadiths that explain the *ulama al-su'*, as well as the expressions of the friends. Umar bin Khattab stated, in fact I am afraid that this ummah is a *fasiq alim*. People asked Umar, how is the pious who is *munafiq*? Umar answered. People who are pious in their mouths, but are foolish in heart and in their actions. Hasan states, do not collect the knowledge of scholars and legal experts, where in their deeds there is ignorance. Khalil bin Ahmad stated, a person is divided into four. First, someone who knows and knows that he knows, then that person is a pious person and follow him. Second, someone who knows and does not know that he knows, that person is a sleeper, then wake him up. Third, someone who doesn't know and knows he doesn't know, then this person needs guidance, give him clues. Fourth, someone who does not know and does not know that he does not know, then he is one who does not understand and rejects him. Ibn al-Mubarak said that as long as someone is constantly seeking knowledge, then he is a pious person, however, if he already feels that he understands, then he is a person who does not know.

As for the *Ulama* in the hereafter are people who have good luck and are close to Allah Almighty. The characteristics of *Ulama* in the hereafter can be described according to the following criteria.

1. Not only pursuing the world with knowledge;
2. Has *khusyu'* and *zuhud* properties;

²⁹ Abū Hāmid al-Ghazālī, *Ihyā' Ulūm al-Dīn*, (Surabaya: al-Hidayah, tt), hlm. 58.

3. What is done in accordance with what he said;
4. Focus on obtaining useful knowledge in the hereafter, which is capable of stimulating submission to Allah, and avoiding sciences that are of little benefit and have the potential to be debated, which are of no use;
5. Trying to avoid the authorities, as long as they are still able to find a way to avoid them;
6. Think clearly in delivering fatwas, be careful and don't rush;
7. The focus is directed to inner knowledge, so that you understand the path to the afterlife and walk it. This was done by means of the *mujahadah* and *muraqabah*;
8. Having concern for the strengthening of belief as the main asset of religion;
9. Always submit, be silent and appear to fear Allah in acting, dressing, moving, silent and speaking. People who see it will remember Allah and what he says according to his deeds;
10. Prioritizing knowledge that can be practiced. Because the essence of religion is to guard against despicable acts;
11. In the level of attainment of his knowledge, leaning on the eyes of the heart and the clarity of his heart, not leaning on books and books, nor on following what he hears from others, in his explanation of the characteristics of the ulama of the hereafter, Imam al-Ghazālī states that we should follow in the footsteps of friends who are very devout and obedient. They heard and saw firsthand and understood the words and deeds of the Prophet, then they put them into practice. But the people then mostly just blindly *taqlīd* against their teachers or scholars. Likewise, if they rely on their knowledge of books or books, they should also be selective. Since since the fourth century there have been articles about the science of kalam, many have got into the debate and deepened about the refutation of some opinions. So that at this time the knowledge of belief is lost, there are sciences of debate and error. A pious person in this era is a person who is expert in debate, expert in kalam, a person who is good at telling stories, a person who is good at decorating his words with rhymes. Therefore, the knowledge of the hereafter is folded so that it disappears from them the difference between knowledge and kalam;
12. *Ihtiyāt* (being careful, in terms of determining policies or decisions in situations that are considered critical or situations in which there are many common interests in their implementation) in dealing with new things, even though most of the scholars agreed with this new thing, so don't be influenced by the agreement by the scholars on things that only emerged after the time of the friends.

From the twelve criteria of *ulama* in the hereafter, it can be understood how the character of the salaf ulama can be used as a basis and a foothold in improving behavioral characteristics in human life. In addition, it is also a material for reflection on the deficiencies that exist in humans, so that humans do not feel hurt themselves by pretending that religion is a search for dignity in worldly life.

CONCLUSION

From this explanation, it can be understood that al-Ghazālī is a scholar who

has so many understanding of the discipline of knowledge, in the field of science and scholars, for example, he tries to parse it clearly by making an interesting and realistic sorting. All scientific/intellectual activities offered by al-Ghazālī should be appreciated. Al-Ghazālī as a human being, of course, cannot be separated from criticism about his thinking. According to the author, this is normal and necessary in scientific activities. When we see *Ihyā' Ulūm al-Dīn*, it is as if humans are invited to see a vast ocean of knowledge which contains *fiqh*, *tasawwuf*, and so on, but what should be noted in al-Ghazālī's work is the absence of a concrete scientific scheme in describes al-Ghazālī's thoughts. The author feels that this is an agenda in the future that must be carried out by Muslims who are engaged in this field.[]

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