

Human Nature In The View Of The Philosopher Al-Ghazali

Alfi Sukrina^{1*}, Wedra Aprison²

¹ Sjech M. Djamil Djambek State Islamic University, Bukittinggi; alfisukrina59@gmail.com

² Sjech M. Djamil Djambek State Islamic University, Bukittinggi; wedraaprisoniain@gmail.com

ABSTRACT

This article aims to explain the views of the philosopher Al-Ghazali regarding human nature. Basically humans are born in a state of nature, it's just that as humans grow from infancy, toddlerhood, children to old age. So sometimes they show behavior that is out of their nature. So in this case it is necessary to know what human nature is, which in this article will outline the views of the philosopher Al-Ghazali regarding human nature. In terms of this library research, researchers take from trusted sources such as books, journal articles and documents that discuss human nature in the views of the philosopher Al-Ghazali. In collecting data, the author collected journals or articles that discussed human nature in the views of the philosopher Al-Ghazali. In this research the author uses a descriptive approach which describes human nature in the view of the philosopher Al-Ghazali. By taking action to analyze the data found. The findings in this article: (1) Biography of Imam Al-Ghazali (2) Works of Imam Al-Ghazali; (3) Human Nature in the View of Imam Al-Ghazali

Keywords: *The Nature of Man, Al-Ghazali's, Philosophy*

INTRODUCTION

Humans are creatures created by God who were created with true intentions and not just playing around (Deloria, 2023). The creation of humans in the best form of creation has a very important purpose. From the creation of humans, it is necessary to know the nature of humans themselves, so that the purpose of human creation is achieved (Al Hamad et al., 2022). Human existence throughout time has always been interesting to study, not only philosophy, psychology, or Sufism, the study of humans continues to develop following the growth and development of science. The study of humans is a mystery that will never be resolved, all fields of science will make humans as material objects in the field of science (Grazer & Fishman, 2023; Medawar, 2021; Poe, 2020).

Even though humans have the potential for perfection as an image of the perfection of the Divine image (Ware, 2021), when they are farthest from the divine prototype, that perfection decreases and they become humiliated and inferior humans. This is a picture of humans as individuals who have integrated positive and negative soul traits (Amaliya et al., 2022; Wong, 2020). These two characteristics determine a person's status as someone who is lucky or a loser (Knight, 2021). The only way to maintain positive mental quality is through the study of Sufism (Badri, 2021; Badri & Andi, 2020; Usman et al., 2020). Not a few people can see that in living their lives in this world, there are those who are full of calm, abundance, and there are even people who live their lives in this world

who feel very cramped, who suffer the most and even feel unlucky at every opportunity.

Sometimes it feels strange to see people who always complain about their lives, never finding the final goal of what they are pursuing (Cartwright et al., 2024; Chapple et al., 2021; Fusar-Poli et al., 2022; Stein, 2022; Xiao et al., 2020). And it is not surprising to see a person whose life is always full of luck, so that he remains calm in life, from these two conditions it is necessary to understand human nature in terms of human life. In interpreting human nature, there are many views expressing human nature, starting from views based on Islam, Westernism and even the views of philosophical figures such as Ibn Sina, Muhammad Al Naquib Al Attas and Imam Al-Ghazali.

Baharshah et al. (2021) discuss Al-Ghazali's Sufism in general, namely getting to know Al-Ghazali's Sufism teachings and Taufiqurrahman & Hambali, (2021) discusses the comparative human concept in the thoughts of Ibn Sina and Al-Ghazali which reveals that between Ibn Sina's thoughts with Al-Ghazali have a mutually complementary relationship with each other, especially in the nafs dimension which was then complemented by Al-Ghazali with the dimensions of spirit, heart and reason. Therefore, this research will discuss human nature in the view of the philosopher Imam Al-Ghazali, which refers to human nature itself.

METHODS

This research uses the literature study method. Sugiyono (2021) revealed that this literature study is a theoretical study through sources related to the values, culture and norms that develop in the object being studied. However, in this library research the researcher refers to data obtained from library sources in the form of books, journals or articles (Adlini et al., 2022; Darmalaksana, 2020). In terms of this library research, researchers take from trusted sources such as books, journal articles and documents that discuss human nature in the views of the philosopher Al-Ghazali. In collecting data, the author collected journals or articles that discussed human nature in the views of the philosopher Al-Ghazali. In this research the author uses a descriptive approach which describes human nature in the view of the philosopher Al-Ghazali. By taking action to analyze the data found. The data collected will be analyzed using content analysis to make it easier for writers to filter main ideas from various sources.

RESULTS AND DISCUSSION

Biography of Imam Al-Ghazali

Al-Ghazali, full name Abu Hamid bin Muhammad bin Muhammad Al-Ghazali ath-Thusi ash-Syafi'i was born 450 H/1059 AD in Thus, a city in Khurasan (Persia), and died 1111 H/505 AD. He was one of the great Islamic thinkers who was awarded the title Hujjatul Islam (Islamic arguer for evidence of the truth of the Islamic religion) and zayn ad-din (religious jeweler). From this ability, Al-Ghazali received the title as a "special figure". Conveyed by Sheikh Abdul Qodir Alaydrus Ba'lawi in Ta'rif Al-Ihya fi Fadha 'il Allhya, that there are three Muhammads in Islam, namely Muhammad bin Abdullah, the ruler of all the prophets, Muhammad Idris AySyafi'i, the ruler all Imams and Muhammad

Al-Ghazali chief all authors. In Dzulkaidah 488 H/November 1095 AD, Al-Ghazali left Baghdad under the pretext of making the pilgrimage to Mecca (Shahida, 2023).

However, he actually wanted to break away from his teaching career and other jobs to devote himself fully to the Sufi path (Fuad & Al Ayyubi, 2021). For eleven years he led an ascetic (zuhud) and contemplative (tafakkur) life (Arroisi et al., 2023). Only occasionally does he return to his family and society. In Dzulkaidah 499 H/1106 AD, he began teaching to the general public in Naisyapur. Imâm Al-Ghazâlî died at the age of 53 years, namely in 505 H/1111 AD in Tus, Persia, the city where he was born. In the city of Tus Al-Ghazali taught and educated children, for the sake of peace, tranquility and the light of wisdom, Al-Ghazali left the greatness of the Nizamiyah Madrasah with all its facilities which could be considered the most advanced in the world at that time.

In the opinion "Ghazali" is taken from the word "Ghazalah" which is the name of Al-Ghazali's birth village. This term is sometimes pronounced "Al-Ghazzali". This term comes from the word "Ghazal" which means yarn spinner, because Al-Ghazali's father's job was a wool spinner. Al-Ghazali received his early education in the city of Tus. Not long before he died, his father entrusted the education of Al-Ghazali and his younger brother Ahmad to a Sufi, a close friend of his father, with the small inheritance he left behind. Under the guidance of the Sufi, Al-Ghazali studied the Koran and hadith, listened to stories about experts in wisdom and memorized mystical love poetry (Sari & Marhaban, 2023).

After his educational funds ran out, he was sent to a madrasa to study fiqh from Ahmad Ar-Radzakani. Al-Ghazali is a quite brilliant Muslim thinker. He has made a big contribution to the history of the development of Islamic thought (Poya & Rizapoor, 2023). He was a figure who succeeded in reconciling fiqh and Sufism, so that tensions between fuqaha and Sufis could be reduced. Apart from that, Al-Ghazali was also able to create a new synthesis between the poles of religious consciousness, namely the excessive Sufis and the theologians, who were dry and soaring, by rebuilding the orthodox religious structure on the basis of personal experience.

Al-Ghazali's father was a wara' who only ate from the business of his own hands. His job was as a wool spinner and seller. In his spare time, according to the story, he always visited religious figures and Fiqh experts in their various assemblies and khalawat to listen to their advice. It seems that not much people have written about the personality and characteristics of Al-Ghazali's father, except for his admirable attitude of devotion towards religious and scientific figures (Kirabaev & Chistyakova, 2023). The father died when Al-Ghazali and his sibling, Ahmad, were still children. When he was about to die, the father made a will to one of his close Sufi friends to educate and raise his two children. He said to him, "I really regret not studying before. For this reason, I hope that this wish will come true for my two children, so educate them both and use the little wealth I have left to take care of their needs."

After Al-Ghazali's father died, their educational journey began. Initially, according to their father's will, the Al-Ghazali brothers were educated by the Sufi, but after his small inheritance ran out, while the teacher's economic situation was

also poor, the teacher suggested that they move to Madrasah Nizâmiyah, a state school initiated by Prime Minister Nizâm al-Mulk, by studying at Madrasah Nizâmiyah, apart from getting better and more useful knowledge, they will also get scholarships to meet their basic life needs. Finally, the Al-Ghazali brothers carried out the Sufi teacher's advice. Little Al-Ghazali was a child who loved learning. While in Tus he studied Fiqh with Ahmad Radzkani, then he traveled to Jurjan and studied with Abu Naşr al-Isma'ili, then returned to Tus.

Armed with religious knowledge and the Koran since childhood, Al-Ghazali was able to study religious knowledge (ulum al-ad-diin), and there were even many hadith books that he could study and master, including:

- a. First, Shohih Bukhori, he learned from Abu Sahl Muhammad bin Abdullah al-hafshi,
- b. Second, Sunan Abu Daud, he learned from al-Hakim Abu al-Fath al-Hakimi,
- c. Third, Maulid an-Nabi, he learned from Abu Abdillah Muhammad bin Ahmad al-Khawani and fourth, Shohih al-Bukhori and Shohih Muslim.

This ability is the result of Al-Ghazali's efforts to pay attention and dedication to religion and Muslims. He has a high interest in the legacy of the Prophet Muhammad Saw, therefore he received a lot of convenience (inspiration) from Allah Swt to write all the hadiths that came from hadith narrators. Throughout his life Imam Al-Ghazali studied from several famous teachers (Lubis & Azzahra, 2021). He began studying at a young age and studied in several cities in Persia, including the cities of Tus and Jurjani. Some of the teachers who taught him include Ahmad bin Muhammad Ar-Radzikani, Abi Nashr al-Isma'ili, and Imam al-Haramain. However, among these teachers, Imam al-Juwaini was the most influential teacher for Imam Al-Ghazali. He studied with Imam al-Juwaini in Nishapur and was known as a very diligent and intelligent student.

Imam Al-Ghazali had a strong memory and was wise in hujjah. He was nicknamed Hujjatul Islam because of his abilities. He was highly respected in the two Islamic worlds, namely the Seljuq and Abbasids, which were the centers of Islamic greatness. He succeeded in mastering various fields of science. Imam Al-Ghazali really loved science. He was also able to leave all the luxuries of life to travel and wander and leave the pleasures of life in order to seek knowledge. Before he started his journey, he had studied the works of famous Sufis such as al-Junaid Sabili and Bayazid Busthami. He is famous as an Islamic philosopher who has made the name of the ulama in Europe famous through his very high-quality work.

The Works of Imam Al-Ghazali

Al-Ghazali is one of the great scholars, Muslim scholars, and also a Muslim philosopher whose name is well known everywhere, especially in the Islamic world (Nasution et al., 2022). He is not only a scientist who only understands a scientific study, but he is also a scholar who can be said to be versatile. He knew in depth the sciences of fiqh, tafsir, hadith, kalam, Sufism, mathematics, astronomy, logic, philosophy, even psychology. With the various kinds and styles of scholarship that he studied, it is not surprising that Al-Ghazali also liked to write and produced many works in various scientific disciplines,

especially Islamic scholarship. He was given the title "Hujjatul Islam", which means proof of Islam or proof of the validity of Islam, in recognition of his high level of knowledge and influence in the development of Islamic thought. It is recorded that according to Subhi, Al-Ghazali has 58 written works. Thasi Kubra Zadeh in Miftah as-Sa'a dah wa Misbah as-Siya dah mentioned that his works reached 80 pieces.

Al-Ghazali has various written works, Abdurahman Al-Badawi, said that the number of books by Al-Ghazali consists of 72 books. The names of these books are (Supriyadi, 2009): Ihya Ulum al-Din (discussing religious sciences), Tahafut al-Falasifah (explaining the opinions of philosophers from a religious perspective), Al-Iqtishod al-I'tiqod (the essence of kalam science), Mizan al-'Amal (about religious philosophy), Akhlak al-Abror (sufism), Bidayatul Hidayah (Sufism), Al-Qurbah ila Allah (Sufism), Minhajul 'Abidin (Sufism), Al-Mustasfa (ushul Fiqh), Al-Basith (fiqh), Al-Wasith (Fiqh), Al-Intisar Lima fi al-Ajnas min al-Asrar (secrets of nature), Mufahil al-Khilafi fi Ushul ad-Din (avoiding disputes in ushul aldin matters), Al-qisthas al-Mustaqim (way to overcome disagreements), Al-Muntaha fil Ilmi al-Jidal (good ways of debating), Al-Asraru 'ilmi adh-Dhin (the secret of religious knowledge), etc. Of these works, more studies of Sufism have been written. For example, the names Minhajul 'Abidin and Ihya Ulum al-Din have become part of the literature of the Muslim community in the fields of Sufism and Kimyaus Sa'adah (The Chemistry of Happiness).

The most recent research on the number of books written by Al-Ghazali was carried out by Abdurrahman al-Badawi, the results of which were collected in one a book entitled Muallafat Al-Ghazali. In this book, Abdurrahman clarifies the books related to Al-Ghazali's work into three groups. Among them (1) The group of books that can be confirmed as the work of Al-Ghazali, which consists of 72 books; (2) The group of books that are doubted as his original work consists of 22 books; and (3) The group of books which can be confirmed as not being his work, consists of 31 books.

The books written by Al-Ghazali cover various fields of knowledge that were popular in his time, including the interpretation of the Al-Quran, kalam science, ushul fiqh, tawasuf, mantiq, philosophy, and others. There are several works by Imam Al-Ghazali which discuss human nature. Some of them are:

1. Fiqh and Ushul Fiqh. (Al-Wajib fi al-Furu': Discussing the laws of fiqh in Islam, Al-Mustasyfa fi 'Ilm al-Ushul: Discussing the basic principles in understanding Islamic law).
2. Tafsir (Jawahir al-Qur'an: Discussing the interpretation of the Qur'an, Yaqut al-Ta'wil fi Tafsir al-Tanzil: Discussing the method of interpreting the Qur'an).
3. Islamic Creed/Theology. (Al-Iqtishad fi al-I'tiqad: Discussing aqidah or belief in Islam, Al-Risala al-Qudsiyah fi Qawaid al-Aqaid: Discussing the principles of aqidah).
4. Philosophy and Logic. (Tahafut al-Falasifah: Discussing the conflict between philosophy and theology, Mihak al-Nadzar fi al-Manthiq: Discussing logic in Islamic thought).

5. Sufism. (Ihya' 'Ulumiddin: Discusses the perfection of morals and the development of spirituality in Islam, Al-Adab fi al-Din: Discusses ethics and morals in the Islamic religion)

Among Al-Ghazali's many works, the most famous ones include:

1. Al-Munqidz min al-Dalalah (Deliverance from error) This book discusses the period of his thinking life, his studies and his doubts until his belief. It also explains Al-Ghazali's stance on the four groups of truth seekers who are most concerned about one group with another. Al-Ghazali presented himself as mutakallimin, a group of bathiniyah, philosophers and Sufis.
2. Maqasid al-Falsafah (Aims of philosophers) This book was his first work, written when his mind was still fresh at the age of 25. The contents discuss three main problems in philosophy, namely, Divinity, Physics, Logic.
3. Tahafutu Al-Falsafah (The Fallacy of the Philosophers) This book was written when he was in Baghdad in a very great state of mind when he was 35-38 years old. This book contains sharp criticism of philosophy, which is explained one by one.
4. Ihya Ulumuldin (Reviving religious knowledge) This book is a Sufism book containing Islamic knowledge, written at the age of 50, which aims to cultivate the human heart. That is Al-Ghazali's main book about morals. According to Sayed Amir Ali, this book is an encyclopedic work on Sufi philosophy and ethics. This book is the greatest book, written over several years while moving between Syria, Jerusalem and Hijaz, not only famous in the Islamic world, but also in Europe and outside Islam. This book made him very famous as a scientist which caused him to have a big influence in Islamic and non-Islamic society. This book consists of four volumes. The first and second volumes discussed in depth religious obligations along with the main points of Islamic faith related to sharia. In the third volume, the discussion begins regarding tariqah and ma'rifah or the teachings of Sufism. Next, in the fourth volume, matters relating to the development of noble morals are discussed.

Human Nature in Al-Ghazali's View

Essence comes from the Arabic Al-haqiqad, essence and something that remains. So the meaning of essence itself is the essential identity that causes something to be itself and differentiates it from others. Thus, it can be understood that human essence is everything that exists and has an identity that marks its essence and shows its difference from other creatures. According to Imam Al-Ghazali, human nature cannot be fully understood only through reason and rational thought. There is a deeper dimension of feeling involved in understanding human nature. This feeling, or qalbu (heart), becomes a vessel for deeper knowledge and deeper appreciation. Imam Al-Ghazali believes that these feelings must be tied to the Al-Qur'an and Sunnah. By connecting our feelings with Allah's teachings contained in the Al-Qur'an and Sunnah, we can direct our feelings towards the truth desired by Allah Swt. In Al-Ghazali's view, a deep understanding of human nature cannot be achieved through rational thinking and argumentation alone. Feelings tied to God's revelation, namely the Qur'an

and Sunnah, play an important role in directing humans to truth and a deeper understanding of human nature (Supriyanto, 2022).

Human nature according to Al-Ghazali is closely related to the human mind and heart. In the Qur'an the nomenclature of humans is called, among others, al-basyar, al-ins, al-insan, al-unas, al-nas, Banu Adam, nafs, al-'aql, al-qalb, al-ruh, and al-fitrah. From all the terms above, humans are a unified whole, but in appearance they always present certain sides, such as: jismiyyah (physical), nafsiyyah (psychic), and ruhaniyyah (spiritual, transcendental). Each of these sides displays its characteristics which later in modern Islamic psychology this division is included in the three aspects that form the human totality.

Al-Ghazali stated that human nature consists of several elements, such as: al-nafs, al-ruh, al-qalb, and al-'aql. Nafs comes from Arabic which means soul or soul. The soul can also be called life, spirit, or character. According to Al-Ghazali, the soul is a permanent essential identity. Al-Nafs is a subject that knows, stands alone (has no place), and is permanent. Al-nafs is one of the terms most commonly used by Sufi psychology which can be interpreted as the self. This term is sometimes also translated as ego or soul. The term Al-nafs used by Al-Ghazali here has two meanings. First, al-nafs is something that gathers strength, anger and lust in humans. Second, something subtle that is the essence of humans themselves, namely the human self and its essence. However, lust is characterized by characteristics that vary according to the circumstances. If the passion is calm under command and the separate agitation thereof is caused by opposing lust, then it is called mutmainnah lust (quiet soul).

The spirit is a matter of Allah Swt which is surprising and weakens the mind to know and understand the nature of the spirit. The spirit that Al-Ghazali means here is the al-hayawan spirit. Al-ruh al-hayawan is a subtle jism (jism latif) that flows through the arteries to other parts of the body, which is likened to a burning lamp that shines throughout the house. Life is like light and the spirit is like a lamp. The animal spirit is the driving force for the need for food which can move the soul and emotions, and is the driving force from the heart to all parts of the body. Ruh (life) has the physical meaning that the spirit is in the body, the flood of light of life, feelings, sight, hearing and smell from it to all its members resembles the flood of light from rotating lamps in the corners of the house. In fact, light does not reach a house but it shines with that light.

Al-Qalb (heart) is God's mihrab which is located in the chest of every human being, created by God to store divine light within humans. One of the basics of Sufism is to cleanse and open the heart to make the heart a mihrab worthy of God's presence. Al-Qalb (heart) is divided into two studies, first a general study and a special study. In general terms, the liver is meat in the shape of a heartstring which is placed on the left side of the chest. Through this physical function, it can give life to humans by regulating the body's metabolism. Then, the heart, in a special sense, is a soft heart because of its soft function in the form of gentleness, wisdom, wisdom and love. It is like a piece of meat that has glory consisting of the mulkiyah and musyahadah realms, all of God's attributes and powers. This nature is a place for peaceful souls who demonstrate God's values. A refined heart is called conscience, which contains elements of rabbaniyah

(divinity) and ruhaniah (spirituality). This subtle heart is the essence of human beings, it is he who knows, who understands and knows himself, he is the one who is spoken to, who is tortured, who is criticized and prosecuted.

In Al-'Aql there are two understandings of reason that have been defined by Al-Ghazali, such as: a) In general, reason is defined as knowledge about the nature of a matter. So reason is likened to the nature of knowledge which is the place of knowledge. b) Intellect is sometimes said in general to be someone who knows knowledge, namely a subtle heart. If we pay attention to intellectuals, we can understand that within them they have a form and knowledge becomes their nature. These traits are not traits. Intellect is often identified, attributed and attributed to smart people (pious people). Sometimes reason is also a place to gain knowledge. Reason is an instinct that is prepared to recognize logical information. It is as if he is a light placed in the heart. With a heart ready to recognize something. The level of instinct varies with the level. The position of reason is like a king. Has many strengths, namely tamyiz (ability to differentiate), memorization and understanding. Other intellectual abilities such as helping understand (perception), storing, repeating and recalling understanding (memory) and thinking to solve problems (Cinta et al., 2023).

The method of intellectual activity to produce knowledge can be explained briefly; Hayulani's mind is solely in the form of potential, only the mind is able to perceive something from outside if it is stimulated. Then the angelic mind performs abstraction. The abstraction process produces understanding. The results of the abstraction (understanding) are then stored by the fi'il mind and then passed on to the mustafad mind (a mind that is able to understand concepts that are difficult for human reason to reach, except through the help of conscience). According to Al-Ghazali humans are creations of Allah SWT which consist of two elements, namely physical and spiritual. It is recommended for humans to be dominant in using their spiritual or psychic elements if humans want to live according to their nature, this is the difference between themselves and other creatures. However, if the physical element is dominant then humans will lose their essence as humans.

Al-Ghazali divided humans into three groups, namely as follows: First, the lay people. He is a person whose way of thinking is very simple, but ordinary people with their very simple reasoning power cannot grasp the essence. So they have the nature of being quick to trust and obey. So, this group must be faced with an attitude of giving advice and guidance (al-mauizah). Second, the elect (khawas). He is someone whose intellect is sharp and thinks deeply, but the elect whose intellect is strong and deep must be faced with an attitude of explaining wisdom. Third, the debating experts (ahl al-jadl). He is a debater who has the attitude of breaking down arguments (al-mujjadi).

Based on various sources which reveal that human nature in the view of the philosopher Al-Ghazali can be drawn a common thread that human nature consists of two elements, namely physical and spiritual, between these two elements the spiritual element must be dominant so that human life is in accordance with the nature of its creation and not until he loses his essence as a human. Apart from the two elements that exist in humans, Al-Ghazali also stated

that humans cannot be separated from their mind and heart. Therefore, humans can be divided into three groups, there are lay people, religious scholars and debate experts, the basis for these group differences is not to escape from the elements contained in humans and the reason and heart they have (Huda et al., 2022).

CONCLUSION

Human nature in the view of the philosopher Al-Ghazali based on various sources can be drawn a common thread that human nature consists of two elements, namely physical and spiritual. Between these two elements, the spiritual element must be dominant so that human life is in accordance with the nature of its creation and does not lose its essence. as human. So that humans can achieve worldly and hereafter happiness with the ability to control their desires.

Apart from the two elements that exist in humans, Al-Ghazali also stated that humans cannot be separated from their mind and heart, which are useful as scales to control their desires so that humans do not leave the nature of their creation. With the heart (feelings) that humans have, they can choose and determine the essence of their life. If they are able to manage their heart to always be in a positive phase, they will live a beautiful life. And for the mind that leads to human thinking, if he is able to direct his mind to positive things then he will be able to find abundance in life. In this case, it will appear that people are directing their minds to seek knowledge with people who are just being lazy (lazy to think) about how they live their lives.

Furthermore, apart from that, humans can be divided into three groups in living life, including lay people who do not yet understand human nature, intellectuals who have sharp minds and debate experts. The basis for these group differences does not depend on the elements found in humans, namely the physical, spiritual, mind and heart that they have.

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