

МЕЖДУНАРОДНОЕ НАУЧНОЕ СОТРУДНИЧЕСТВО

DOI: 10.31166/VoprosyIstorii202201Statyi72 УДК 93/94

Аль-Газали и философия истории

Ридха Ахида

Аннотация. Настоящее исследование направлено на изучение мыслей Аль-Газали о человеке, истории человеческой жизни, духовном аспекте истории, счастье как конечной цели истории человеческой жизни и встречи с Богом в человеческой жизни. В ходе исследования использованы методы исторической философии. Автор делает вывод о важности философии Аль-Газали, включая ее исторические аспекты.

Ключевые слова: человеческая история, духовность, история, счастье.

Abstract. This study is aimed at investigating Al Ghazali's thoughts on human, human life history, spirituality aspect of history in human life, happiness as the ultimate goal of human life history, and the way to meet God in human life. It is important to investigate Al Ghazali's thought on spirituality aspect of history in human life. This study used methods of historical philosophy by reflecting on Al Ghazali's thought on spirituality aspect in the history of human life. This study concludes that Al Ghazali's thoughts are substantial, including his historical thoughts. According to Al Ghazali, the history of human life starts from the spiritual world in the past, present, and future.

Key words: human history, spirituality aspect history, cycle of history and happiness.

Humans and history cannot be separated. This is because humans have history in their lives and their existence in the past, present and future. The historical approach on human life has been attracted by many people, such as historians, philosophers and even ordinary people who have participated in interpreting of a series of historical events in human life concretely and abstractly from various points of view and qualities. Humans are the only creatures as the subject of writing history, because they are the only ones who make history. Humans are often reminded to always learn and utilize the history of their lives, whether as individuals or groups in determining their current and future steps. In fact, the history of human life is not as simple as it was thought; indeed it is always filled with conspiracy ¹.

The study of the history of human life has been widely discussed by several experts, both from the material aspects and spiritual aspects of its history. Arnold J. Toynbee, historical theory of civilization, argues that human civilization emerged as a result of the interaction between humans and their natural environment. Each civilization is the smallest part of the study of

Ридха Ахида — слушатель программы Акиды и исламской философии Государственного Исламского института Букиittingги. Индонезия. E-mail: ridhaahida@iainbukittinggi.ac.id.

Ridha Ahida — Study Program of Aqidah and Islamic Philosophy, Faculty of Usuluddin adab and da'wah, State Islamic Institute of Bukittinggi. Indonesia. E-mail: ridhaahida@iainbukittinggi.ac.id

history ². Abu Ja'far Muhammad ibn Jarir Ibn Yazid ibn Katsir ibn Ghalib (al-Tabari) gives the form of time in the history of human life. The history of human life in a civilization is regarded as chronological series ³. Uniquely, Hamka describes the growth and development of history as a series of events along with the growth and development of a society, especially the Islamic community, Tauhid, morals and thought, and it becomes the starting point of Hamka's historical philosophy ⁴.

Al Ghazali, Abu Hamid Muhammad Ibn Muammad Ibn Ahmad Al Thusia Al Ghazali, was born in Thusia Khurasan 1058M (450H) and he died in Thus 1111M (505H). Al Ghazali is known for his long and varied intellectual journey, he has studied theology, dialectics, natural sciences, philosophy, logic, and at a spiritual level he finally studied Sufism. According to al Ghazali, Sufism is the only way to meet God, to an eternal life ⁵. Al Ghazali's thoughts were more focused on problems of human life, such as how human get happiness in the world and the afterlife. Sufism influenced Al Ghazali's thought in various aspects, including his thoughts on history. He tries to integrate the history of human life and the spiritual dimension, Sufism ⁶.

The history of human life that is explained by Al Ghazali is the history of his life as a person, anyone and anywhere that will end in eternal life, in the future as spiritual life. It is in this spiritual dimension, Al Ghazali's thoughts on history take a different position from the historical thoughts of other figures. Al Ghazali's thought is related to the problem of human history, such as human who has a past, present, and future. Like other thoughts, Al Ghazali's thoughts on human history have raised pros and cons. Therefore, this study will discuss Al Ghazali's thoughts on the history of human life in historical cycles of the past, present, and future. Through a spiritual approach of life, human can get happiness in the present and future.

1. Human and the History of Its Life

Some expert stated that history is not only related to events happened in the past but it also related to events happens at the present situation as well as prediction or imagination on events that possibly happen in the future. The past becomes very important when it is related to the present and the future. Imagination about the future leads to actions and types of behaviors in the past and present. Human history describes the development of human consciousness from freedom than human has and self-actualization as a result of that consciousness. This development is a gradual process. Human has historicity, it means human doesn't act passively in the middle of historical vents, instead, human plays the role of the doer and the fighter in history. Several factors in history are not entirely dependent on the willingness and human activities. Therefore, it can not be denied that the changes in history are the result of the project and human design.

The history of human's life consists of four important main ideas, the first idea is progress. The historical development of human life always leas to progress. The second idea is related to time. In the process of making history, a human is placed in a time sphere, past, present, and future. The third idea is related to freedom. Humans, in making history is given the freedom to decide what kind of future they want. The last idea is related to the meaning of the future. The future gives hope to humans to be able to change their destiny ⁷.

Human and history have natural bonds since humans always learn from experience which is part of a discussion in history. History is a human's experience and the memory about the experience being told. Therefore, a human's role in history is as the creator of history because only a human can make an experience in the form of history. History a liberation practice proves the explanation that history tells a story that brings enlightenment to human thoughts that are being disclosed. Thus, people attempted to free themselves from meta narration because they believe that history can bring people to the freedom of thought. In this context, history has an ultimate goal that is to bring freedom of thought.

Freedom, in the context of history, is not placed before human makes decision, it placed on the choice and when human positioned itself in having freedom. Human is not considering the past but instead human use the past to design the future. The changes that human makes from time to time is basically to achieve freedom and to act independently. It makes sense that human tends to be controlled and forced to do certain things. History only appeared when humans make changes in their life. Human has an important role since it is human the one who controls history.

Giambastita Vico creates periodization of human's history, First, humans are in the power of diety. Human lives their life through myths and other things that are irrational like when they are powerful or have a certain position they can communicate with the diety. Second, a human is in the power of heroes. Humans will abide by other humans when they have been conquered physically. In this period, humans started to use common sense to question whether or not those who have power are those chosen by God. Finally, humans started to understand themselves and later build their kingdom ⁸.

History has a spatial dimension and a temporal dimension. History describes changes that human makes throughout their life in space and time. Without the human, history as a process or story is impossible to be told since it is human the one who creates history. History is placed in the dynamics of human life. The dynamics appeared as a result of human nature that is dynamics. As long as human moves (act, think and utter something), there will be movements toward changes from time to time and it will eventually become history.

2. The Human Life: Material and Spiritual

Al Ghazali assumes that the world is the ground of the human afterlife. It means that this world can be used as a way for human to meet Allah. Therefore, human should not focus only to the material aspect and neglect the spiritual aspects. According to Al Ghazali, for the purpose of the human afterlife, they have to train themselves in utilizing this world. It does not mean that human neglects the world matters entirely, but they have to use the world as a way to achieve the goal of the human afterlife. Thus, in human life, there must be a balance between material aspect and spiritual aspect. Humans in their history of life are inseparable from material and spiritual matters. In their life, humans have three relationships, namely humans with themselves, humans with nature, and humans with their God. They are noble creatures because they are chosen and responsible for their actions during their lifetime, past, present, and future ⁹.

The discussion about the history and the process of history is not only aimed at everything that happened in the past and at the present, but also about what must still happen in the future of human life. The historical process is never free from the past, the present and the future in any way ¹⁰. Human history starts at the process of the creation of the spiritual world that is the past world, directly from Allah, perfect, holy and full of sincere service. The human spirit could not find out and know Allah deeper, although he has already had an active mind or certain in Allah's light. The spirit needs something so that it exists and personalizes. It needs physical and the present world.

The reason of spiritual creation in human body or the delivery of souls and spirits to the world is so that human, when he lives on earth gets knowledge. By using his physical mind, human can find out about Allah through His creation. Human knowledge of Allah that he gets after he lives in this world is more than the knowledge he has before he lives here on earth, the knowledge in his past. The knowledge of Allah and His creation is impossible to get if human does not live on earth and be part of it.

Nowadays, spirits begin entering a new phase of history. The spirit exists and personalized already and occupies a body. The spirit leaves the past (spiritual world) to the present world (the present life). The spirit that has occupied a body (human more familiar with) has the personality that is the combination of spiritual and physical. In the present world, human actualizes all the potentials he has from the past. The present world is a big stage or a market visited by travelers on their way to the other place. This is the place where they supply themselves with many things. The present world meant is the world of earth life ¹¹.

In human life, the past and future are separated by the present. As a stopover, the world of the present will be eternal; this is because the present will definitely be closed by the history of future. Therefore, human must use the present properly in order to achieve the goal of future, namely returning to Allah. Humans have to pay attention to physical and spiritual needs when they are in the world today. Human physical needs include the maintenance and care of body, food, clothing, and housing. Human spiritual needs include protection and care of soul, knowledge and love of God. They are individuals who are integrated to their physical and spiritual aspects. From these two aspects, human can be a superior creature. If they cannot maintain their physical and spiritual aspect, then they will be an inferior creature. It can be concluded that before human unite with their spirit, humans will act as an inferior creature ¹².

The fulfillment of spiritual and physical needs must be in balance. Imbalance or intervention occurs between two needs cause human fails to realize the purpose given by his past. Human in the past were surrounded by sacred thing that must be paid attention to and actualized in the present that later on re-enjoyed in the future. Human is not able to maintain the holiness of the past without physical and spiritual interaction and without actualization in the present world. This physical and spiritual interaction causes the spirit to go down the worldly world in order that he can make himself perfect through his good behavior by controlling human characteristics and not by throwing away everything ¹³.

Trauma on the suffering of life that occurred in the past and the fear of life suffering that probably happen in the future affect present life. Human feels

afraid that the suffering happened to him/her in the past is going to happen in present life or probably in future life. This is one of the reason that human decide to leave all thing related to the material aspect of his/her life and prefer to focus on the spiritual aspect of life. On the other hand, the glorious moment related to material aspect of human life in the past and present can also be the main factor that causes human to forget to pursue the spiritual aspect of his/her life ¹⁴.

Those who want to meditate on the success of the past time where the world never exists and the future eternity where the world has no shape will find out that the essence of life in the present world has changed a lot as a journey. And those who let themselves involved in unlimited worldly joy, misery and indignity will surround them by the time they die ¹⁵.

Heart is the mediation between physical and spiritual of human. There is a window in it that opens the substances and the values of human life toward the essence of spiritual world. Human starts to enter a new phase in history when the spirit leaves the body and into the higher world, the past world before he goes down to earth. Spirit is actually free from the body and its original source is in the spiritual world. At the moment, human has been in the last process of the eternal history that is the future world.

3. Happiness: The Final Purpose of Human History

Spirit or souls are sent to the material world not in purpose of gaining a punishment. Every soul goes down to earth to gain appropriateness in heaven and collect supply for the next world. Soul has Godly characteristics, therefore owning the potential and tendency toward goodness. However, all of them may not be realized and even make people further from that purpose. Every soul has body that gets the supply for his eternal world with its help. Soul is the core of human essence and body is just a tool for him to look for the supply and perfection. Thus, the soul needs body badly and must take a good care of it. Body's action will affect the soul and vise versa ¹⁶.

The purpose of human living in the world (the present world) is *ukhrawi* happiness that can be obtained if the preparation for that is done in life in the form of behavior by controlling human characters and by wasting them all. The *ukhrawi* happiness has four traits, they are the endless continuation, happiness without a mourn, knowledge without stupidity and sufficiency that needs nothing else for a perfect satisfaction. The lowest *ukhrawi* happiness is limited on the sense's joy, food and drink, beautiful dress in heaven and the highest level is being closer to Allah and being face to face with His great face. The joy of meeting and seeing Him is the highest happiness, the peak of the satisfaction and the form of Allah's best gift.

Knowledge and charity is the first message toward the happiness related with the conception of human moral perfection and his supply for the life in the next world. It is for knowledge and charity that soul and spirit are sent down to the material world and the highest level of knowledge and charity is the one that forms the soul perfection that guarantees a higher level of happiness. Knowledge and charity send human to love Allah that he could realize happiness

Al Ghazali argued that happiness is the final goal of sufism. Al Ghazali stated his theory on happiness on his work, *Kimia Al — Sa'adah* and *Ihya Ulum al — Din*. According to Al Ghazali science and deed are used as tools

to achieve happiness. Science is a means used to pursue happiness in the past present and future (here after) and a means to become close to God. Human who have achieved ma'rifah from Allah is going to be happy and they usually do not have enough patient to meet Allah. Ma'rifah is what makes people happy, the more ma'rifah someone has, the more pleasure he has ¹⁷.

4. Sufism as A Spiritual Way to Get Closer to God

According to Ignaz Goldziher, the tradition of Sufi in Islam does not originate purely from Islamic teachings but it gradually originates from a *zuhud* attitude and it evades the world life which is influenced by the emanation of Neo Platonism. Sufism will lead to a feeling of longing for Allah. According to Massignon, the main sources of the tradition of Sufi are *riyadah* and spiritual behavior. In the Sufi perspective, knowledge is an abundance of transcendental *ilhiyah* (*al-fayd al-ilahiyyah*), which is passed down to human souls based on their level and their readiness. Abu Al-Wafa al Tafzani claims that generally there are two categories of Sufism orientation that developed from the 3rd and 4th centuries of *Hijriyah*. In this era, there was a shift in the Sufism paradigm, from pure ascetic practice into codified scientific discourse. The two orientations of Sufism are the Sunni Sufism which is called as the *tasawwuf akhlaq*, it is dominated by the characteristics of morality. Other Sufism orientations are philosophical that influenced by the teachings of Neo-Platonism which combine mystical visions and rational visions ¹⁸.

Human spiritual period is marked by various intuitive conditions, such as doubt, anxiety, boredom, deep sadness, fear of something unknown, an attempt to understand the natural reality and reveal what is beyond it, and other vague feelings that all move toward Allah in the end. The direction to Allah is the healing cure of either human crisis in facing his environment or the crisis in facing the problem of him as a self. The Sufis are the true truth seekers. The knowledge reached by Sufi can break the soul obstacles and clear the moral or his bad characters and thus takes him to the freedom of heart from everything other than Allah and decorate it with the remembrance of Allah. The Sufis consider spiritual condition as more important than speech. The next world happiness may not be reached unless with devotion, avoidance of passion and the peak is breaking up the relationship between heart and world, avoiding every disguise, approaching oneself to eternity and accept Allah wholeheartedly. A Sufi begins a new life that the life of ascetics, worship, moral and spiritual perfection and approaching Allah ¹⁹.

According to Al Ghazali, the road of the Sufis in *tasawwuf* can be reached by breaking the obstacles of souls and clear oneself from bad moral characters, so that the heart can be free from everything other than Allah and teach himself to remember Allah. The Sufis are the walker of the road to Allah and their life journey is the cleanest one. It is because their movement and their silence, either spiritual or physical is taken from the light of the Prophecy. The road of the Sufis is the combination of knowledge and charity while the result is morality. This specialty of Sufi may not be reached only by studying, but also by the reveal of spirit, spiritual condition and the changes of characters/attitudes. *Tasawwuf* is the road that in the end frees human from the spiritual crisis by being honest to himself and not being misguided by the contrary. Therefore, he succeeds in proving the power of human who does not surrender

for his weakness in controlling his passion. It makes him the role model of everyone who wants to reach moral and spiritual perfection.

The road to Allah begins with the form of soul practice, then on to phases of spiritual achievement in the levels and condition according to the road, that in the end reaches the transitory, *tauhid*, *makrifat* and happiness. The road of the Sufis is the travel through moral phases with soul practice, and substitution of bad moral characters with the praised one. Therefore, the traveler of this road can reach the identification of Allah. So, the axis or the core of Sufi's road is morality. Spiritual practice suitable with praised behavior will heal the heart and this one is prior to physical health. It is because the outside body sickness will make the world life disappear while the sickness of heart will make him disappear from the eternal life. The heart health must be studied by anyone with ratio. Because heart is not free from diseases that if we do not pay attention to it, will make it more obvious and various. Thus, a worshipper of Allah must attempt to find out the cause and to try healing it ²⁰.

The mystical practices operational tools as well as the need for a teacher to a Sufi traveler can be understood for the purpose as the guidance to the right direction. It is because there are many obstacles and teases met by someone who wants to approach Allah. A student who wants to travel the road of Sufi should be consistent in living his own life, silent, holding hunger and not sleeping at night. It is for the purpose of train his heart so that he can witness God. The advantage of living alone is to empty his heart from many kinds of worldly charms that will prevent him from the road. The road of the Sufi is none other than the conquer of obstacles that stand in the way to Allah ²¹.

Isolating himself refers to the life of *Rasulullah*. Silent, from spiritual side, is also advantageous for the traveler of the Sufi's road. Since talking a lot can make heart to be abandoned and the effects of those words can be so intriguing. Silence can enrich the ratio, rise the humbleness and teach devotion. However, Al Ghazali does not define silence by completely avoiding oneself from talking. What he means is that someone does not talk unless it is necessary.

The advantage of holding the hunger for a traveler of Sufi is to enlighten the heart. Holding hunger is done by a Sufi traveler in stages to clean himself from passion. Whereas not sleeping at night means to enlighten his heart, clear and shine it. Thus, it will improve the shine of the heart that emerge from holding the hunger, and thus the heart will shine like a star or mirror that reflects the beauty. Obviously, not sleeping at night in a full stomach condition is impossible. While too much sleeping will harden the heart and kill it, unless when sleeping is just for necessary reason ²².

There are several expert opinions about Al Ghazali, such as Fazlur Raman. He argues that that Al Ghazali's influence in Islam does not only rebuild Sunni Islam by creating Sufism an integral part of it, but he was a reformer in Sufism who eliminated Non-Islamic elements and devoted to Sunni Islam. Similarly, Ibrahim Madkur also claims that Al Ghazali as a person who carries a heavy duty in defending all aspects of *Ahlu Sunnah* and in establishing the principles and rules of Sunni Sufism. H.A.R Gibb states that Al Ghazali was able to rebuild theology on the basis of personal Sufism experience. Al Ghazali reaffirmed Sufism as an emotional religious life. Also, he resolved the contradiction and conflict between theology and Sufism, between the esoteric aspects, such as Sufism, and the exoteric aspects, such as *fiqh* and theology ²³.

Conclusion

Al Ghazali's thoughts are rich with spiritual substances and tend to be mystic, including his historical thoughts. The process of human life history begins from the spirits world, material world and goes back to the spirits world, in the form of past, present and future time. Human history is linear, it has a start and walks its way to the end (eschatology). It is seen clearly from all Ghazali's statements about the journey of human life. In the present time, human may not fail of his promise he carried from the past (spirits world) and also the purpose he wants to reach for his future (the next world). The present world (life on earth) is just a temporary place to stay, a place to gather supply. Life in the present world must be filled with many things and jobs to realize the purpose of life, that is the happiness in the next world (future world). Life in the past (spirits world) I saint. The holiness must be kept when living in the present world and will be brought to the next world. On one side, Ghazali puts the life in the next world as the main purpose (the future life) because human will always leave the past world and the present world to the mortal life in the future (the next world life).

Human future does not happen when he is living on earth. The future will not change into the past and the present that then will change into another future, that is the new future. Human has only one future, that is the life in the next world (the end of the human world). Like other thinkers and observers, Al Ghazali thinks that every human must chase his future, prepare everything for the eternal future occurred in the life on earth. The next world life as the future world is spiritual. Thus, the supply needs to prepare is also spiritual. The spiritual *ukhrawi* happiness overcomes the material physical happiness. Physic cannot accompany human to the future. But it does not mean that it is not necessary. Physic is needed as the media to realize the *ukhrawi* happiness. The sick happiness will prevent the realization of the true happiness. Spirit and physic interact and integrate to realize the future happiness along the history of his life.

In order to avoid human from being overwhelmed by the present life, or the fear of the present life, Al Ghazali thinks that knowledge and charity are the only way to realize happiness for human, either in the present or in the future. Knowledge and charity will realize the *ukhrawi* happiness and at the same time providing happiness in the present world. Every human must realize and pioneer the road to the next world happiness (the future world) and every human has been supplied and has the potential to realize it. On one side, human has Godly characters (spiritual) and on the other side he has animalism characters (physical). Thus, every human has a yearning for a happy future, that is the meeting with the Creator. The present world is the one that plays a big role in deciding the position of Godly and animalism characters in human when he is living on earth and the position in the next world, in heaven or hell.

References

1. MAKHANYA M. Preface to Special Collection: Reformation, Transformation and Change Agency. — HTS Theologiese Studies / Theological Studies. 2017. No. 1—2.
2. SKRZYDLEWSKI P. Civilization in the Universal Encyclopedia of Philosophy. — Studia Gilsoniana. 2018. Vol. 7. No. 4, p. 665—87.

3. DERANI S. Method of Writing History of Al-Tabari Case of the Fath Makkah Incident. — *Al Turas*. 2010. Vol. 16. No. 1, p. 54.
4. FADHLY JAMBAK F. PHILOSOPHY OF HAMKA HISTORY: Reflections on Islam in Journey. — *Journal of History of Theology*. 2017. Vol. 28. No. 2, p. 262.
5. KIANIFARD N. Al-Ghazali's Compatibility with the Philosophers and the Influence of Sufism. — *Religious Inquiries*. 2018. Vol. 9. No. 17, p. 56.
6. RAHIM Z. Education Oriented Fi Al Dunya Hasanah Wa Fi Al Khirati Hasanah: Exploring Al Ghazali's Thought in the Book of Ayyuda Al-Walad. — *At. Turas*. 2019. Vol. 3. No. 1, p. 176.
7. MUSNIR M. Historical Philosophy. Yogyakarta: UGM Press. 2010.
8. COLINGGWOOD. Colinggwood Dalam Idealisme Historis. Sejarah Dan Budaya. 2015.
9. RAYAN S. Causality and Its Ethical Status in Al-Ghazali's Epistemological System/ — *International Journal of Islamic Thought*. 2018. Vol. 14. No. 1, p. 112—22.
10. HOWORD D. The Actuality of The History of Political Thought. — *Veritas*. 2010. Vol. 55. No. 1, p. 77—79.
11. GHAZALI. Ilya Ulumuddin. Semarang: Wicaksana. 1994.
12. ASMAYA E. Human Nature in Al-Ghazali Sufism. — *KOMUNIKA: Journal of Da'wah and Communication*. 2018. Vol. 12. No. 1, p. 123—35.
13. VALADAS PONTE D., and SCAHAFFER L. Carl Gustav Jung, Quantum Physics and the Spiritual Mind: A Mystical Vision of the Twenty-First Century. — *Behavoiur Sciences*. 2013. Vol. 3, p. 601—618.
14. ZAINI A. Sufism Thought of Imam Al-Ghazali's. — *Esoterik*. 2017. Vol. 2. No. 1, p. 146—59.
15. GHAZALI. Kimia Kebahagian. Jakarta: Mizan. 1984.
16. NOR SALAM. The Sufistic Dimension in Thought of M. Quraish Shihab: Study of the Concept of Zuhud and Tawakkal in Tafsir. — *Esoterik: Jurnal Akhlak Dan Taswuf*. 2016. Vol. 2. No. 1, p. 129—45.
17. ZAINI A. Op. cit.
18. WAHYUDI. The Epistemology of Al-Ghazali and Its Transformation. — *Jurnal Theologia*. 2018. Vol. 29. No. 1, p. 90.
19. HASAN I. SUFISM: A Way to Finding God. — *An-Nuha*. 2014. Vol. 1. No. 1, p. 45—63.
20. FARIDA M. The Development of Sufism Thought and Its Implementation in the Modern Era. — *Substantia*. 2011. Vol. 12. No. 1, p. 2011.
21. SCHWARTZ S. The Other Islam. Newyork: Double Day. 2008.
22. YUSUF M. Doors to Finding God, A Study of Hamka's Thought. — *Teologia*. 2014. Vol. 25. No. 2.
23. ASMAYA E. Human Nature in Al-Ghazali Sufism. — *KOMUNIKA: Journal of Da'wah and Communication*. 2018. Vol. 12. No. 1, p. 123—135.