PHILOSOPHY OF AL-GHAZZALI AND EARLY MODERN EUROPE

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Abstract:
This article provides that the indebtedness of early modern European scholars and theologians to Al-Ghazzali (d.1111 A.D) and his unique philosophical credentials. He has left a vast volume of original works for a long chain of future men for which he is considered “A testimony and ornament for future Islam.” During his life time, he wrote hundreds of original works by dint of sheer labour and studiousness. Al-Ghazzali’s influence was not limited to the Islamic world, for he also had an impact on Christian European thoughts. In the late 11th century A.D and especially in the 12th century, almost all works of Al-Ghazzali had an ever deeper influence on Jewish and Christian theology. Many Jewish and Christian scholars in the modern Europe knew Arabic well, and several of Al-Ghazzali’s works were widely read by them. Thus the impact of Al-Ghazzali is clearly perceptible in the works and thoughts of numerous philosophers and scholars of the early modern Europe.

Key Words: Al-Ghazzali, European Renaissance, University of Naples, St Thomas Aqinas, Al-Munqidh, Descartes, Blaise Pascal, Raymond Martin.

Introduction: Philosophical thought and knowledge theories propounded by Al-Ghazzali (1058-1111 A.D) constituted immense impact in the early Modern West. Whatever the outcome of this struggle, Al-Ghazzali remains one of the most influential philosophers and thinkers in the East as well as the West. His influence was not only confined to Muslims but it extended to Jews and Christians of the West, who found in Al-Ghazzali’s philosophy valuable points and benefited from it. Al-Ghazzali had a profound impact on the subsequent Western scholars. They have laid more emphasize on Ghazzali’s philosophical or mystical dimensions. In modern Europe, unless Ghazzali’s philosophy is presented in the content of contemporary philosophers no fruitful work can be produced. He is, in this respect, not only a philosopher par excellence but fore-runner and anticipatory to different subsequent Western philosophers.

Al-Ghazzali and Early Modern Europe
The spirit of investigation, experimentation and research which characterized Arab learning became the hallmark of Fredrick’s court and this marks the beginning of the Italian Renaissance. But his greatest contribution was the founding of the University of Naples” (1224), "the first in Europe to be established by a Royal Charter." In it he deposited a large collection of Arabic manuscripts which included Aristotle, Al-Ghazzali and Ibn Rushd etc., were translated and used in its curriculum; copies of the translations were sent to the universities of Paris and Bologna. Later, these three Universities became the centers of translation works especially on Arabic manuscripts into Latin and other European languages. After that there were a number of Christian luminaries began to taught Arabic language, culture, theology, logic, philosophy, mysticism etc. Imam Al-Ghazzali’s, most of the notable works also translated in these Universities and by which the Europeans, Christians and Jews elaborately dealt with the thoughts of Al-Ghazzali. This paved the way for Ghazzalian impact in the west. The University of Naples counted St. Thomas Aquinas (1225 — 1274) among its pupils. Influence of Al-Ghazzali is not only widely acknowledged but admitted by him "Summa Theologica" as mentioned earlier.¹

Al-Ghazzali’s books were available everywhere in the Muslim East and West during Middle Ages. So far as the Christians and Jews of the Medieval Ages were concerned, they too were quite familiar with Al-Ghazzali’ books were translated into Latin as earlier as in 12th Century A.D. It was under this influence that Al-Ghazzali’s theory of doubt was fully carried in the works of some eminent Jews and christian writers. These events clearly point out that Al-Ghazzali’s books on philosophy and sciences were translated in 12th Century A.D onwards in Medieval Europe.

**Al-Ghazzali and Modern Philosophers in the West**

Imam Al-Ghazzali’s impact was not only confined to Medieval European Philosophers and scholars but also extended to the Modern Philosophers, Scholars and Thinkers as well. Descartes has accepted overall impact of Al-Ghazzali in almost all aspects of epistemology and ontology, Pascal seems influenced by Al-Ghazzali’s eschatological views, David Hume got influenced by Al-Ghazzali’s skepticism of causal laws, while as Auguste Comte has recognized Ghazzalian impact to positivism and classifications of various sciences.

**Moses Ibn Habib of Lisbon**

Another renowned Jewish philosopher was Moses Ibn Habib of Lisbon. He himself was a well-known poet, philosopher and translator of Arabic treatises.² *Mishkat al Anwar* of Imam Al-Ghazzali translated to Latin by him and extensively quoted by the 16th Century writer, Moses ibn Habib of Lisbon. He was greatly influenced by the thoughts of Ghazzali in philosophy, theology, logic and mysticism through the Latin and Hebrew versions of Al-Ghazzali’s works.

**John of the Cross (1542 — 1591)**
John of the Cross was a Christian Reformer, was a major figure of the Counter-
reformation, Spanish mystic, a Roman Catholic Saint. He is also known for his writings of
poetry and mystic literature. He was impacted by the translation works of Imam Al-Ghazzali in
Toledo. It is reported to have said it is impossible to read the poems of the Spanish mystic of the
St. John of the cross without concluding that his entire process of thinking and imaginative
apparatus owed much to Muslim mystics of Spain” and those mystics owed so much to Al-
Ghazzali.³ Miguel Asin Palacious has been most recently disclosed that and arguing that John
of the Cross was greatly influenced by Islamic sources through the Latin translations on the
peninsula. John widely used Islamic Sources and it resulted interplay between Islamic culture
and Christian Culture in Spain by the late 16th Century. These statements show more light
towards the influence of Ghazzalian theories.

Rene Descartes (1596 — 1650 A.D.)

The most important of all the parallel and one which is most remarkable of them all is
that between Al-Ghazzali and Descartes and deals not only with this or that view or theory of our
author but with his very method. In particular there is a remarkable similarity between Al-
Ghazzali's method of doubt as given in his Al-Munqidh and the one expounded by Descartes in
his Discours de la method which appeared in 1636 A.D. In what follows we shall bring out a
close parallel between these two works.⁴

Skepticism in a general sense is the philosophical attitude which maintains that some
knowledge of how things really are, may be sought, but cannot be found. The Greek word
'Skepis' and 'Sceptic' is contrasted with dogmatic.⁵ Rene Descartes was a French philosopher,
Mathematician and writer who spent most of his life in the Dutch Republic. He has been dubbed
the Father of Modern Philosophy, and much subsequent Western Philosophy is a response of his
writings, which are studied closely to this day. Descartes's influence in Mathematics is equally
apparent. He refused to accept the authority of previous philosophers, and refused to trust his
own senses. He frequently set his views apart from those of his predecessors.

Both Al-Ghazzali and Descartes rejected beliefs resting merely upon authority tradition
or custom. Both aimed at discovering the original disposition of man unaffected by all such
beliefs i.e. in its native purity a formidable task indeed. Both aspired to rebuild the entire edifice
of knowledge from the very foundations. Descartes like Al-Ghazzali doubted the testimony of
the senses in granting certainty of knowledge and precisely for the same reasons, the language
and the examples of the defects of sense experience give by both were almost identical.
Descartes as Al-Ghazzali realized that there was no absolute way to distinguish waking
experiences from those in dream and so both decided to feign that everything that had entered
their minds till then was no more than a dream, merely the appearances of things and not things
in themselves. Al-Ghazzali and Descartes devised a new method of discovering the truth and that method was almost the same for both, formulated exactly in the same terms. It consisted in taking nothing as true which did not present itself to the mind clearly and distinctly so much so that there was no occasion to doubt it. Descartes like Al-Ghazzali refrained from dogmatising what they found and suggested modestly that others might as well come to find some other method in their search for truth.

Similarities Between Al-Ghazzali's Munqidh and Descartes's Discours

The similarities and resemblances between Al-Ghazzali's Munqidh min al Dalal and Descartes's Discours de la methode is so over whelmingly close with regard to their entire plan, the treatment of the subjects discussed therein the details of arguments and the examples and sometimes even the very language Itself, that it is impossible to attribute all this to sheer happy coincidence. It was really with reference to Al-Ghazzali’s Munqidh rather than to his Ihya that G.H Lewes (1817-78) was led to exclaim that had any translation of it existed in the day of Descartes, everybody would have cried against the plagiarism.6

The internal evidence, however, in the two works is so strong that it leaves no doubt as to Al-Ghazzali's influence on Descartes. But the external evidence is not altogether missing Descartes himself acknowledges the indebtedness of the general plan of his work to 'the example of many fine intellects that had previously had this plan.7 He does not mention any one of the fine intellect by name but certainly no one among his predecessors had followed exactly the same plan as Al-Ghazzali in his Munqidh. Whether or not there existed a translation of Munqidh in Latin, the language in which Descartes himself wrote two of his most important works, it is for the Latin scholars to tell.

In case of Descartes himself the influence of Al-Ghazzali's method can be traced as far back 1628 A.D., i.e., when he composed his Rules for the Guidance of Mind, for some of the rules laid down therein are just those rules which he later expounded in the Ghazzalian manner in the Discours. But, then, it may be claimed, in the light of what has been said above, that wherever it went it took the influence of Al-Ghazzali along with it.8

Descartes, being the father of Modern Philosophy, by trying to explain the position of Descartes regarding religion, it will be very easy for the readers to compare the Muslim Philosopher Al-Ghazzali with Descartes. This study may also help us in future to show that Descartes seems to be influenced by Ghazzalian "method of doubt" and other similar views, regarding which we find some sporadic references in his different books.9 Rene Descartes's Method of Doubt and his views regarding the sources of knowledge are to a great extent very similar to the views of a "theologian" like Al-Ghazzali. Descartes aspires and prays to God for enabling him to experience it. While in Holland, he is reported to have vowed a pilgrimage to Shrine of Loretto (saint) in case his prayer for divine illumination is answered.10
In *Discours on Methode*, Descartes admits that sense perception is not a valid source of knowledge. So Descartes proceeds to intellect like Al-Ghazzali. He concludes that all the objects (presentations) that had ever entered into his mind while awake had in them no more truth than the illusions of his dreams. Descartes writes: "But immediately upon this he observed while he could thus think that all was false, it was absolutely necessary that he, who thus thought, must exist. Doubting implies thinking which necessitates the existence of a thinker. If I think, I must exist, *cogito ergo sum*: I think, therefore I am."

Al-Ghazzali's starting point of self-examinations starts with the formula "I will, therefore, I am." Descartes also begins with a study of his self and has the formula, "I think, therefore, I am." Like Al-Ghazzali he begins describing how he studied, with a questioning mind, every school, every creed for a solution to the problems that disturbed him and finally resolved to discard all authority. Descartes seems to be very familiar with *Al-Munqidh min al-Dalal.* He also followed Al-Ghazzali's derivation of the negative and the positive attributes of God from the concept of necessary existence.

There is so much remarkable internal evidence of similarity between Al-Ghazzali’s *Al Munqidh* and Descartes "*Discours de la Methode*" that it has led some scholar to say that "had any translation of (*Al-Munqidh*) existed in the days of Descartes, everyone would have cried out against the Plagiarism." It is very evident that Descartes affirms the Christian faith about the "soul-body" relation. In Cartesian Philosophy, a dualism between body and soul can be attributed to this belief. Descartes has claimed higher status to intuition contrary to other sources of knowledge as it is related to soul like Al-Ghazzali. We see that on the subject of revelation Descartes position is very similar with Al-Ghazzali’s. Descartes having adopted the status of "methodological doubt" as the guiding principle in his philosophical pursuit. But it is more than that, it is convincing to say that the skepticism of Al-Ghazzali was not only of a "methodological nature," but was having existential doubt also, which rendered Al-Ghazzali restless and alienated him at least for two months. At the most, we can say that Al-Ghazzali was the 'philosophical opponent of philosophy.'

Al-Ghazzali and Descartes are the two giant philosophers who revolutionized the patterns of thought current in their respective times. Descartes’s position in Western History of ideas is akin to that of Al-Ghazzali in Islamic History. He is called the father of Modern Western Philosophy. The proof of Descartes borrowing from Al-Ghazzali however, goes beyond these circumstantial evidence. Thus on the basis of circumstantial evidence alone it can be safely claimed that Descartes must at some stage have come into contact with Al-Ghazzali’s works either through some translations or some commentaries upon them.

**Blaise Pascal (1623-1662 A.D)**
Blaise Pascal was a French Mathematician, Physicist, Scientist and Theologian who was greatly influenced by Imam Al-Ghazzali. His knowledge of Al-Ghazzali came to him through his study of Raymund Martin's *Pugio Fidel* in a French edition. Pascal is known to the modern student of philosophy of religion of his famous wager for and against belief in God.\(^{18}\) This French philosopher contended that belief in God, if God exists, would bring infinite gain, and if He does not exist it means no loss: on the other hand, unbelief in God, if God exists, means infinite loss and if he does not exist it brings no gain. Now this line of argument of Pascal can be already found in a number of Al-Ghazzali’s works, viz. *Ihya Kimiya-i-Saadat Kitab al-Arbain*. In the last named work it is presented even in the forms of words.\(^{19}\)

More interesting to note, however, is the fact that there is a considerable closeness between Pascal's theory of knowledge as enunciated in his *Pensus Sur la religion* and that given by Al-Ghazzali in his autobiography, *Al-Munqidh*. Like Al-Ghazzali, Pascal acknowledges the validity of the first Principles of reason but, like him, he adds that first principles by themselves do to give its any knowledge of the ultimate reality. According to Pascal, reason cannot demonstrate the existence of God, nor the immortality of the soul. Reason, therefore ends in doubt and leaves unanswered the questions with which we are deeply concerned. Pascal further clarified that, but if reason cannot prove the existence of God, the heart can have a direct encounter with him. The heart has its reason which reason does not know. Thus Pascal's mysticism like Al-Ghazzali's is combined with partial skepticism: both reject pure rationalism and express the conviction that heart, i.e. mystic experience, the ultimate means to discover God.\(^{20}\)

In philosophy, Al-Ghazzali's direct influence on Pascal has been established and he adopted Al-Ghazzali's concept of faith in superiority to reason, “which moves slowly and does go astray, but intuition acts in a flash and is always ready to act and therefore, men should put their trust in it for it mean assurance”.

Asin Palacious draws comparisons between Pascal and Al-Ghazzali. Pascal like Al-Ghazzali, is of the opinion that our sense may deceive us, and compares the text of Al-Ghazzali's *Munqidh* with that of Pascal's *Pensees*,\(^{22}\) and both say the same thing, i.e., God is felt not in the intellect but in the heart." Pascal followed the belief of Al-Ghazzali about the next world. Pascal was remarkably influenced by the mystical views of Muslim Saints apart from Ghazzali's views on eschatological themes. Asin Palacious wrote a book on the Islamic background of Pascal in 1920, showing Ghazzali's influence on him in explicit terms."\(^{23}\) Pascal seems very much influenced by Al-Gharzali's views that man should shun luxurious life on the hope of a better and prosperous life in the life Hereafter Ghazzali says: If delicious dishes are presented before a man, but at the same time he is informed that these food stuffs are coated with poison, the man, if prudent, will not even taste the food for apparently deliciousness of the food stuffs.\(^{24}\)

What is more conspicuous in regard to identify Ghazzali influence on Pascal can be found in the argument known in the west as "betting." The argument is again and again
elaborated by Pascal in his *Pensees*. Pascal starts by presenting our human predicament as a betting situation in which each one of us has to stake his destiny upon some world outlook. He then considers to his possible opponent that we are and cannot but remain cosmically ignorant. There is no positive natural theology, and we cannot rationally identify any putative system of religious revelation as the genuine article. "Reason can decide nothing here." "And so our contention is if infinite force, when there is the finite to stake in a game in which the chances of winning and losing are equal and there is the infinite to gain."

Ghazali’s influence Pascal seems very clear on this matter. Pascal's Wager like Al-Ghazzali is unique among the famous arguments of natural theology in offering a motivation rather than an evidencing reason for belief. For Pascal in the manner of Al-Ghazzali is clearly trying to provide a prudential reason for self persuasion rather than any sort of evidence to show that the recommended conclusions are actually true. Al-Ghazzali’s influence has extended to a Modern American Philosopher William James (1842 -1910) through Pascal. William James 1842-1910) through Pascal. William James in a famous essay on “The will to Believe, contended, following Pascal, that in contain limited but specially important causes or beliefs ought to be determined entirely by “our passional nature.”

The idea of betting or wager, look a long journey from Al-Ghazzali to Raymund Martini and then to Pascal. Let us see only the comparisons Palacios draws between Pascal and Ghazzali, basing them on well-founded studies of the text. Here Pascal, like Al-Ghazzali is of the opinion that our senses deceive us. Pascal as much as Al-Ghazzali strongly doubts that our dreams are the reality, our life is nothing but a dream and death waking up from the dream is significant. For example Al-Ghazzali says: “I reflected, that while asleep you assume your dreams to be indisputably real. Once awake, you recognize them for what they are baseless chimeras.”

Al-Ghazzali and Pascal find the way to get rid of the state of doubt in mysticism. Both of them look for it in divine inspiration as a product of moral virtues and love of religion free from all logical judgements. This power of inspiration bestowed by God on the believers is the most dependable source for knowledge of the supernatural world, both in Al-Ghazzali and Pascal. Ghazzali says: "With the Sufis, repose and movement, exterior or interior, are illumined with the light which proceeds from the central radiance of inspiration. And what other light could shine on the face of the Earth." It is evidently clear that the foundation of Pascal's theory about the "Logic of the heart." (Logique du cocur) was laid in Al-Ghazzali’s idea about the "eye of the heart."

The very ideas of Al-Ghazzali and Pascal on faith and certitude are very similar. In terms of ideas, both say the same thing, i.e., "God is felt not in the intellect but in the heart." (Dieuest sensible an cocur, non ala la raison, i.e. God is sensible to heart, not through reason). Here Palacios compares Pascal's *Pencees* with certain chapters and passages in Al-Ghazzali’s works,
eg., *Ihya*, *Mizan* and *Arbain* and shows how the arguments in them are repeated by Silhan and Pascal with very little change.  

Al-Ghazzali's argument consists in putting the problem of life hereafter in the same way as the possibility of success in present life in terms of the game of chance and fate. The game of fate comprises of actions and events depended on chance, like hunting, taking a sea-trip, wars surgical operations, drugs for therapy commercial transactions, professional education, new industrial enterprises, etc. The person who takes measures in all these activities calculates that the game which is expected to be obtained in the future would be more beneficial that the one that is risked. In this case also, Palacios points out that in his *Ihya* and *Mizan*, Al-Ghazzali used the examples of hunting, commerce, potential occupation taking a sea-trip, drugs and industry, and that as a matter of fact Pascal repeated many of them. Palacios gives examples from Al-Ghazzali’s books e.g., *Ihya*, *Mizan* and *Mustazhiri*, the contents comprised in them with those in the works of Pascal and others.

Al-Ghazzaqli’s belief on eternity of next life, i.e., its infinity limitless, unique timelessness which cannot be compared with millions of years and centuries is weighed. For this two Palacios makes detailed comparisons between Al-Ghazzali’s and Pascal’s texts. Finally, it is accounted that, Pascal was deeply influenced by the thoughts of Al-Ghazzali in general and particularly in his views about day of resurrection. We have mentioned further areas of influence as well. Their views about dreams, life hereafter, mystical knowledge etc., apart from auxiliary importance of reason to prove validity of divine truths has also been highlighted though briefly.

Notes and References

2. Ibid., p. 142.
3. Ibid., p. 141.
4. Ibid., p. 141.
10. Lewish, History of Philosophy, Vol, II, p. 50. “It (Al-Ghazzali’s work on the Revivification of the sciences of religion) has so remarkable a resemblance to the *Discours de la method of Descartes*, that had any translation of it existed in the days of Descartes, everyone would have cried against the Plagiarism” (Quoted by Sir Muhammad Iqbal, in his *The Development of Metaphysics, in Persia* We find anticipations in him of many modern philosophers, eg: Descartes, *Method of Doubt*, Hume; *Laws of Causation*, Kant, *Antinomies*, P. VII
20 See *Kitab al Arbain* Cairo, 1328-1910, p. 185
21 M. Saeed Shaikh, *op.cit*, p. 146.
23 Evelyn Underhill, *Mysticism*, 1911
25 *Ihya Ulum* III p. 43
29 Compare this Statement with Mansur’s Saying: I saw God through the eye of my heart, I asked, who thoui are?” He relied Thou (*Kitab al Tawasin*)
30 MM. Sharif, *op.cit* Vol II, p. 1364
31 Ibid, p. 1365
32 Ibid, p. 1365
Al-Ghazali. Quite the same Wikipedia. Just better. Al-Ghazali succeeded in gaining widespread acceptance for Sufism at the expense of philosophy.[50] At the same time, in his refutation of philosophers he made use of their philosophical categories and thus helped to give them wider circulation.[50]. His influences and impact on Sufism and Islam during the 11th century has been a subject of debate in contemporary times. Al Ghazali Cultivates Education: A Comparison with Modern Theories. Islamic Spirituality: Theology and Practice for the Modern World,4(11). doi:10.5040/9781474297820.0013. The philosophy of AL GHAZALI is based on the divine source of Quran and Sunna, and this source has come from Almighty ALLAH, the creator of man, it can be the most dependable philosophy. 1. Meanings and goals of education: In Arabic, the word "Tarbiya" is used for education- which means bringing up a child, as mentioned in the dictionaries of Tajul-Arus and Lisanul-Arab. His early education took place in Tus and he moved to Jarjan and finally moved to Nishapur to acquire learning from the most learned man of the time Abul-Maalai. Al-Ghazali then divides each branch of knowledge into three levels: elementary, intermediate and advanced (primary, secondary and higher), and he lists the books which may be studied at each level of the various sciences and subjects of study. Ghazali required philosophy in order to destroy philosophy. Part of that process of destroying philosophy was to provide Islamic theology and Islam itself with a strong foundation. That meant that in order to save Islam from philosophical attack, he had to give it a secure philosophical grounding. In his book Ihya ulum al-din, Ghazali says that much of natural science goes against Islam and sharia law. Consequently, Muslims should, or must, keep away from the natural sciences and even from independent thought itself. Ghazali was quite modern in his approach to causality. Yet here again, despite his ideas pre-dating David Hume’s by 700 years, all his positivistic or empiricist demolishing was done for Allah and Islam. Al-Ghazali’s critique of twenty positions of falsafa in his Incoherence of the Philosophers (Tahâfut al-falâsifa) is a significant landmark in the history of philosophy as it advances the nominalist critique of Aristotelian science developed later in 14th century Europe. On the Arabic and Muslim side al-Ghazâlî’s acceptance of demonstration (apodeixis) led to a much more refined and precise discourse on epistemology and a flowering of Aristotelian logics and metaphysics. With al-Ghazâlî begins the successful introduction of Aristotelianism or rather Avicennism into Muslim theology.
Al-Ghazâlî's critique of twenty positions of falsafa in his Incoherence of the Philosophers (Tahâfut al-falâsifa) is a significant landmark in the history of philosophy as it advances the nominalist critique of Aristotelian science developed later in 14th century Europe. On the Arabic and Muslim side, al-Ghazâlî's acceptance of demonstration (apodeixis) led to a much more refined and precise discourse on epistemology and a flowering of Aristotelian logics and metaphysics. With al-Ghazâlî, the successful introduction of Aristotelianism or rather Avicennism into Muslim theology. Al-Ghazâlî was a Persian scholar of the Medieval era (Islamic golden age). Full name Ghazali (Algazel) Birth 1058 AD (450 AH) Death 1111 AD (505 AH) School/tradition Sufism, Sunnite (Shafi’ite), Asharite Main interests Sufism, Islamic Theology (Kalam), Islamic Philosophy, Islamic Psychology, Logic, Islamic Law, Islamic Jurisprudence, Cosmology, Medicine. Ghazali wrote more than 70 books on Islamic sciences, early Islamic philosophy, Islamic psychology, Kalam and Sufism. Al-Ghazali's writings are believed to have been a source of encouragement for the study of Islamic medicine, and anatomy in particular. Al-Ghazali believed that the Islamic spiritual tradition had become moribund and that the spiritual sciences taught by the first generation of Muslims had been forgotten. This belief led him to write his magnum opus entitled Ḣiyâ' ‘Ulûm ad-dîn (“The Revival of the Religious Sciences”). Among his other works, the Tahâfut al-Falâsifa (“Incoherence”) Modern estimates place it at AH 448 (1056/7), on the basis of certain statements in al-Ghazali's correspondence and autobiography. He was a Muslim scholar, law specialist, rationalist, and spiritualist of Persian descent. He was born in Tabaran, a town in the district of Tus, Khorasan (now part of Iran), not long after Seljuk. Keywords: Philosophy, al-Ghazali, Education, Modern Era, Islamic Education. ABSTRAK. Filsafat dan pendidikan merupakan dua hal yang tidak dapat dipisahkan. Al-Ghazali's philosophy of human nature, underlies further thoughts about science and, education ideal. Soul and definite faith at the earliest possible age. Then strengthening it with arguments. Comments. Might this explain the confusion over Al-Ghazzali? By Falasifah, Al-Ghazzali may not have been attacking an academic field of study, but a school or group of people in a simmilar way in which he attacked Ismailism.