

# MPRA

Munich Personal RePEc Archive

## **Economic Legal Minds By Al-Ghazali**

Jeri, Ramsito

IAIN Syekh Nurjati Cirebon

1 March 2018

Online at <https://mpra.ub.uni-muenchen.de/87031/>  
MPRA Paper No. 87031, posted 06 Jun 2018 18:35 UTC

# ECONOMIC LEGAL MINDS BY AL-GHAZALI

Ramsito  
Master Program in Sharia Economics  
IAIN Graduate Program Syekh Nurjati Cirebon

## ABSTRACT

Al-Ghazali is a scholar whose ideas are concerned with the state of society. Some of his work deals with the improvement of social life at that time. The writing of this article aims to examine the work of Al Ghazali and connect it with the economic and political situation in the life of Al-Ghazali. The method used is the descriptive method. The results show that Al-Ghazali is a scholar who cares about the problems of society, including the economic problems of society.

**Keywords:** economic law, al Ghazali, Islamic economy, economic thinking

**JEL Code:** B00, D1, N00, P4

## INTRODUCTION

According Sjadzali (1990: 70) when initiating pembahasan about the profile of Imam al Ghazali. Who among the Muslims who do not know the name Abu Hamid al Ghazali, a prominent theologian, lawyer, original thinker, famous Sufism expert, and who earned the nickname Hujjah al Islam. All clever scholars must know his name.

Through his works, many know the Hujjah al-Islam only as an expert on Sufism, philosophy, and law. The author still finds few academics who see him from the economic paradigm. Apparently, after the author read some history books on the life journey of the Hujjah al-Islam, reading some of his works, connected with the study of the economic and political situation when he lived, the author found the name of Hujjah al Islam Abu Hamid al Ghazali as a good economic thinker. The results of his thinking can be witnessed up to the present day by reading the papers he passed on to later generations. Al-Ghazali even included a scholar who cared about the state of society during his time of life. Some of his works turned out to be very thick with nuances of social life improvement at that time. Ihya ulumudin is part of the real evidence of his sensitivity to the problems that occur in the midst of society. From the moral problems of society, issues related to the political field, until the economy of society did not escape his attention.

This article tries to parse a bit about the economic legal thought of Hujjah al Islam Abu Hamid al Ghazali by relating it to the economic and political circumstances of his lifetime.

## LITERATURE REVIEW

Ikrom (2016) argues that Al-Ghazali's thought of the Islamic economy is that Al-Ghazali's socio-economic thinking is rooted in a concept he calls "the function of social welfare". Al-Ghazali has identified all the problems in the form of mashallah (utility, benefit) and afraid (disutility, destruction) in improving social welfare. According to al-Ghazali, the welfare of a society depends on the search and maintenance of the five basic purposes, namely religion (al-died), life or family (nafs) soul or descendant (nasal), property or wealth (mall), and intellect or intellect (aql).

Dewi (2016) argues that the majority of al-Ghazali's discussion of various economic discussions is contained in Ihya claudin. The economic discussion of al-Ghazali can be

grouped into a voluntary exchange and market evolution, production, barter and money evolution, and the role of state and public finances.

From these two opinions, the author emphasizes the thought of economic law of al Ghazali by relating it to the economic and political circumstances in his lifetime.

## **METHODOLOGY**

The method used for writing this article is by using a descriptive method. According to Suryabrata (2012: 76), descriptive research is research that intends to make pencandraan (description) about the situations or events. the data collection techniques we use are literature review or literature study.

## **DISCUSSION**

### **A. Overview of Al Ghazali Biography**

#### **1. Travel (rihlah) ilmiah**

According to the Kurds (2010: 6), Imam al Ghazali was originally named Zainuddin Abu Hamid Muhammad ibn Muhammad Ghazali Thusi Shafi'i. al Ghazali was born in 450 AH / 1058 CE in the city of Thus, Khurasan Province, Persia, Iran. His father was a fair, working as a spinner (ghazal) fleece and selling it in a shop in the market. The name al Ghazali is attributed to this spinning work (ghazl).

Imam al-Ghazali began his education in the city of Thus, then to Jurjan, and then moved to Naisabur in 470 H, met the famous Imam of Juwaini as Imam Haramain, studied to him until his death. He studied fiqh and ikhtilaf madzhab-madhhab, studied science mantiq (logic) as the philosophers, so that became the best person in all that. Information according to the Kurds (2010: 7) In 488 H al-Ghazali went to the land of Hijaz to perform the hajj duties, then to Damascus and to the Bait al Maqdis for some time. It was in this rihlah time that he composed his monumental work, ihya 'ulum al-din, as well as several other essays. After a while, he went to the Naisabur and went back to teach in Madrasah Islamiyah. In al Iqtishad fi al I'tiqad mentioned that his return to Naisabur is under the command of sulthan to teach again. In this hometown, he spent the rest of his life until his death in 505 H at the age of about 54 years.

#### **2. The Thrill of Thought**

In the book of al Munqidz min al deal, a book written by al Ghazali at the end of his life, he stated that since the teenager before the age of 20, to the time of writing the book al Munqidz min al deal this is the age of 50 years, he has experienced a long journey of thought . studying Sufism to discover the secret flavors of his gentleness, paintings and qualities, (such as a priest) that make doubts clear, take tasawwuf for himself, shelter on his kalam al Asy'ary and his Fiqh Al Syafi' I, and composed the books between his kalam al Asy'ary and his Fiqh Al Syafi'I.

Until the end of his life, he left a lot of papers that discuss various scientific disciplines. Among the works are:

- a. In the field of Fiqh madzhab Syafi'i: al Wasith, al Basith, al Wajiz, and al khulashah.
- b. In other fields of science:
  - Ihya 'ulum al din, al Arbain, al asma' al husna, al Mustashfa, and al Mankhul (Ushul fiqh)
  - Bidayah al Hidayah and al Ma'khad (ikhtilafat)
  - Tahshin al Ma'khad, kimiya al sa'adah (in Parsi)
  - al Munqidz min al dlalal, Kasf ulum al akhirah, al treatise al qudsiyah, al fatawa, mizan al 'amal, Qawashim al bathiniyah, al Mustadhary, Haqiqah al ruh, Asrar mu'amalat al din,' Aqidah al mishbah, al Manhaj al A'la, Akhlaq al

anwar, al-Mi'raj, Hujjah al-Haqq, Tanbih al-Ghafilin, and al-Maknun (Ushul al din).

## B. Political Situation In Imam Al Ghazali's Life

According to Hasjmy (1979: 243) During the reign of the Bani Abasiyah, there were repeated changes in the pattern of Islamic culture in accordance with changes in the political, economic and social fields. Imam al Ghazali lived during a period of political and intellectual disputes in the second half of the 5th-century hijriyah (11th century BC), the third round of the Abasiyah dynasty. A span of time when within the Islamic Caliphate under Abasiyah rule centered in Baghdad there was division, political and military weakness, moral degradation, stagnation (stagnation) and khumul (pleasure to be alone) in thought.

According to Hasjmi (1979: 7) In the year 447 AH / 1055 AD (3 years before al-Ghazali was born) the Buwaihi power which has accompanied the Abasiyah caliphs in Baghdad for 113 years has ended. The end of this Buwaihi power with the appearance of cool people. The Buwaihi dynasty was a predominantly Persian dynasty and Shiite, while the Seljuk Dynasty was a dynasty dominated by Sunni-minded Turks.

Mufradi (1997: 123) states that the Buwaihi Period started in 320H / 932 AD until the year 447 H / 1055 AD Buwaihi society is a Dailam tribe originating from the Syirdil Rwandan tribe of the Jilan plateau south of the Caspian Sea. After the Kuwaiti dynasty ended, the Seljuks then took over the Caliphate in Baghdad.

Information according to Hasmy (1979: 8) Mulk Tughrul since 451 AH / 1059 AD (1 year after Imam al-Ghazali was born) has settled in the city of Baghdad, taking power in the capital of Seljuk empire in Central Asia, the capital of Naisapur. He also raised his nephew, Alp Arslan to domicile there. That's because Mulk Tughrul defender has no offspring.

## C. The Economic Situation of Society In Imam Al Ghazali's Life

Sou'yb (1978: 8) The rioting that lasted for a dozen years has caused security in the capital city of Baghdad and its surroundings are very chaotic. The economic impact caused by this mess turned out to be remarkable. Sou'yb describes the economic turmoil of this period in the following points:

1. Abandoned farming because the peasants feel insecure with extortion and robbery
2. The necessities of life are very less and the prices soar are not reached by the public.
3. Unemployed, homeless, and beggars in the capital city.
4. Theft, robbery, and robbery become commonplace events occurring daily in society.
5. As a result, the government of the Fathimiyah in Egypt became more prosperous. In view of such a chaotic situation, Emir / Mulk Tughrul Bek then held the extermination of all sorts of extortion and restoration of security with the support of his loyal troops.

## D. Thought of Imam Al Ghazali in Economics and Ushul Fiqh

According to Kurdi (2010: 8), Al Ghazali is known as a very productive Muslim scholar and many speak in various fields of science. He is known as a great theologian, philosopher, Sufi, faqih, and ushuli (expert ushul fiqh). Other than that, as previous Muslim scholars, According to Karim (2004: 281), Al Ghazali's attention to community life was not only focused on one particular area but covering all aspects of community life. Included in it is the problem of people's economic life. Some economic themes that can be extracted from al Ghazali thought, among others:

1. Voluntary exchange and market evolution
2. Production activities. Al Ghazali focuses on this production activity in three main areas:
  - a. Production of basic necessities as social obligations.

- b. Production hierarchy
- c. Stages of production, specialization, and interrelationships.
- 3. Barter and Evolution of Money
- 4. The role of the State and public finances

In addition to some of the economic ideas of the Hujjah al-Islam from various sources, the author proposes three things which (according to the author) is an important contribution of Imam al Ghazali in supporting the economic growth of the society at that time, namely:

- 1. State security stability
- 2. Political Stability
- 3. Prevention of economic liberalization

Saleh (2001: 77) states that according to Imam al Ghazali all human activity should be based on the concept of mashallah. Mashallah is meant Imam al Ghazali here is to guarantee the purpose of a law, which consists of five things: Maintenance of religion, soul, mind, descendants, and property. All things that guarantee the maintenance of the five things (al Ushul al Khamsah) is mashallah. Conversely, all who abandon it is mafsadah. And the effort to eliminate mafsadah is mashallah.

## CONCLUSION

After examining some works of Imam al-Ghazali especially *ihya 'Tulum al-din and al tibr al masbuk fi nashi hah al muluk*, and connecting to the economic and political situation during the life of the Hujjah al-Islam, it turns out that the Hujjah al Islam is a scholar who is very caring about the problems that occur in the midst of society, including the problems in the economic activities of the community.

With these two works, it is proven that Hujjah al-Islam has succeeded in increasing the economic growth of the people and increasing the power of the Seljuk dynasty in the late life of the Hujjah al-Islam. You know a'lam.

## BIBLIOGRAPHY

- Hasjmy, A. (1979). *History of Islam*. Jakarta: The Star Month.
- Hujjah al Islam al Imam Muhammad Abu Hamid al Ghazali. (2003). *al Iqtishad fi al I'tiqad*. Damascus: Dar Qutaiba.
- Ikrom, M. (2016). *Economic Thought of Al Ghazali*. *Al-Iqtishadi*, 2 (1). Imam Abu Hamid. *Ihya 'Ulum al din* (Egypt: Maktabah al Syuruq al Daulah).
- Karim. A. (2004). *History of Islamic Economic Thought*. Jakarta: PT. Raja Grafindo Persada.
- Kurdish. (2010). *Hermeneutics of the Qur'an and Hadith*. Yogyakarta: eLSAQ Press.
- Mufradi, A. (1997). *Islam in the Arab Cultural Area*. Jakarta: Logos
- Mun'im, S. (2001). *Shafi'i school; Study of the Concept of Mashallah*. Yogyakarta: Ittiqa Press.
- Sjadzali, M. (1990). *Islam and the State: Teachings, History, and Thought*. Jakarta: UI Press.

Sou'yb, J. (1978). History of Daulat Abbasiah III. Jakarta: The Star Month.

Suryabrata, S. (1998). Research methods. Jakarta: PT RajaGrafindo Persada.