On Imam Ghazālī's *Farḍ 'Ain* and *Farḍ Kifāyah*: an Epistemological Approach

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Article Information	Abstract

Imam Ghazālī is the main originator of an integrative Islamic epistemology-based classification of knowledge. Where, the formulation begins with the elaboration of Islamic scientific schools, namely: Kalām, Falsafah, Bāṭinī, and Sufism. This article critically describes the epistemological elements in al-Ghazālī's view. This research is library research. This study concludes that Imam Ghazālī through the classification of his knowledge wants to clarify, that even though all these paths are valid and can be harmonized. This is what prompted Imam Ghazālī to prioritize Sūfī epistemology, where sharia, aqdah and morals in Islam are practiced at the level of ihsān as the main way. Thus, the essential elements related to the classification of knowledge are closely related to the four schools plus the flow of fiqh that he has studied since the beginning of his time of studying. More interestingly, this classification of knowledge can prevent Muslims from being disrupted by epistemology in this contemporary era by remaining based on recognized sources of Islamic epistemology

Kata Kunci	Abstrak

Imam Ghazālī merupakan pencetus utama klasifikasi ilmu berbasis epistemologi Islam yang integratif. Di mana, perumusannya diawali dengan elaborasi aliran keilmuan Islam, yakni: Kalām, Falsafah, Bāṭinī, dan Tasawuf. Artikel ini menjelaskan secara kritis unsur epistemologi dalam dalam pandangan al-Ghazālī. Penelitian ini merupakan kajian kepustakaan. Kajian ini menyimpulkan Imam Ghazālī melalui klasifikasi ilmunya ingin meluruskan, bahwa meski semua jalan tersebut adalah sah dan dapat diharmonisasikan. Inilah

yang mendorong Imam Ghazālī mengutamakan epistemologi Sūfī, di mana syariah, aqīdah dan akhlak dalam Islam diamalkan dalam tingkat ihsān sebagai jalan utamanya. Sehingga, unsur esensial yang terkait dengan klasifikasi ilmu sangat berhubungan dengan empat aliran tersebut ditambah aliran fiqh yang telah dipelajarinya sejak awal masanya menuntut ilmu. Lebih menarik lagi, bahwa klasifikasi ilmu ini dapat menghindarkan umat Islam dari disrupsi epistemologis di era kontemporer ini dengan tetap berlandaskan pada sumber epistemologi Islam yang diakui

Introduction

Muslim scholars, including philosophers; define science in their own way. Recognition of the richness of the definition of knowledge in Islam, has been documented by Roshental in his work, Knowledge Triumphant. Discussions about the meaning of science in Islam, proved productive. In addition to producing the development of science, it automatically rejects the claims of the sophists against the actual achievement of science. This seems to be a tradition of epistemological studies in Islam. Namely rejecting sophism and skepticism in science.[1] Furthermore, in the context of Imam Ghazālī's thought, knowledge and wisdom are 'food' for the heart, because in their absence; Humans will be 'closed' their minds and senses with the busyness of the world that will neglect them. With knowledge and wisdom, humans can continue to worship in a balance between this world and the hereafter.[2]

The balance of knowledge is very closely related to scientific tradition in Islam. Both in terms of epistemological studies, as well as scholarly literature that explains the meaning of knowledge and its relationship to truth; and methods of acquiring knowledge. Imam Ghazālī also discussed this. At least, some epistemological studies related to Imam Ghazālī can be grouped into the following groups: Sufi Epistemology, Philosophers, Fuqahā, and Mutakallim.[3] Here is also a study of the validity of Imam Ghazālī's methodology in achieving knowledge that actually arrives at the nature of things.[4] Until his eligibility in bearing the 'Hujjatul Islām' which carried out the renewal of Islamic thought.[5] Some interesting studies, especially examining the influence of Imam Ghazālī's philosophy on Western philosophers.[6]

The study of *Farḍ 'Ain* and *Farḍ Kifāyah* in Imam Ghazālī's thought is quite extensive. Most associate it with education. Especially if you look at the successors of this idea in the realm of education such as al-Zarnūjī and others. In the contemporary era, this study is linked to a curriculum that strives to be balanced between

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[1]Al-Ghazālī Abū Ḥāmid Muḥammad ibn Muḥammad ibn Aḥmad al-Ṭūsī, *Al-Manhūl Min Ta'liqāt Al-Uṣūl*, ed. Muhammad Hasan Hitu, 1st ed. (Damaskus: Dar al-Fikr, 1970), 34.

[2]Al-Ghazālī Abū Ḥāmid Muḥammad ibn Muḥammad ibn Aḥmad al-Ṭūsī, *Ihyā`'Ulūm al-Dīn*, ed. Badawi Tabāna, vol. 1 (Cairo: Dâr Ihya' al-Kutub al'Arabiyya, 1957), 8.

[3]Mustafa Mahmoud Abu-Sway, "The Development in Al-Ghazālī's Epistemology," *Intellectual Discourse 2*, no. 2 (1994): 167–76.

[4]Mohd Zaidi Ismail, "Towards a Balanced and Holistic Approach to Thinking: A Contemporary Application of the Ghazzalian Framework," *TAFHIM: IKIM Journal of Islam and the Contemporary World* 6 (2013); Hamid Fahmy Zarkasyi, *"Kausalitas: Hukum Alam Atau Tuhan," Membaca Pemikiran Religio-Saintifik al-Ghazali* (Gontor: Unida, 2018).

[5]Mohamed Abu Bakr Al-Musleh, *al-Ghazālī as an Islamic Reformer (Muṣlih): An Evaluative Study of the Attempts of Imām Abū Ḥāmid al-Ghazālī at Islamic Reform (Islah)* (The University of Birmingham, 2007); Mohammed Moussa, *A Discourse Analysis of Muhammad Al-Ghazali's Thought: Between Tradition and Renewal* (University of Exeter, 2012).

[6]Mohammad Alwahaib, "Al-Ghazali and Descartes from Doubt to Certainty: A Phenomenological Approach," *Philosophical Inquiry* 42, no. 3/4 (2018), https://doi.org/10.5840/philinquiry 2018423/416.

religion and science.[7] In addition, efforts to balance the two are based on the concept of science and its classification in Islam.[8] This, in fact, has an element that prevents ideas about religious radicalism in Islam.[9] The gap in this study is at the point where Imam Ghazālī's classification of knowledge actually represents an integrative element based on Islamic epistemology. This gap will be studied in more depth in the study of this article.

In addition, the study of this classification is closer to the study of epistemology. Namely in terms of the classification of science which emphasizes the non-dichotomous integrative element in the Islamic tradition. This is widely studied in the field of Sufism thought by Imam Ghazālī. The study by Syofrianisda and M. Arrafie Abduh, for example, traces the influence of Imam Ghazālī's Sufism thinking from an epistemological perspective related to the achievement of knowledge in the Sufi tradition. Where involves the concept of the highest *maqāmāt*, namely ma'rifatullah.[10] And this actually appears in every final goal of seeking any knowledge, namely aiming for it; so that the orientation of the classification of science

that does not mention this, can be classified as a futile search for knowledge.[11] This is the close relationship between faith, knowledge, and charity in Islam. This is different from what was studied in this study. Where, the aspect that is revealed is the integrative-tauhidic element in the classification of science, which is intended to prevent dichotomous understanding in studying.

Moreover, the study of *Farḍ 'Ain* and *Farḍ Kifāyah* is associated with the essence of fiqh. Where, what is studied is more dominant in the area of fiqh related to knowledge which is a requirement for worship (*'ibādah*). For example, the urgency of studying *'ilm tajwīd* and uses it in reading the Qur'an.[12]

In fact, the dominant epistemological aspect in Imam Ghazali's thought still needs to be revealed more deeply. From the three study domains above, there are gaps that need to be deepened. Through an epistemological study that focuses on 1) the origins of this knowledge classification, 2) the epistemological schools that have been studied, and 3) the integrative aspect of the classification of this science based on the classifications of other sciences that have been disclosed. These three are elements of novelty that are emphasized in this brief study.

In order to be the focus, this article attempts to briefly describe Imam Ghazālī's terminology related to the implication of his classification of knowledge into *Farḍ 'Ain* and *Farḍ Kifāyah*. An explanation of some of these terminology can help us in understanding the epistemological construct behind the classification method of science. Especially in terms of coherence – although it is

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[7]Mukhlas Nugraha, "Konsep Ilmu Fardu Ain Dan Fardu Kifayah Dan Kepentingan Amalannya Dalam Kurikulum Pendidikan Islam," *TAFHIM: IKIM Journal of Islam and the Contemporary World* 10 (2017); A R Baharuddin, "Kurikulum Pendidikan Islam Konsepsi al-Ghazali Mengenai Ilmu Fard 'Ain Dan Ilmu Fardu Kifayah," *DIRASAT* 12, no. 01 (2017): 107–32; Muhammad Nasir, Yatin Mulyono, and Luvia Ranggi Nastiti, "Reconstructing Distinction Pattern of Science Education Curriculum in Indonesian Islamic Universities: An Integrated Paradigm for Science and Religion.," *Journal of Turkish Science Education* 17, no. 1 (2020): 11–21.

[8]M Fadholi Noer, "Pemikiran Al-Ghazali Tentang Ilmu dan Epistemologi Dalam Kajian Filsafat Ilmu," *SAINTIFIKA ISLAMICA: Jurnal Kajian Keislaman* 2, no. 02 (2017): 73–82; Syadidul Kahar, "Integrasi Ilmu Pengetahuan Melalui Epistimologi Kurikulum Pendidikan Islam," *WARAQAT: Jurnal Ilmu-Ilmu Keislaman* 4, no. 1 (2019): 25.

[9]Muhammad Taqiyuddin, "Tradisi Intelektual Fardhu Ain Dan Fardhu Kifayah Pesantren Dalam Menanggulangi Terorisme," *Jurnal Penelitian Pendidikan Islam* 9, no. 1 (2021): 1–18.

[10]Syofrianisda and M. Arrafie Abduh, "Corak dan Pengaruh Tasawuf Al-Ghazali dalam Islam," *Jurnal Ushuluddin* 25, no. 1 (2017): 69–82.

[11]Taqiyuddin, "Tradisi Intelektual Fardhu Ain Dan Fardhu Kifayah Pesantren Dalam Menanggulangi Terorisme."

[12]Zuraidah Othman, "Fiqh Al-Awlawiyyat: Memahami Keutamaan Dalam Tindakan [Fiqh Al-Awlawiyyat: Understanding Priority in Action]," *International Journal of Contemporary Education, Religious Studies and Humanities* 1, no. 2 (2021): 24–44; Yuri Indri Yani, Hakmi Wahyudi, and Mhd Rafi'i Ma'arif Tarigan, "Pembagian Ilmu Menurut Al-Ghazali (Telaah Buku Ihya' 'Ulum Ad-Din)," *Al-Fikra: Jurnal Ilmiah Keislaman* 19, no. 2 (2021).

more accurately called the element of monotheism – which is implied in the classification of this science. This can be known through discussing the terms and classification of Imam Ghazālī's knowledge from the perspective of other thinkers. To stating the novelty, we understand that the previous research concerning this item were not closely affirms that these two classification above was solve the problem of scientific dichotomy.

Epistemology of Imam Ghazālī: Terminological Exploration

Imam Ghazālī also uses various distinctive terms related to Islamic epistemology. Apart from distinguishing between *ma'rifah* and *'ilm*; He also mentioned general terms in Islamic epistemology such as revelation (*wahy*), reason (*'aql*), true report (*khabar ṣādiq*), and five-senses (*hawwās*). This is something that is generally discussed in the study of the sources of knowledge and the means to the truth in Islam. There are various scholars who also talk about this. Like Imam Nasafi in *'Aqāid Nasafiyah*, he also mentions these 3 epistemological sources.[13]

Imam Ghazālī also discussed other sources of epistemology in the realm of the 'truth-seeking' group (*al-sālikūn subulathalab al-haqq*) that he studied. Thus, in his work that examines parts or the whole of the group, after studying the rules of thinking of the 1) *Mutakallim*, 2) Philosophers, 3) *Bāṭinī*, and 4) *Sufism*; Imam Ghazālī reveals the classification of knowledge with various models; also mentions the epistemological terms associated with it. When he studied philosophy, he classified philosophers based on their knowledge into: 1) Mathematics, 2) Logic, 3) Natural Sciences, 4) Divine Science, 5) Politics, and 6)

Ethics.[14] Then, proceed with an in-depth critical study of the terms, basic assumptions, and the things that become the typical arguments of philosophers.

In the work of Imam Ghazālī which is characterized by Sufism, it is mentioned several facilities and sources of knowledge such as *kasyf/mukāsyafah*,[15] *dzauq*,[16] *'ilm ladunnī*, as well as linking it with *ma'rifatullah* and *'ilm al-yaqīnī*. Regarding to *ma'rifat*, Imam Ghazālī always connects the term *ma'rifat* with Allah as the 'object' to be achieved. As mentioned in some of his works; namely *al-Munqidz*,[17] in *al-Hikmah fī Makhlūqātillāh*, it is stated that the existence of creatures in nature, can be a means to achieve *ma'rifatullah*. Namely through *tafakkur*, which Imam Ghazālī calls intellectual activity guided by revelation.[18] In his various works, Allah's position is often referred to as 'The Cause of the Arrival of Knowledge', through revelation. Allah is also likened to light, which makes all darkness disappear which is a representation of disbelief and ignorance.[19] This, as in Illuminationist philosophy, ontologically describes the hierarchy of existence based on the 'abundance' of divine light.[20]

In addition to this, *ma'rifatullah* is the fruit of Sufistic activities that have various levels

[13]Syed Muhammad Naquib Al-Attas, The Oldest Known Malay Manuscript: A 16th Century Malay Translation of the Aqaid of Al-Nasafi, Manuskrip No. 3 (Kuala Lumpur: Universiti of Malaya Press, 1988); Al-Taftazani Sa'ad al-Din, *Syarḥ al-'Aqā'id: A Commentary on the Creed of Islam* (New York: Columbia University Press, 1950); Israr Ahmad Khan, "The Authentication of Hadith : Redefining Criteria," *The American Journal of Islamic Social Sciences*, 2010.

[14]Al-Ghazālī Abū Ḥāmid Muḥammad ibn Muḥammad ibn Aḥmad al-Ṭūsī, *Al-Munqidz Min Al-Ḍalāl*, ed. Muḥammad Bījū (Beirut: Dar al-Andalus, 1992), 46; Al-Ghazālī Abū Ḥāmid Muḥammad ibn Muḥammad ibn Aḥmad al-Ṭūsī, *Mīzān al-'Amal, ed. Maḥmūd Bījū* (Damaskus: Dār at-Taqwā, 2008), 19.

[15]Osman Bakar, *Classification of Knowledge in Islam* (Cambridge: The Islamic Texts Society, 1998), 193.

[16]Abū Ḥāmid Muḥammad ibn Muḥammad ibn Aḥmad al-Ṭūsī, *Al-Munqidz Min Al-Ḍalāl*, 74.

[17]Ibid.,

[18]Al-Ghazālī Abū Ḥāmid Muḥammad ibn Muḥammad ibn Aḥmad al-Ṭūsī, *Al-Hikmah Fi Makhlūqāt Allāh*, ed. Rasyid Qubbaniy (Beirut: Dar 'Ihya' al-Ulum, 1978), 15–16.

[19]W. H. T. Gairdner, "Al-Ghazālī's Mishkat Al-Anwar and the Ghazālī Problem," *Der Islam* 5, no. 1 (1914): 121–53; Saeid Khanabadi and Mahdi Dehghani Firouzabadi, "The Notion of 'Light' Interpreted in 'The Niche of the Lights' of Ghazālī," *Journal of Pure Life* 7, no. 24 (2020): 49–58.

[20]Julie Loveland Swanstrom, "Illumination of the Heart: Doubt, Certainty, and Knowledge Acquisition in Al-Ghazālī and Augustine," *Res Philosophica* 98, no. 2 (2021): 307–30.

(*maqam*). With *ma'rifatullah* in the highest position, after passing *zuhud*, patience (*ṣabr*), longing (*syawq*), and *taubah*. At this stage, *ma'rifatullah* is very closely related to human instincts and feelings.[21] Human instincts that feel weak when faced with problems, must be powered with *riyāḍah al-nafs*.[22] Thus, it has an influence on changes in attitudes and behavior empirically. This change also adds to knowledge about the nature of the physical existence around him. That is, someone who achieves *ma'rifat* cannot be separated from the implementation of sharia. This is confirmed by al-Attas by defining that '*Sufism is the practice of sharia at the level of ihsān*'.[23] We can interpret this epistemologically, that achieving *ma'rifatullāh* can lead to the truth; either through sensory means that are 'sharpened' in terms of his clear mental element. From this aspect, we can confirm the advice of the teacher Imam Shafi'i who asserted that knowledge is light that dispels darkness as a symbol of ignorance and neglect.

From this Sufi epistemological model, the recognition of Allah and various supernatural things as objects of knowledge becomes possible. Imam Ghazālī also 'defined' Allah in the beginning of the discussion on '*al-Arba'īn fī Usūl al-Dīn*'[24] based on the Qur'an and hadith. Because knowledge about it is more than what can be achieved by reason and the five senses. Thus, it can be rationally explained that the truth

brought by the prophets, is obtained through such experiences; but in a higher level than ordinary humans.[25] Sufistic epistemology initiated by Imam Ghazālī does not deny the function of revelation as a source of sharia law. In fact, he emphasized that the Sufi experience must be based on the foundation of the implementation of sharia which really comes from God. So that they do not become false Sufis (pseudo-sufis) who simply offer a way and experience to achieve *fana* and essence, but deny essential things such as sharia and Islamic law. Or the behavior of Sufism that leans towards spirituality with the Shī`ite spiritual model which he criticized in the book *Fadhāih Bāṭiniyah*.

In his fiqh and Usul Fiqh works, Imam Ghazālī uses the term '*ulūm syar'iyah*' as the most noble science, especially Fiqh. It is also mentioned in *Ihyā*, in the chapter on Praised Knowledge.[26] In *al-Manhūl*, Imam Ghazālī divides '*ulūm syar'iyah*' into 1) *al-Kalām*, 2) *Uṣūl*, and 3) *Fiqh*.[27] We can find its coherence in the issues raised by Imam Ghazālī in various other fiqh books. Even in the book of *aqīdah*. In particular, the definition of the meaning of science that specifically has a relationship with the *naqlī* argument (al-Qur'an and Hadīth). Some examples are as follows:

1. Knowledge is 'knowing the instructions with all the evidence (معرفة الهدى بدليله) which includes knowledge of Allah (*ma'rifatullah*), knowledge of prophets, and the religion of Islam with its various arguments.[28]

2. Knowledge is 'knowing objects as they really are (معرفة المعلوم على ما هو عليه) is a kind of attribute that is attributed to a person by which

[21]Usman Hasyim, "Nadzariyat Al-Ma'rifah 'inda Al-Ghazālī," in *Abu Hamid Al-Ghazālī Fiy Dzikra Al-Miawiyah Wa Al-Tasi'ah Li Miladihi* (Damaskus: Majlis al-A'la Liri'ayat al Funun wa al-Adab, 1961), 361–78; Al-Ghazālī Abū Ḥāmid Muḥammad ibn Muḥammad ibn Aḥmad al-Ṭūsī, *Kitāb Al-Arba'īn Fī Uṣūl Al-Dīn*, ed. Muḥammad Muḥammad Jābir (Cairo: Maktabat al-Jundī, 1964), 18.

[22]Al-Ghazālī Abū Ḥāmid Muḥammad ibn Muḥammad ibn Aḥmad al-Ṭūsī, *Mukāsyafat Al-Qulūb*, ed. Abu Abdul Rahman Shalah Muhammad 'Uwaidh, n.d., 12–14.

[23]Syed Muhammad Naquib Al-Attas, *The Positive Aspect of Tasawwuf: Preliminary Thoughts on an Islamic Philosophy of Science* (Kuala Lumpur: Islamic Academy of Science, 1981).

[24]Abū Ḥāmid Muḥammad ibn Muḥammad ibn Aḥmad al-Ṭūsī, *Kitāb Al-Arba'īn Fī Uṣūl Al-Dīn*, 5–15.

[25]Ibid.,

[26]Abū Ḥāmid Muḥammad ibn Muḥammad ibn Aḥmad al-Ṭūsī, *Ihyā `'Ulūm Al-Dīn*.

[27]Abū Ḥāmid Muḥammad ibn Muḥammad ibn Aḥmad al-Ṭūsī, *Al-Manhūl Min Ta'liqāt Al-Uṣūl*.

[28]Abdullah bin Salih Al-Fauzan, *Husūl Al-Ma`mūl Bi Syarh Tsalātsat Al-Uṣūl* (Jeddah: Maktabah al-Rusyd, n.d.), 12–13.

something can be distinguished (صفة توجب تمييزا لا يحتمل النقيض)[29]

Based on his examination of the validity of two sources of knowledge, especially the five senses and reason, then ends at the point of limitation of both capacities; it is known from him the classification of knowledge in the form of *'ilm al-yaqīnī* and *ghayr yaqīnī*.[30] *'ilm al-yaqīnī*, has a valid standard (*mīzān*), from Allah through the prophets.[31]

Sufistic-rational thinking framework based on fiqh and Imam Ghazālī's creed, is also used in studying the thoughts of philosophers. Imam Ghazālī's understanding of the science of logic as the foundation of philosophy, is used to describe problems in the thought of Greek philosophers. Especially in terms of their basic assumptions. The following is also their rational-empirical formulation of the unseen such as the Creation of Nature, God, the Human Soul, the Last Day, and others; which uses philosophical concepts such as the Metaphysics (*māwarā`a al-thabī'ah*) of Aristotle with the concept of Unmoved Mover. When this formulation meets Islamic teachings, there are several things that become a long debate, including the causality chapter. The essence of the discussion is actually an attempt to 'harmonization between revelation and reason'.[32] By examining the empirical rational arguments of philosophers who reduce epistemological sources

to reason and the five senses alone.

Here is also the issue of '*takfīr*' between the schools of fiqh and aqidah in Islam. One of the interesting concepts, is Imam Ghazālī's explanation of '*marātib al-wujūd*' as a solution to the misunderstanding in disbelieving between *ahlussunnah* schools on the issue of Beauty Name (*Asmā*) and the Attributes (*ṣifāt*) of Allah.[33] The *marātib* model, we can find in the framework of Ibn Arabi's Sufism.[34] The existence of this concept confirms Imam Ghazālī's acknowledgment of the sources of Islamic epistemology other than revelation, namely reason and reason.

All studies of the epistemological source will lead to the classification of science. From a more comprehensive perspective, we can also find several classifications of Imam Ghazālī's knowledge. One scholar who has studied it carefully, is Osman Bakar. Who found at least 4 other science classifications; namely: 1) Theoretical (*naẓariyah*) and Practical (*'amaliyah*), 2) Presence (*Hudūrī*) and Achievement (*Husūlī*), 3) religious (syar'iyah) and rational ('aqliyah), and 4) *Farḍ 'Ain* and *Kifāyah*.[35]

In relation to *Farḍ 'Ain* and *Kifāyah*, the knowledge that are included in the sub-sharia, are interconnected with each other. In fact, various sciences for which sharia is 'reasonable' (*ma'qūlah*) as well as rationally correct knowledge, can also be part of sharia at the level of *ijtihād*.[36] Of course, Imam Ghazālī first defined the basic things related to sharia and the ratio itself. Where, in terms of this ratio, we can at least find it as *'aql* in the thought of Imam

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[29]Yusuf bin Hasan bin Ahmad bin Hasan Ibn Abd al-Hadi Al-Shalihiy, *Ghāyat Al-Sūl Ilā 'Ilm Al-Uṣūl*, ed. Badr bin Nashir bin Masyra' Al-Sabi'iy (Kuwait: Gharas li al-Nasyr wa al-Tauzi' wa al-I'lan, 2012), 31.

[30]Abū Ḥāmid Muḥammad ibn Muḥammad ibn Aḥmad al-Ṭūsī, *Al-Munqidz Min Al-Ḍalāl*, 31–32, 72–73.

[31]Al-Ghazālī Abū Ḥāmid Muḥammad ibn Muḥammad ibn Aḥmad al-Ṭūsī, *Al-Qisṭās Al-Mustaqīm*, ed. Victor Salahat (Beirut: Mansyurat Dar al- Masyriq, 1983), 195.

[32]Al-Ghazālī Abū Ḥāmid Muḥammad ibn Muḥammad ibn Aḥmad al-Ṭūsī, *Qānūn Al-Ta'wīl*, ed. Mahmud Biju (Damaskus: Dar al-Bayan, 1992); Al-Ghazālī Abū Ḥāmid Muḥammad ibn Muḥammad ibn Aḥmad al-Ṭūsī, *Iljām Al-'Awām 'an Ilm Al-Kalām*, ed. Dar al Minhaj (Madinah: Dar al Minhaj, 2017); Abū Ḥāmid Muḥammad ibn Muḥammad ibn Aḥmad al-Ṭūsī, Al-Qisṭās Al-Mustaqīm.

[33]Al-Ghazālī Abū Ḥāmid Muḥammad ibn Muḥammad ibn Aḥmad al-Ṭūsī, *Faiṣāl Tafriqah Bayna Islām Wa Al-Zandaqah*, ed. Sulaymān Dunyā (Cairo: Daar al-Minhaj, 1961), 27–31.

[34]Abu Abdillah Muhammad Ibn Ali Ibn Muhammad Ibn Arabi, *Al-Futūḥāt Al-Makkiyyah*, ed. Ibrāhīm Madkour and Usman Yahya, vol. 3 (Cairo: al-Hay`at al-Mashriyah al-'Ammah li al-Kutub, 1985), 210.

[35]Bakar, *Classification of Knowledge in Islam*.

[36]Mohd Zaidi Ismail, *Aqal Dalam Islam: Satu Tinjauan Epistemologi (Aql in Islam: An Epistemological Overview)*, (Malaysia: Institut Kefahaman Islam Malaysia, 2016), 47.

Ghazālī. That the activity of the thinking mind does not occur solely because of a reason that humans are mere 'rational animals', but rather from 'God's inspiration' (Divine inspiration).[37] Furthermore, what is called sharia is not just a rational formulation of the scholars, but includes things whose sources are from the prophets from the beginning. Thus, Imam Ghazālī interprets sharia as well as wisdom (*hikmah*).

Furthermore, that sharia brought by the prophets; is the true source of knowledge. That is *ilm al-yaqīn* which was revealed by Allah to the prophets. Only then, humans can develop it based on this knowledge. So that we can accept the truth from previous practical sciences, whether in the form of medicine, astrology, and others. And all of them, according to Imam Ghazālī is knowledge that comes from God to humans through chosen humans, namely prophets and apostles. From it, the *'ilm al-yaqīn* is obtained through miraculous means.[38] At this point, the dichotomy between reason and revelation as a source of epistemology can be avoided. Instead, it gave birth to a combination that had never existed in previous civilizations.

Farḍ 'Ain and *Farḍ Kifāyah*

In terms of meaning, the terms *Farḍ 'Ain* and *Kifāyah* are classifications of acts of worship described in Fiqh and Usul Fiqh. In fact, in various books of Aqidah, it is also explained in the chapter on the virtue of knowledge. Terminologically, Farḍ means 'obligatory', including both *Qath'ī* and *ẓannī* in terms of the strength of the argument. If followed by the words *'Ain* and *Kifāyah*, it will be identified with the term Fiqh related to obligations (*taklīf*) on humans. Which is an individual and communal responsibility. Where,

Farḍ Ain must be fulfilled by each individual, while *Kifāyah* is sufficient to be fulfilled by a part of the community.[39] Imam Ghazālī is famous for the division of knowledge into *Fard 'Ain* and *Kifāyah*. This division is based on the hadith of the Prophet Muhammad regarding the obligation to seek knowledge for every Muslim and Muslim woman. In the following explanation, various opinions of scholars related to the distribution are presented; based on what they know. For the Kalām scholars, the *farḍ* knowledge is the *'Ilm Kalām*. Because with it, the nature and essence of God is known. This is the science of *Tawhīd*. Likewise with the *fuqahā*. Which emphasizes that what is fard is Fiqh. Because with it can be known everything that is forbidden and lawful, likewise with the *mufassir*.[40]

Not without reason, this division is based on the principles of Islamic epistemology. Where, one of them is the acknowledgment of the true report (*khabar ṣādiq*). The Qur'an and the Hadith of the Prophet are included in this *khabar ṣādiq*. In connection with the above division, Imam Ghazālī connects that the two models of science above are connected with their epistemological basis. The first is knowledge about sharia, which is extracted from the revelation that came down to the prophet. Which is outside the rules of mathematics and medical science that develops. The second is science 'other than sharia' (*ghayr syar'ī*). Where, in this scientific classification, several disciplines such as arithmetic, medicine, and *mawārīts* are mentioned. Which, although this knowledge is not required to be mastered by

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[37]Ismail, "Towards a Balanced and Holistic Approach to Thinking: A Contemporary Application of the Ghazzalian Framework."

[38]Abū Ḥāmid Muḥammad ibn Muḥammad ibn Aḥmad al-Ṭūsī, *Al-Munqidz Min Al-Ḍalāl*, 73–75.

[39]Muhammad bin Aliy bin al-Qadhi Muhammad Hamid bin Muhammad Shabir al-Faruqiy al-Hanafiy Al-Tahanawiy, *Mausu'atu Kasyaf Ishtilahat Al-Funun Wa Al-'Ulum Tahqiq Rafiq Al-'Ajam Wa Aliy Dahruj*, vol. 2 (Beirut: Maktabah Lubnan Nasyirun Publisher, 1996), 1269; Umar Ahmad Mukhtar Abdul Hamid, *Mu'jam Al-Lughah Al-Arabiyah Al-Mu'āshirah (Lexicon of the Modern Arabic Language)*, vol. 2 (Cairo: Alam Al-Kutub, 2008), 3736; Muhammad Rawwas Qal'aji and Hamid Shadiq Qunaibiy, *Mu'jam Lughat Al-Fuqahā* (Beirut: Dār al-Naf'āris li al-Thiba'ah wa an-Nashr wa al-Tauzī', 1988), 343.

[40]Abū Ḥāmid Muḥammad ibn Muḥammad ibn Aḥmad al-Ṭūsī, *Ihyā`'Ulūm Al-Dīn.*

everyone in one community; but it will make the community problem if no one mastery it.[41] The terms *Farḍ 'Ain* and *Farḍ Kiyafah*, are typical terms in the field of Fiqh and Usul Fiqh. This can be seen from the legal model of studying certain sciences in Islam. For example, about studying *'ilm tajwīd*. Learning it is *Farḍ Kifāyah*, while using it in reciting the Qur'an is *Farḍ 'Ain*. As well as the importance of studying *mawārīts*. Meanwhile, *Farḍ 'Ain*, is knowledge that must be known, based on his status as a Muslim. Because this is related to obligations that must be fulfilled fundamentally for the purpose of the world and the hereafter in Islam.

Related to the classification of science above, there are also three parts of science based on the law of studying it. Namely, 1) knowledge that is commendable (*mamdūh*) to be studied, 2) permissible (*mubāh*) to be studied, and 3) despicable (*madzmūm*) to be studied.[42] This classification, based on the effects that arise when the knowledge is practiced. Namely, 1) knowledge that, if learned, will potentially hurt others, like magic, 2) if the practice of the knowledge is related with things that are contrary to sharia. Such as studying celestial bodies (astrology) for the purpose of predicting the future. If studying celestial bodies to increase faith, and to know the time; then this is called astronomy, and this is allowed, and 3) knowledge which, if learned, will last a lifetime without adding to any knowledge. This is, like studying about human destiny (*qaḍā* and *qadr*) and related to the mysteries of God.[43] Imam Ghazālī also stated that in studying a science, one must look at the classification of the two. Knowledge that is very useful to be explored, is the *farḍ 'ain*. It is also possible to study the *farḍ kifāyah*; on condition that they retain control of the *farḍ 'ain* part. Because knowledge is *farḍ kifāyah*, always easy to develop and has many

variants; studying it in depth – without having *farḍ 'ain* knowledge – only has the potential to spend this short human life.[44] Some differences between *farḍ 'ain* and *farḍ kifāyah*:

1. *Farḍ 'ain* must be done based on the status of *mukallaf*. Both men and women. Even if it has been done by someone else, the obligation does not fall unless it is done by himself.[45]

2. *Farḍ kifāyah*, needed in one community. Both on a small and large scale (based on surah al-Taubah 122),[46] for example, skills in arithmetic and medicine. Here is also the science of engineering or others. If in one community there is no such expertise; will be difficult for all.

3. The *farḍ 'ain*, cannot change his status to *farḍ kifāyah* at the level of absolute conditions such as *mujtahid*. On the other hand, *farḍ kifāyah* can change his status to *farḍ 'ain*. For example, when in a family there is one member who disobeys, then there must be one who reminds or reprimands.[47] Because preventing immorality is part of the *nahi munkar* that really needs to exist in one community. In this case, for example, the state imposes obligations on security forces such as the police, Indonesian National Army (TNI), and others.

4. *Farḍ 'ain's* knowledge can only abort individual obligations. While the Science of *farḍ kifāyah*, has its own virtue. That by studying this knowledge, one can do good deeds widely in the community. On the other hand, his earnestness in studying the science, keeps people in his community from communal sin.[48]

[41]Ibid., 13-15

[42]Bakar, *Classification of Knowledge in Islam*.

[43]Ibid.

[44]Ibid.

[45]Muhammad bin Mahmud bin Ahmad al-Babirtiy, *Al-Rudūd Wa Al-Nuqūd Syarh Mukhtaṣar Ibn Al-Hājib*, ed. Dhaif Allah bin Shalih bin 'Aun Al-Amri, vol. 1 (Madīnah: Maktabah al-Rusyd al-Nasyirun, 2005), 365.

[46]Ibid.

[47]Wahbah bin Muṣtafā al-Zuhaylī, *Al-Fiqh Al-Islāmī Wa Adillatuhu*, vol. 8 (Damaskus: Daar al-Fikr, 2012), 6368.

[48]Burhan al-Din Ibrahim bin Umar Al-Biqa'iy, *Al-Nukat Al-Wāfiyah Bimā Fi Syarh Al-Alfiyah*, ed. Mahir Yasin Al-Fahl, vol. 2 (Madīnah: Maktabah al-Rusyd al-Nasyirun, 2007), 297.

The relationship is epistemologically, that such a classification of science seems to be influenced by the thoughts of the field of Fiqh and Usul Fiqh. However, it becomes coherent, when we analyze historically that both are sciences that first developed in Islam. Thus, the epistemological construct is always inseparable from the arguments of the Qur'an and Hadith.[49] And these two sciences, 'only' exist in Islam. This includes the operational model of reasoning a proposition from the verses of the Qur'an and hadith that has been implemented by the scholars; and formulated in the four schools of thought. In Fiqh, it cannot be separated from the talk about knowledge.

It's not just a matter of epistemological sources. Fiqh and Usul Fiqh are closely related to the science of Hadith. Especially in the realm of narration of *khabar* which is recognized and rejected based on the method. For example, the indicators of faith and morals that we can see from the various *jarh wa ta'dīl* activities carried out by scholars, prove that the two indicators above have an effect on the acceptance and rejection of information with the dimension of religious affairs.[50] We can also find a relation, that the standard of 'possession' of *farḍ 'ain's* knowledge is included as a standard in the acceptance of a news in the hadith or its rejection. As above, we find that Imam Ghazālī mentions that aqidah, fiqh, and morality are part of *farḍ 'ain*. This classification seems to be the right filter in verifying the information we get from various epistemological sources such as reason, five senses, and true report.

Analysis and Discussion

Considering that this study is epistemological analysis, the focus to be revealed is: 1) the validity of this model's scientific classification, and 2) for the methodology that led Imam Ghazālī to the classification of this science. For that, we need to trace the chronology of his work. At least, there are some chronology that we can find. As Maurice Bouyges (1878-1951) works,[51] George Fadlo Hourani (1913 – 1984),[52] and Abdul Rahman Badawi (1917-2002).[53]

All of them divide the works of Imam Ghazālī based on the chronology of study, intellectual and social atmosphere. There are: 1) the period of being a student, 2) the period of teaching, 3) the period of wandering (*uzlah*), 4) the period of re-teaching, and 5) the period of retirement. Abdul Rahman Badawi, is one of the scholars who classify and confirm all the efforts of the orientalists in ordering the works of Imam Ghazālī chronologically, especially in terms of their authenticity. Because, there are several works attributed to Imam Ghazālī himself.

One dissertation that is quite good, which is written by Mustafa Abu Sway, classifies in more detail the periodization of Imam Ghazālī's work.[54] At least, there is a phase of scientific deepening in Imam Ghazālī's life based on the works he wrote. During his student years, many works were written on Fiqh and Usul Fiqh such as: (1) *al-Manhūl*,[55] (2) *al-Basīthfī al-Furū'*,[56] (3) *Ma`ākhidz al-Khilāf*, (4) *Tahṣīn al-Ma`ākhidz*, and (5) *Syifā' al-Ghalīl*.

[49]Nirwan Syafrin, "Konstruk Epistemologi Islam: Telaah Bidang Fiqh dan Ushul Fiqh," *Tsaqafah* 5, no. 2 (2009): 227-256, https://doi.org/10.21111/tsaqafah.v5i2.127.

[50]Syamsuddin Arif, "Ilmu, Kebenaran, Dan Keraguan: Refleksi Filosofis-Historis," Orasi Ilmiah Dalam Rangka Memperingati Ulang Tahun Ke-13 INSISTS, 2016.

[51]Maurice Bouyges, *Essai de Chronologie Des Oeuvres de Al-Ghazālī (Algazel)*, ed. Michel Allard (Beirut: Imprimerie Catholique, 1959).

[52]George F. Hourani, "The Chronology of Ghazālī's Writings," *Journal of the American Oriental Society,* 1959, 225–33; George F Hourani, "A Revised Chronology of Ghazālī's Writings," Journal of the American Oriental Society, 1984, 289–302.

[53]Abd al-Rahmān Badawī, *Muallafāt Al-Ghazālī,* 2nd ed. (Kuwait: Wakalah al-Mathbuat, 1977), 16–17.

[54]Mustafa Mahmoud Abu-Sway, Al-Ghazzaliyy: *A Study in Islamic Epistemology* (Kuala Lumpur: Dewan Bahasa dan Pustaka, 1996).

[55]Abū Ḥāmid Muḥammad ibn Muḥammad ibn Aḥmad al-Ṭūsī, *Al-Manhūl Min Ta'liqāt Al-Uṣūl*.

[56]Al-Ghazālī Abū Ḥāmid Muḥammad ibn Muḥammad ibn Aḥmad al-Ṭūsī, *Al-Basīth Fī Al-Furū Ay Al-Basīth Fī Al-Madzhab*, ed. 'Audh Hamidan Nafi' Harbiy and Muhammad bin Humud Al-Wa`aliy (Madīnah: Jami'ah Islamiyah Madinah, 2005).

After the death of al-Juwaynī, the object of his study was extended to the discussion of Philosophy. Starting from *Maqāṣid Falāsifah,*[57] *Tahāfut,*[58] also *Mi'yār al-Ilm*[59] and *Mihak al-Naẓar* in Logic.[60] Including criticism of *Bāṭiniyah* and *Zandaqah.*[61] This philosophical work, written in the second period of his life. In the third era, Sufism-style works were written. Including this *Ihyā Ulūmuddīn*. In this era, the style of his work tends to integrate between Fiqh, Kalām, Philosophy, and Sufism as well are: (1) *Faiṣal Tafriqah,*[62] (2) *Qisṭās Mustaqīm*, (3) *Bidāyah al-Hidāyah,*[63] (4) *Kimiyā al-Sa`ādah*, (5) *Ayyuha al-Walad,* and (6) *Naṣīhat al-Mulk*.

In this era, Imam Ghazālī began to teach again and write *al-munqidz min al-ḍalāl*. At the time of his retirement, his works were recorded as *al-Mustaṣfā min 'Ilm Uṣūl* and *Iljām al-'Awām min 'Ilm Kalām.*[64]

The wandering and *uzlah* phases, it seems, are the phases of Imam Ghazālī's contemplation of all his scientific achievements. Up to the point of 'skepticism' about the source of knowledge itself. These reflections, more or less influenced his deepening and formulation of revelation as a unique epistemological source. Thus, Imam Ghazālī finally formulated it in this unique classification of knowledge. This reflection seems to reflect back on the classification of the 'truth seeker' group (*al-sālikūn subulathalab al-haqq*)

that he had studied, namely; 1) Mutakallim, 2) Philosophers, 3) Baṭinī, and 4) Sufis. Actually, from the 4 groups, we need to add the Fuqahā group to it. Because, based on the life history of Imam Ghazālī when he was a student, he was very deep in the fields of Fiqh and Usul Fiqh. If you remember the period in which *Ihyā Ulūmuddīn* was written, that is, after Imam Ghazālī made his *uzlah*, he left his position; then experiencing heart turbulence in the form of self-doubt about the valid source of knowledge and the purpose of science, finally found the Sufi path as a means of reaching confident knowledge.[65]

Of course, in detail this was claimed by Imam Ghazālī. Where, the main point that Imam Ghazālī doubts, is the position of reason and the five senses in managing empirical or rationalist evidence that is a means of reaching the truth. Although the five senses can be trusted in some ways, they can be deceived. So this means is not found 'safety' in it to achieve faith.[66] This, too, was stated by him when he finished studying the discussion in philosophy; some of which contain ambiguities inherited from the Greek way of thinking; which according to Imam Ghazālī it is said that 'real reason cannot rule over all the discussions that exist in philosophy.[67]

Moreover, the issue of divinity; which in Greek philosophy contains many prejudices and guesses (*takhmīn*) about the essence of God; thus failing to attain true belief in this respect.[68] Thus, Imam Ghazālī's classification of knowledge does not 'end' on the method of knowledge classification in a philosophical style, such as: (1)

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[57]Al-Ghazālī Abū Ḥāmid Muḥammad ibn Muḥammad ibn Aḥmad al-Ṭūsī, *Maqāṣid Al-Falāsifa*, ed. Sulaymān Dunyā (Cairo: Dār al-Ma'ārif, 1961).

[58]Al-Ghazālī Abū Ḥāmid Muḥammad ibn Muḥammad ibn Aḥmad al-Ṭūsī, *Tahāfut Al-Falāsifah*, ed. Sulaymān Dunyā, 8th ed. (Cairo: Daar al-Ma'arif, 1972).

[59]Al-Ghazālī Abū Ḥāmid Muḥammad ibn Muḥammad ibn Aḥmad al-Ṭūsī, *Mi'yār Al-'Ilm* (Cairo: Daar al-Ma'arif, 1960).

[60]Zarkasyi, "Kausalitas: Hukum Alam Atau Tuhan."

[61]Al-Ghazālī Abū Ḥāmid Muḥammad ibn Muḥammad ibn Aḥmad al-Ṭūsī, Fadhāiḥ Al-Bāthiniyah(Kuwait, Dar Kutub as Saqatiyah, 2019)

[62]Abū Ḥāmid Muḥammad ibn Muḥammad ibn Aḥmad al-Ṭūsī, *Faiṣāl Tafriqah Bayna Islām wa al-Zandaqah.*

[63]Al-Ghazālī Abū Ḥāmid Muḥammad ibn Muḥammad ibn Aḥmad al-Ṭūsī, *Bidāyat Al-Hidāyah*, ed. Abdul Hamid Muhammad Al-Darwisy (Beirut: Daar al-Shadir, 1998).

[64]Abu-Sway, Al-Ghazzaliyy: A Study in Islamic Epistemology; كُتُب الإمام الغزالي الثَّابت مِنها والمنحول, "2002", https://www.ghazali.org/biblio/AuthenticityofGhazaliWorks-AR.htm.

[65]Bakar, *Classification of Knowledge in Islam.*

[66]Abū Ḥāmid Muḥammad ibn Muḥammad ibn Aḥmad al-Ṭūsī, *Mīzān Al-'Amal.*

[67]Sujiat Zubaidi Saleh, "Qadiyyah Tawassu' Al-'Alam Bayna Abi Hamid Al-Ghazali Wa Ibn Rusyd Al-Qurtubi," *Tsaqafah* 5, no. 2 (2009): 405, https://doi.org/10.21111/tsaqafah.v5i2.134.

[68]Abū Ḥāmid Muḥammad ibn Muḥammad ibn Aḥmad al-Ṭūsī, *Al-Munqidz Min Al-Ḍalāl*, 46.

theoretical and practical, (2) social and natural, (3) religious and rational, or (4) fiqh-theological styles such as *yaqīn* and *ghayr yaqīn*.

Because of some of these classifications, it still leaves a dialectical-dichotomous problem. In the classification of *farḍ 'ain* and *kifāyah*; All 4 classifications of science in the beginning can be integrated without being dichotomous. For convenience, consider the following scheme:
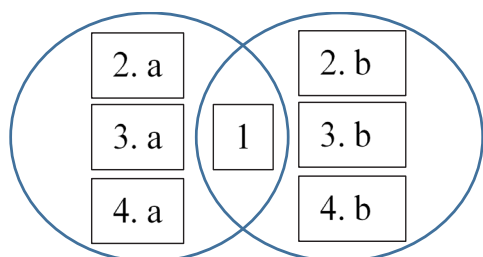
In addition, in terms of the development of intellectual discourse in the era of Imam Ghazālī, there has been contestation and tug-of-war between scientific traditions: *Kalām*, *Falsafah*, Sufism and Fiqh. The four schools mutually claim that the classification of knowledge in their tradition is the most important. Especially in terms of placing the disciplines they study as the main disciplines.[69] For example, during his first period, Imam Ghazālī faced the *Hasyāwiyah* group who only thought that the source of knowledge was the Qur'an and Hadith alone; and carry out a literal interpretation of both.[70] If viewed from this angle, Imam Ghazālī's classification of *farḍ 'ain* and *kifāyah* becomes a wise action and is in accordance with the rule of "*al-khurūj minal khilāf mustaḥab*". This was also a moderate attitude in responding to the differences of opinion at that time, especially the problems of *khilāfiyah*. Where, each community of scientific disciplines excels in their own disciplines.

In more detail, what is *farḍ kifāyah*; sometimes increase to *farḍ 'ain* in certain situations. For example, if someone studies Fiqh, then the importance to study this knowledge is *farḍ kifāyah*. However, if he wants to become a *Mujtahid*, then studying Fiqh is obliged (*farḍ 'ain*).[71] This classification is very appropriate with the very diverse situations and conditions of Muslims. Thus, this conceptual classification deserves to be part of the *maqāshid sharia* rules that uphold the concept of *maṣlaḥa* as a goal in the realm of *ijtihād* related to Islamic law.[72]

The classification of *maṣlaḥa*-based knowledge is very closely related to the concept of justice (*'adl*) as part of the wisdom in Islam. From the case above, for example, everyone was sentenced to *farḍ kifāyah* to study fiqh in general. While using the science of fiqh in worship (*'ibāda*), is *farḍ 'ain*. Furthermore, if a student wants to become a *mujtahid*; then the importance of studying Fiqh becomes *farḍ 'ain* for him, so that the legal conclusions (*istinbāṭ ahkām*) from it can be accurate and balanced-integral between the text and the context. It is fair here, that the law in Islam can only be determined by an expert based on knowledge convincing, so that it is kept away from injustice (due to lack of knowledge, thus establishing a law based on doubt) because of inaccuracies in legal conclusions. Thus, it is very appropriate if Imām Ghazālī also classifies science as *'ilm yaqīnī* and *ghair yaqīnī* in the context of his relationship with *farḍ 'ain* and *kifāyah*.

In more detail, if we compare the terms related to *fard 'ain* and *kifāyah*, we find that the term used by Imam Ghazālī is 'Ilm. This is certainly a concern, considering the classification of *fard*

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[69]Isa Abdullah Ali, "الفلسفة والتصوف في فكر حجة الإسلام أبي حامد الغزالي," DINIKA: Academic Journal of Islamic Studies 2, no. 2 (2017): 247–84.

[70]Abu-Sway, Al-Ghazzaliyy: A Study in Islamic Epistemology, 51.

[71]Al-Qādhī Abu Ya'lā, *Al-'Uddah Fī Uṣūl Fiqh*, ed. Ahmad bin Ali bin Siyar al-Mubaraki, vol. 1 (Jeddah: Dar al-Kutub al-'Arabi, 1990), 73; Majd al-Din Abd al-Salam bin Taymiyah, Abd al-Halim bin Taymiyah, and Ahmad bin Taymiyah, *Al-Masūdah Fī Uṣūl Fiqh*, ed. Muhammad Muhyi al-Din Abd Al-Hamid (Jeddah: Dar al-Kutub al-'Arabi, 1994), 571.

[72]Ahmad al-Raisūnī, *Nadzariyah Al-Maqāsid 'inda Al-Imām Al-Syātibī* (Jeddah: Dār Alamiyah lil Kutub al-Islami, 1992), 262.

'ain and *kifāyah* spoken by Imam Ghazālī in the *Ihyā*, which is the famous book about Sufism. Why is the term *'ilm* is used? Not *ma'rifah*? In this regard, other information can be found that distinguishes between *'ilm* and *ma'rifah*:

الْعلم هو حُصُول صُورَة الشَّيْء عِنْد الْعقْلِ وللاعتقاد الْجَــازم المطابــق الثَّابـت وَلإِدراكه الْكُلِّـي، ولإدراك الْمركبَ. والمعرفة قد تقَال فِيمَا يدْرك آثاره وَإِن لم تدْرك ذَاته وَالْعلم لَا يُقَال إلَّا فِيمَا تدْرك ذَاتهو المعرفَة تقال فِيمَا لَا يعرف إلَّا كونه مَوْجُودا فَقَط، وَالْعلم أصله أن يُقَال فِيمَا يعرف وجوده وجنسه وكيفيتهو المعرفة يُقَال فِيمَا يتَوَصَّل إلَيْهِ بتفكر وتدبر، وَالْعلم قد يُقَال فِي ذَلِكَ وَفِي غَيره...[73]

Al-Attas also, in the context of using the term 'Islamization of Science', does not use the term *'aslamatu al-ma'rifah'* as used by al-Faruqi. Referring to the text above, al-Attas' view is precise and coherent.[74] From this information, at least one can find trends in the use of the terms *'ilm* and *ma'rifah* in some of Imam Ghazālī's literature. It seems that at that time it was generally understood in the ulama tradition.

The thought of al-Ghazālī, can be traced its influence in subsequent Muslim thinkers. There are at least some scholars like al-Zarnūjī. Which mentions, that on a practical level, *farḍ 'ain* will always be needed without stopping. And this is the science that should be occupied equally in the world of Islamic education; such as Tawhīd, Fiqh, and Morals. While the science of *farḍ kifāyah*, as explained by Imam Ghazālī; also not needed individually, but communally. Zarnuji also argues, because of differences in human abilities, it will be difficult for people to master medicine, astrology, and others at the same time; so, it is only learned by certain people. With a note, this scientific model must exist in the Muslim community.[75]

Conclusion

In order to make a new point, that *farḍ 'ain* and *kifāyah*, although they seem to be general terms in the 'classic' field of Fiqh and Uṣūl Fiqh; still can be formulated articulatively by Imam Ghazālī. If viewed epistemologically, the validity of the term is based on a fundamental philosophical-religious argument, based on harmonization efforts between Fiqh, Kalām, Philosophy and Sufism. It is evident that in his various works, Imam Ghazālī is consistent in affirming the function and role of revelation as a source of epistemology. However, it does not reject the role of reason and the five senses as a means of understanding the revelation; which still requires *khabar ṣādiq* which was inherited from the Prophet Muhammad as the main model and guide to achieve *ma'rifatullah* through inner cultivation (*riyāḍah*); with which, the arrival of *ilm al-yaqīn* into the soul becomes more intense. Including through *kasyf* experience and others. The harmonization model between Philosophy, Kalam, and Sufism (including also between schools of Fiqh) is methodologically also emphasized in the classification of *farḍ 'ain* and *kifāyah* knowledge. Where, all of these sciences – after explaining their non-Islamic aspects – can be classified as *farḍ kifāyah* knowledge. And can increase to *farḍ 'ain* when the context and needs of the community begin to change. With this scheme, the Islamic intellectual tradition can at least be protected from epistemological disruption as in the tradition of radical skepticism.

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[73]Abu al-Baqa' al-Hanafī Ayyub bin Musa al-Husaini, *Al-Kulliyāt Mu'jam Fī Al-Muṣtalahāt Wa Al-Furūq Al-Lughawiyah*, ed. Adnan Darwisy and Muhammad Al-Mishri (Beirut: Muassasah al-Risalah, n.d.), 824.

[74]Rosnani Hashim and Imron Rossidy, "Iṣlamization of Knowledge: A Comparative Analysis of the Conceptions of Al-Attas and Al-Fārūqī," *Intellectual Discourse* 8, no. 1 (2000).

[75]Miftachul Huda et al., "Al-Zarnūjī's Concept of Knowledge ('Ilm)," *SAGE Open*, 2016, https://doi.org/10.1177/2158244016666885

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