Imam Ghazali Approach in his Book al-Mustasfa fi 'Ilm Al-Usoul

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Abstract

Al-Mustasfa book portrayed the last degree of intellectual gradual stages according to Imam Ghazali, but this book was not quoting the words of the fundamentalists or an abstract reporting of the views of predecessors of him, but it's a diligence book in assets, and he explaining his position and showing the diligence on an equal footing with the jurisprudence of other imams. The importance of this book lies on that is the last authored book between his fundamentalist books and it represents the facts, provisions and research which consider top scientific maturity according to him where he collected the best of his knowledge and he called it like that because he was filtered it from all impurities and appendages which were appeared previously in this science so this book is the purpose to every scientist and jurist.

Keywords: Imam Ghazali Approach ; Book

Introduction

Abū Ḥāmed Muḥammad ibn Muḥammad al-Ghazālī was born in 450 in Tus and his father died when he still young. One of friends of his father took care of him for the next few years. Ghazali was given the unique title of Hujjat Al-Islam, which means 'The Proof of Islam', a title given to no other theologian or personality in Islamic history. He went to Nishapur and he became the student of the famous Muslim scholar Abu'l Ma'ālī Juwaynī, known as Imam al-Haramayn and he worked hard until he graduated in a short time, and memorizing the Holy Quran. After that he went to Baghdad where he used to lecture to more than 300 students, and his participations in Islamic debates and discussions made him popular all over the Islamic territories. After that he intent to pilgrimage and then entered the Levant, and lived in that land close to ten years. He settled in Tus to
spend the next several years in seclusion. He ended his seclusion for a short lecturing period in Nishapur. Later he returned to Tus where he remained until his death. In addition he wrote many books such as *Maqasid al falasifa, Bidayat al-hidayah, Kitab tahzib al-Isuland and al-Mustasfa fi 'ilm al-isul*.

Criticisms addressed to some of his books Ghazali life was rich of books that filled the prospects, the prominent controversial book which brought the criticism is his book *Revive the science of religion* in its subjects many invalid conversations and some pictures and issues are not agree with the ceremonies and rules of al-share’ah.

His asceticism and piety He wore coarse clothes and reduced his food and drink and he visited cemeteries and mosques and he went wilderness in order to tamed himself.

The explanations of al-Mustasfa fi ‘ilm al-isul book and its summaries In fact because of the scientific characteristics of al-Mustasfa fi ‘ilm al-isul book assets science, many scientists tackled it in explanation, shortcut, and commentary.

Many fundamentalists elucidate it such as: Abu Ali Hussein bin Abdul Aziz Fihri Alblenci died in 679 AD, Ahmed bin Mohammed bin Abdul Rahman bin Masoud Amiri Granadan, Abu Jaafar, who died in 699 AD, Also explained and commented by Zinedine Sriga bin Mohammed Melta, who died in 788 AD and he called it *Mstqsy in al-Mustasfa fi ‘ilm al-isul*.

Also it’s summarized and commented by a number of scholars, including: Fakhruddin Razi Mohammed bin Omar bin Al-Hussein bin Hassan bin Ali Taymi Bakri, who died in 606 AD in a book called it *Al-Mahsoual, Saifuddin Amidi Ali ibn Abi Ali bin Mohammed*, who died in 631 AD in the book called it *Conditions in assets Conditions*, and Abu Abbas Ahmad bin Mohammed Ishbili known as Ibn al-Haj, who died in 649 e, in his book called *Brief al-Mustasfa and footnotes on its problem*.
The importance of al-Mustasfa book:

Al-Mustasfa book portrayed the last degree of intellectual gradual stages according to Imam Ghazali, but this book was not quoting the words of the fundamentalists or an abstract reporting of the views of predecessors of him, but it's a diligence book in assets, and he explaining his position and showing the diligence on an equal footing with the jurisprudence of other imams.

The importance of al-Mustasfa book also lies on it's the last written literary works between his fundamentalist books it represents in its provisions and investigation top of scientific maturity upon him not heresies be a model in the authoring, good presentation and excelled in achieving issues and topics and which helped him that this taken cognizance on the work of former of the assets imams which created supervision on their works and tacked advantage of them so he came out with authentic thinking, unique and independent approach and this what he acknowledged in the book's introduction.

In addition to the scientific properties of this book, that it indicates sufficient recorder to AL-Qadi opinions who was the speaker of fundamentalists imam.

The reason of authored this book:

It is clear the reason of authored the book what he said in the foreground of his book that" Then the fate of God led me to resume teaching, many of students of Fiqh Jurisprudence suggested classification in the assets of fiqh so I responded and wrote this book".

Assumptions which Ghazali proved in his book:

Indeed, al-Mustasfa book in assets science have much importance in their themes in term of Ghazali focused on (The meanings and editing the conflict and narrow the chasm between the fundamentalists) where he explained the situations of disagreement whether they are verbally which not lead to the differences in branches or it's moral which lead to the differences in branches. Also he took into
his account this side of the study and displayed it in a special attention and he used multiple statements "and the investigation uncovered about this ..." and so on ..., thus he achieved one of the objectives of this book and presented this approach practically. In order to achieve this scientific principle, he ignored a lot of discussion and inferences offered by the fundamentalists in the field of conflict because they do not serve the meaning then his book be best known between fundamentalists in achieving issues and editing the conflict.

The method of this book is scientifically smooth not tainted by ambiguity transparent content and clear in its concepts and if there is difficulty in understanding some topics, that are due to the nature of scientific, in terms of they need to prepared in a certain scientific and deepen in meditation.

The first thing that draws the attention of the al-Mustasfa book is regularity in the subjects of the book in a logical appropriate sequence and the relationship between the subject and the subject before and after looks so clear.

Whose follow Ghazali’s approach finds that he keened concerned for the refer the words to whose said them in all honesty and accuracy.

Methodology:

Ghazali committed to makes al-Mustasfa book typically in jurisprudence in terms of methodology, objectivity and manifestation of this commitment manifests clearly in the following:

First : Try filtering science of jurisprudence (Fiqh) from verbal issues and logical detective and if he found that the nature of the research led to such topics, he discussed it in a limited extent then he followed by noting on it and they are not from science of jurisprudence and he explained in a speech the reasons why some fundamentalists filled the fundamentalist literature by some the detective logical or verbal or grammatical issues and how they looked up to involve these topics in science.
Second: Accurately he took into account the situation of detectives and fundamentalist issues with the original parts and some topics are ramified which belongs to more than one part so he envisaged to put them with the strongest related to them.

Third: As a complement to this framework in methodology of Ghazali he avoided exposure to sub-issues intentionally and that the approach inherent at the speakers.

Four: Ghazali accepted the multiple of opinions and divergent views, as long as they are logic and rational which shows the flexibility and intellectual and a broad horizon according to him.

All of the above relates to the general approach that touches a researcher at every idea or theme raised for discussion are manifesting those scientific characteristics. However, his special method and his way in showing fundamentalist issues are uneven and mixed according to subject shown by research he mentioned the issue of fundamentalism in the style of the report and mentioned his point of view then he mention the opinion of violators and their evidence and respond them sometimes and sometimes he presented the views of offenders then he mentioned his opinion that inferred then he vetoed the evidence of violators.

Procedures followed by the Imam in gathering information:

Ghazali did not declare directly with the procedures that he followed to gather information in this book, but who reads the book and his biography notices that he adopted the observation and also who reads the previous books in addition to the many trips incurred in educational achievement, as it stated in the beginning of this search.

His procedures to verify the assumptions:

As it turns out, through his method, which previously introduced his statement, the Imam used all kinds of inferences to confirm the hypothesis as well as the logical
ways that distinguish him from other scientists of this art - fundamentals of jurisprudence - in addition to making comparisons, and criticism and analysis.

Introduction of the reasons for differences in the various issues and his guidance Ghazali much focused on achieving positions disagreement and determined without match or repeating articles fundamentalists sometimes came out of the disagreement that there is no disagreement, and sometimes led by examination and investigation to the point that it must be disagreement while the violates overlooked.

And address of attention to these things that he often repeats in matters of disagreement these phrases: "uncover this", "The investigation into this," "This are uncovered," "investigation appears" .. To other phrases that indicate this sense.

Conclusion
Who writes about Ghazali’s world and about his method of any of his books, should be aware enough because he will find himself in front of torrential of unlimited knowledge and science and thus find himself in remiss of regardless of his effort and his work. As Sheikh Maraghi stated:”…If al-Ghazali mentioned, bears in mind that you mentioned many men each of them has his own value and his own respect, and Ghazali as fundamentalist skilled clever, free, and Ghazali al-Faqih and the speaker of Sunni and who protector it, Ghazali social ... and Ghazali philosopher or who agonist philosophy and revealed what emboss and falsity, and Ghazali Sufi ascetic”
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