

AL-GHAZALI'S INFLUENCE ON MALAY TAFASIR: SPECIAL FOCUS ON REVELATION AND REASON

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Abstract: *Discussions about reason and revelation are the most important parts of Islamic theology, namely the problem of knowing God and the problem of knowing good and evil. Discussion about this issue turned out to be a long debate among scholars from the classical period to contemporary times. Among the classical scholars whose thoughts are still used as references today is al-Ghazali, who has been regarded as the reviver or the Islamic reformer (al-mujaddid) of the 5th century AH of Islam and has been credited with various titles, of which the most famous is Hujjat al-Islam (Proof of Islam). Al-Ghazali's writings and teachings have had a significant impact on Muslim intellectual traditions, including in the Malay Archipelago, which shaped the interpretation of the Qur'an in Malay tafasir. Remarkably the revelation and reason aspect has been incorporated into the Malay tafasir, such as Tafsir al-Azhar and Tafsir al-Misbah. Employing qualitative, descriptive and library research, this article analyses the influence of al-Ghazali on Malay tafasir and contributes to a deeper understanding of the development of the aspect of revelation and reason in the Malay-Muslim context and its resonance with al-Ghazali's thought.*

Keywords: *Al-Ghazali, Malay Tafasir, Qur'an Interpretation, Muslim Intellectual Traditions, Revelation and Reason*

Introduction

Epistemology is a discipline of philosophy concerned with the theory of knowledge and the nature of knowledge, as well as the justification and rationality of belief. Subsequently, epistemology is the study of the meaning of knowledge, its antonyms, its roots and branches, and the methods for acquiring and using each knowledge appropriately (Daud, 2005). In Islam, the term epistemology is shortened to thought and it is closely associated with the cognitive structure that has been organised in accordance with revelation, hadith, reason, experience, and intuition (Al-Attas, 1986). Epistemology is heavily associated with the idea of reality. Rationalism has formed the cornerstone of science with an anthropocentric pattern as the antithesis to mediaeval philosophy, which is theocentric, for the majority of scientists and philosophers in modern Western culture and civilization. Humans form the centre of reality, morality, society, and knowledge under anthropocentrism, which contrasts with ethnocentrism, which makes God's revelation the centre of reality (Mujahidin, 2013). Hence, using a common

formulation, namely revelation, Islamic epistemology discusses concepts, disciplines, and how to perceive Islamic science.

Abu Hamid Muhammad ibn Muhammad al-Ghazali, often referred to as Al-Ghazali, stands out for his profound impact on Islamic thought and practice in the Malay world. Al-Ghazali (1058-1111) was a Persian theologian, philosopher, and mystic whose works have resonated across the Muslim world for centuries. He was one of the most well-known Islamic scholars in the Islamic world. His ideas have influenced the majority of Muslims across the world. As one of the most distinguished scholars of his time, whose life was transformed by the experience of spiritual crisis and a desire to respond to what he perceived as erroneous interpretations and practices against Islamic orthodoxy, he was a Muslim theologian, jurist, philosopher, and mystic who made significant contributions to Islamic thought and scholarship. His scholarship covered a wide range of disciplines and inspired numerous brains in both the Muslim and Western worlds. Its influence may be traced in Islamic Malay texts and the philosophy of the Malay Archipelago academics who wrote them, either through knowledge circles (*halaqah*) or by their study of al-Ghazali's scientific works. The influence of al-Ghazali may be observed in Malay intellectuals of interpretation of Qur'anic scriptures and al-Ghazali's philosophy particularly addressing revelation and reason.

Shaykh Abd al-Samad al-Palimbani, a Malay-Arab scholar who lived in the 18th century. He wrote a Malay-Jawi text called *Siyar al-Salikin ila Ibadat Rabb al-Alamin*, which was a translation and commentary on al-Ghazali's *Mukhtasar Ihya Ulum al-Din*. Al-Palimbani applied al-Ghazali's teachings to address the intellectual and religious challenges faced by the Malay community at his time, such as the lack of knowledge on Sufism and the prevalence of self-delusion among scholars (Moris, 2013). Another Malay scholar who was influenced by al-Ghazali was Sheikh Dawud al-Fatani, a contemporary of al-Palimbani who came from Pattani, a region in southern Thailand that was once a center of Malay-Islamic learning. He wrote several works on Sufism, such as *Hidayat al-Salikin and Mawa'iz al-Badi'*, which were based on al-Ghazali's *Ihya Ulum al-Din* and other Sufi sources. He also adopted al-Ghazali's epistemology, which combined rationality and intuition, and his ethical teachings, which aimed at purifying the soul and attaining closeness to God (Moris, 2016). Another Malay scholar who was known to have been impacted by Al-Ghazali was Shaykh Muhammad Arshad al-Banjari was a scholar who was born in Banjar, Kalimantan, and studied in Mecca. He wrote several works on Sufism, such as *Sabil al-Muhtadin*, which is a commentary on Al-Ghazali's *Bidayat al-Hidayah*, which is a concise manual on Islamic ethics and spirituality (Moris, 2016).

As a result, this research explores the level of Ghazali's influence on Malay-selected *tafasir*, focusing on the aspect of revelation and reason. This article aims to resolve scholarly problems regarding the link between God's revelation and human reason. So that the genuine role of reason becomes obvious, not to become a scientific basis, but to have an intimate relationship with God's revelation.

Al-Ghazali's Life

Al-Ghazali was born in 1058 in Iran and died on December 18, 1111, in Iran. His full name was Abu Hamid Muhammad bin Muhammad al-Tusi al-Ghazali. He is a Muslim jurist, theologian, philosopher, and mystic whose fundamental book, *Ihya' 'Ulum al-Din* (which translates as "The Revival of the Religious Sciences"), is a key work. Al-Ghazali had his education at Tus, Jorjan, and Nishapur, where his mentor was al-Juwayni, who gained the title of Imam al-Haramayn. After al-death Juwayni in 1085, al-Ghazali was called to the court of Nizam al-Mulk, the

powerful vizier of the Seljuq sultans. In 1091, the vizier was so impressed with al-Ghazali's scholarship that he appointed him as chief professor at Baghdad's Nizamiyyah institution. In November 1095, he resigned from his employment and left Baghdad under the guise of embarking on a pilgrimage to Mecca. For the sake of his family, he gave up his money and became an impoverished Sufi or mystic. After visiting Damascus, Jerusalem, and Mecca in November 1096, al-Ghazali settled in Tus, where he was joined by Sufi disciples in monastic communal life. In 1106 he was persuaded to return to teaching at the Nizamiyyah institution in Nishapur. He taught at Nishapur until at least 1110 when he returned to Tus and died the next year (Al-Rayhani, 2010; Rizka Ariefa, 2021).

Contribution

Al-Ghazali is credited with about 400 works, however, he did not make quite that many. Although many of the countless manuscripts have not yet been properly investigated, the same work is regularly discovered with several names in different copies. Several works have been incorrectly assigned to him, and others are of dubious validity. There are at least 50 legitimate works (William, 2023). *Ilm al-kalam* (theology), *fiqh* and *usul al-fiqh* (jurisprudence and jurisprudence principles), and philosophy were among the disciplines al-Ghazali studied before 1095. Notably, al-Ghazali did not compose a book devoted entirely to tafsir (Qur'anic exegesis). However, there are writers that collated and presented all of Ghazali's interpretations of Qur'anic verses from his works in a specific book (Al-Rayhani, 2010).

For example, in theology, al-Ghazali authored *Mishkat al-Anwar*, from which it may be deduced that illumination is neither an epistemological phrase nor a spiritual ecstasy, but a label for the rewards of attempting to understand the universe in its underlying duality (Hesova, 2012). His work that stands out is *al-Munqidh min al-Dalal*, which narrates various significant events in his life. One of these was the spiritual crisis he experienced in 488H/1095 AD. This spiritual upheaval left him ill to the point where he could not teach, despite the fact that his body looked to be in fine shape.

As a jurist of the al-Shafi'i school of thought, al-Ghazali alluded to and commended the writings of al-Shafi'i jurists. Furthermore, al-Ghazali authored a number of works on jurisprudence pertaining to the al-Shafi'i school of thought. Despite the fact that al-Ghazali wrote numerous books on fiqh that recognise various types of righteousness (e.g., worship acts such as prayer, almsgiving, etc.), there appears to be little difference between his approach and that of jurists both past and present in that they focus on the description of the exterior dimension of the subject matters. His study of the issues is significantly more extensive and detailed, as seen by his books *al-Wasit fi al-Madhab* and *al-Wajiz fi Fiqh al-Imam al-Shafi'i*. In both of these volumes, markedly *al-Wasit*, al-Ghazali examines multiple issues concerning various types of required devotional activities, primarily connected to formal outward observance (Al-Ghazali, 2010).

Al-Ghazali began studying philosophy at an early age and produced several books on the topic, notably *Maqasid al-Falasifah*. Following that, he challenged and refuted several parts of philosophy in his famed book, *Tahafut al-Falasifah*. Given the close relationship between philosophy and Greek philosophy, particularly neo-Platonic and Hellenistic notions, this work has contributed additional depth to the study of Islamic philosophy. *Ihya' 'Ulum al-Din*, *al-Maqasid al-Asna fi Sharh Asma' Allah al-Husna*, *Minhaj al-'Abidin*, and *Bidayah al-Hidayah* are some of Sufi al-Ghazali's books. His works on faith are also Sufi works since they convey the appreciation of the topic of faith as it affects human values (Hamat and Shuhari, 2012). Al-

Ghazali also wrote *al-Mustasfa*, *al-Iqtisad fi al-I'tiqad*, *Nasihah al-Muluk*, *al-Hikmah fi Makhluqat Allah*, and other works.

Al-Ghazali was a learned Muslim scholar of his day who maintained that revelation and reason were customary, particularly conceptions whose primary sources were the holy Qur'an and hadith. Al-Ghazali's philosophy prioritises revelation above reason since reason cannot comprehend God's obligations and the requirements to know God, to do good and bad, and the directions and prohibitions to do good and bad without revelation (Muniroh, n.d.). Al-Ghazali is a reformer in the sense that he reconciled revelation and reason in interpreting Shariah, as seen by his writings, outstandingly *Ihya' 'Ulum al-Din*. This book is without a doubt a means of breaking free from the cage of religious belief, which he believes has been thrown aside by rational reasoning.

Al-Ghazali Spiritual Journey

Al-Ghazali's spiritual journey began after he experienced a spiritual crisis and a desire to respond to what he perceived as erroneous interpretations and practices against Islamic orthodoxy. He renounced his worldly possessions and secluded himself from public life for 11 years. During this time, he engaged in various spiritual practices such as meditation, extensive recollection of God (*dhikr*), contemplation, and intensive purification of his soul and character. It was during this phase that he attained deep understanding (*ma'rifah*) and various truths. After his seclusion, Al-Ghazali returned to public life and produced the *Ihya' 'Ulum al-Din*, which is widely celebrated as among the greatest works of Muslim spirituality. Through this work, he brought Sufism closer to the centre of Islam while gaining more followers and lovers from the general population for Sufism (Rahman and Yacel, 2016).

The first phase of al-Ghazali's spiritual journey is before his seclusion. During this phase, he was focused on personal reformation, devotion, and inner spiritual self. He travelled to several places and engaged in religious and ascetic exercises, purification of his soul, improving and beautifying his character, and performing constant recollection (*dhikr*) of God. He also completed three *arba'ins*, which is considered a period of spiritual purification. The second phase of al-Ghazali's spiritual journey is during his seclusion. This phase marks the most important turning point of his life. He withdrew from his worldly life and situation, setting out for retirement and seclusion, where he lived the life of a Sufi, searching for the spiritual life and contemplating the spiritual dimension of religious observance. This phase extended for almost eleven lunar years, during which he engaged in various spiritual practices such as meditation, extensive recollection of God (*dhikr*), and contemplation, and intensive purification of his soul and character. It was during this phase that he attained a deep understanding and various truths. The third phase of al-Ghazali's spiritual journey is after his seclusion. This phase marked the beginning of an active spiritual public life. He returned to public life and produced the *Ihya' 'Ulum al-Din*, which is widely celebrated as among the greatest works of Muslims in understanding revelation and reason. Through this work, he brought Sufism closer to the centre of Islam while gaining more followers and lovers from the general population for Sufism. He opened his own religious school (*madrasah*), where he could freely share and institutionalise his noble mission according to his own way, free from any external intervention and political pressure. Among the uniqueness of al-Ghazali's madrasah is that its teaching consists of a combination of reason and heart, fiqh and Sufism.

In conclusion, the three stages of al-spiritual Ghazali's journey, namely before, during, and after seclusion, emphasise *Ihya' 'Ulum al-Din*, which is recognised as one of the finest works of

Muslim revelation and reason characteristics. *Ihya*'s writing dictates a spiritual path that is a mix of reason and revelation.

Ihya' Ulum al-Din

Ihya' 'Ulum al-Din is a comprehensive work by the renowned Islamic scholar al-Ghazali. This book is considered one of the most influential works in the history of Islamic literature and has had a significant impact on the development of Islamic thought revelation and reason. The book consists of four main sections, each addressing different aspects of religious life:

1. The Book of Worship (*Kitab al-Ibadat*). This section covers various topics related to acts of worship, such as prayer, fasting, pilgrimage, and charity. Al-Ghazali explores the inner dimensions of these acts, emphasizing the importance of sincerity, mindfulness, and spiritual purification.
2. The Book of Worldly Practices (*Kitab al-Adab al-Dunya wa al-Din*). This section focuses on ethics, etiquette, and social conduct. It provides guidance on personal behaviours, interactions with others, and the pursuit of a balanced and virtuous life in this world.
3. The Book of Destructive Evils (*Kitab Kashf al-Shubuhah*). In this section, al-Ghazali addresses doubts and misconceptions that may arise in matters of faith. He clarifies various theological issues, refutes philosophical arguments, and defends the orthodox Islamic beliefs.
4. The Book of Spiritual Duties (*Kitab Riyadat al-Nafs*). This section delves into the purification of the soul and the journey towards spiritual excellence. Al-Ghazali discusses topics such as self-discipline, self-examination, the control of desires, and the cultivation of virtues like gratitude, patience, and trust in God.

The *Ihya' 'Ulum al-Din* is divided into sections, each of which has many chapters, for a total of more than 40 in the complete book. Al-Ghazali draws on a variety of sources, including the Qur'an, hadith, and the writings of previous Islamic thinkers. He also adds his own views and experiences, transforming the book into a personal and practical guide to revelation and reason. This book is his foundational and magnum opus, and it serves as a guide to comprehending al-Ghazali's philosophy.

Methodology of the Study

This article falls within the domain of religious thought which is mostly theoretical in nature, and it involves bibliographic and library research. Thus, this article applies a qualitative approach. It uses descriptive and content analysis methods. First, it describes an understanding of al-Ghazali's approach to revelation and reason. Second, it describes the influence - directly and indirectly - on al-Ghazali in selected Malay *tafsir* namely *Tafsir al-Azhar* and *Tafsir al-Misbah*. With regard to the source of this article, both primary and secondary sources in English, Arabic, and Malay/Indonesian languages are consulted.

Finding and Discussion

The findings will be explored in terms of the holy Qur'an's features of reason and revelation, as well as their connection, the positions of various Islamic theological schools on them, and the influence of al-Ghazali's in the features on Malay *Tafsir*.

Reason According to the Holy Qur'an

'*Aql* is a vital component of human beings that has to do with belief. The term reason is derived from the Arabic word *al-'aql* (Al-Asfahani, 1412) This term appears in the Qur'an as the verbs '*aqaluh* (1 verse), *ta'qilun* (24 verses), *na'qil* (1 verse), *ya'qiluha* (1 verse), and *ya'qilun* (22 verses). '*Aqala* means "to tie and hold". *Al-'aql* can alternatively be translated as *al-hijr* which means restraint, *Al-'aql* are persons who restrain and moderate their desires. *Al-'aql* on the other hand can also imply knowledge, as opposed to mental frailty. *Al-'aql* can also mean heart (Ibn Mazur, 1414).

The reason is given great value in Islam as shown in the Qur'an. Many verses in the Qur'an call on humans to apply their reasons rightly, and the terms *al-'aql* are always related to human behaviour and activities. The verses that use the term *al-'aql* are consistently associated with humans or people who believe in Allah, such as individuals who have reason and utilise their intellect to comprehend Allah's words. There are several verses that urge and encourage individuals to think deeply and use their thoughts. The Qur'an mentions about 49 different terms *al-'aql*. All of these nouns are articulated as verbs (*fi'il*) and are never referenced in the form of a verbal noun (*masdar*) (Al-Asti, 2016). Several applications of the term '*aql* in its various combinations may be explained, including:

1. Used to consider the reasoning and the foundation of faith (QS. Baqarah: 76; QS. al-Baqarah: 75, 170, 171; QS. Yūnus: 100; QS. Yāāsīn: 62; QS. al-Mā'idah: 103; QS. Hūd: 51; QS. al-Anbiyā': 67; QS. al-Furqān: 44; QS. al-Qahsash: 60; QS. al-Zumar: 43; QS. al-Hujurat 4; and al-Hasyr: 14).
2. Used to contemplate and comprehend the cosmos and its rules (*sunatullah*) (QS. al-Baqarah: 164; QS. al-Nahl: 12, 67; QS. al-Mu'minūn: 78; QS. al-Ra'ad: 4; QS. al-Syu'arā': 28; QS. al-'Ankabūt: 26; QS. al-Rūm: 24; QS. al-Shaffāt: 138; QS. al-Hadīd: 170; and QS. al-Mulk: 10; and QS. Al-Qashāsh: 60).
3. Related to an understanding of God's warnings and revelations (QS. Yūsuf: 2; QS. al-Baqarah: 32, 44; QS. Ali 'Imrān: 65; QS. Yūnus: 16; QS. al-Anbiyā': 10; QS. al-Zukhruf: 3; and QS. al-Mulk: 10).
4. Linked to a knowledge of the global historical process of human civilisation (QS. al-Hajj: 46; QS. Yūsuf: 109; QS. Hūd: 51; QS. al-Anfāl: 22, and QS. Yūnus: 10)
5. Associated with a knowledge of God's sovereignty (QS. al-Baqarah: 73, 242; QS. al-An'ām: 32; QS. al-Syu'arā': 28; QS. al-Ankabūt: 35; and QS. al-Rūm: 28).
6. Associated with an awareness of moral laws (QS. al-An'ām: 151).
7. Associated with a comprehension of the significance of worship (QS. al-Mā'idah: 58).

From the 49 verses that employ the term '*aql* stated above, it can be deduced that '*aql* is used to understand many actual and abstract objects, as well as those that are sensual-empirical to transcendental-empirical. '*Aql* is used to ponder concrete matters like human history and natural rules. It is also used to contemplate abstract ideas like life after death, the process of resurrecting the dead, the reality of worship, revelation, and so on. Furthermore, the Qur'an states the nature of thinking for a Muslim, namely *ulu al-albab* (thinking people), *ulu-al-'ilm* (knowledgeable people), *ulu al-absar* (people with opinions), and *ulu al-nuha* (wise people) (Al-Asti, 2016).

Revelation according to the Holy Qur'an

The term revelation is derived from the Arabic word *al-wahy*, which signifies "sound, fire, speed, whisper, sign, writing, revelation and book". From the linguistic definition, *al-wahy* can define as a rapid hand gesture and a gesture that is not done by hand. The term also refers to the act of notifying someone in a hidden and timely manner. *Al-wahy* is also the word for something

that Allah poured fast into the breasts of His Prophets, and it is also used to refer to the holy Qur'an. The term *al-wahy* is most commonly used in the sense of "what God conveyed to the Prophets" (Al-Asfahani, 1412; Ibn Manzur, 1414). Therefore, it is said that *al-wahy* is a revelation which is hidden and quick that is specifically addressed to people who are notified without the knowledge of others. Revelation is God's word that offers lessons, instructions, and recommendations for mankind's path through life, both in this world and the next. In Islam, the holy Qur'an contains all of the revelations or words that were revealed to the Prophet Muhammad.

The Relationship between Revelation and Reason

Al-Ghazali divides knowledge into two types: the truth of knowledge, which is the concrete truth that can be observed by five senses (*al-his*) and reasoned by reason, and the truth of knowledge, which is the abstract truth contained in thought, transcendence, real, and the only way to understand this knowledge is the revelation (Ghazali, 2011). According to al-Ghazali, the essence of revelation is in accordance with the function performed by the revelation, namely the word of God given to the Prophet as a guide that instructs all men to conduct life till the end of time in accordance with the rule that God has ordained. Because of this function, revelation is universal, final, complete, and guarded (Mujieb and Ismail, 2009). Whereas reason, according to al-Ghazali, is an area of logical activity, namely a place of knowledge that processes knowledge gained through the senses in line with the requirements of that knowledge. According to al-Ghazali, the interaction of the senses on an item delivers fundamental information known as simple concepts to something called Islamic worldview (*tasawur Islam*), and the consequence of linking these simple concepts is truthful knowledge (Samrin, 2013).

Al-Ghazali elevates the intellect, particularly its power to gather information through the mind, not just through the act of reasoning or thinking, but also through the ability to create varied knowledge from one or more of this knowledge. Reason is a high and factual source of information since it is capable of discovering definite facts. However, reason must be justified, and on that basis, belief in reason is created in anything that is the object of its contemplation. When reason is unable to provide self-belief in the truth, the limit to the position of reason is only sensory knowledge; thereby, al-Ghazali stated that the highest source of knowledge is intuition, not the senses because intuition has the capacity and potential of reasoning that is able to provide confidence in the truth and justify to everything that is beyond rational (metaphysical) reality, namely God's revelation (Fuadi, 2013).

Reason and Revelation According to Islamic Theological Schools

Initially, Mutazilah is a theological school that emphasises reason above revelation, which is why this group is also known as "Islamic Rationalism" Even though revelation has not yet reached mankind, mankind can recognise the existence of God, know good and evil, practise good, and avoid evil in general. Revelation, on the other hand, has a role in establishing whether an act is good or wicked in detail. Thus, reason has great power, but revelation serves a crucial job, which is to enhance what reason already knows. For the Mutazilah, revelation serves as confirmation rather than knowledge (Al-Shahrastani, n.d.).

In contrast to the Muktazilah, the Asya'irah school prioritises revelation above reason. All human duties, according to this stream, could only be known via revelation. Without the guidance of revelation, intellect cannot know what is obligatory and cannot know the responsibility to do good or to know what is wrong. Although reason can know God, revelation compels individuals to know and appreciate Him. People can only know that those who obey

God will be rewarded and those who disobey Him will be punished via revelation (Al-Shahrastani, n.d.). As a result, if the revelation does not reach people, he will be unaware of his responsibility.

In general, Maturidiyah is identical with Asy'irah. In terms of the placement of reason and revelation, the two philosophy schools of thought differ substantially. In general, the Maturidiyah believe that reason may know what is good and harmful, as well as recognise and thank God. There is a distinction between Maturidiyah Samarkand and Bukhoro in terms of the need to do good and to recognise what is wrong. For Maturidiyah Samarkand, reason is competent and required to know God, to know good and evil; it is simply that the necessity to know good and evil is dependent on revelation, not on reason's ability. According to Maturidiyah Bukhara, reason can know the presence of God, as well as the existence of good and evil, but the reason is not obligated to know God or the responsibility to do good and leave evil alone (Al-Shahrastani, n.d.).

Al-Ghazali's Thought on Revelation and Reason

Reason has a metaphysical and higher meaning. In the terminology of Islamic philosophy, reason is synonymous with intellect or nous. In Platonism and Neoplatonism, reason is a latent potential in the human microcosm that manifests itself in the form of a soul (spirit) (Mujieb and Ismail, 2009). Humans are distinguished from other organisms by the existence of reason. The presence of reason is also designed as a tool for understanding and regulating nature so that humans might occupy the centre of all God's creations. Allah initially gave Prophet Adam cognition so that he understood the names of natural items, but angels did not since they did not require them to understand the natural surroundings. Since Adam holds a greater rank than the angels, the angels were told to bend down and pay reverence to Adam.

In humans, the nature of reason has four meanings: First, reason is a characteristic that distinguishes human existence from that of animals. A well-functioning mind will lead to practical, theoretical, and even abstract thought. The second factor is knowledge, or the wisdom that humans learn as their experience grows. The third point is knowledge obtained via continuous experience. People who encounter new experiences and learn from them are educated by the passage of time, and they will be referred to as clever people because of all the processes mentioned. A person who lacks aptitude in this area is referred to as dumb (ignorant). Fourth, natural power, specifically, when a person reaches the point where he is aware of the repercussions or outcomes of his acts, is considered to be a rational human being. The first understanding of reason is the foundation, the second is a branch of reason that approaches the first meaning, the third is a branch of the first and second meanings, and the fourth is the highest outcome of reason's function and its final objective (function of reason). The first two meanings emerge as a result of natural events. The last two meanings must be attempted and sought (Al-Ghazali, n.d.).

Another aspect of reason's nature is instinct, which is ready to absorb information that necessitates thinking as if the reason were light thrown into the heart. As a result of reason, the heart is capable of capturing everything. Instincts appear in the form when the reason that pulls them out to that shape has functioned such that it appears as if this knowledge were not something that came to them from outside, but rather was buried within them and then appeared (Al-Ghazali, n.d.).

Thus, intellectual capacity varies according to the sharpness of each instinct. There are two sorts of intellect: *gharizi* reason (instinct or instinct) and *muktasab* reason (which is cultivated). The *gharizi* reason is the force that is willing to learn. *Gharizi* intelligence in a kid is analogous to the seedling of a date palm in a date seed. The *muktasab* mind, on the other hand, is the mind that may create information from an unknown route, such as knowledge that occurs without thinking for young children after reaching the age of *tamyiz*, even without learning, or from a recognised direction, namely learning (Al-Ghazali, n.d.).

On the other hand, revelation is that which is spoken into the soul, which is inspired and is a fast gesture that is more related to being kept hidden than being born; something that is poured in a rapid way from Allah SWT. Into the bosom of His prophets. Aside from the prophets and apostles who received the revelation, most people cannot understand it. Revelation is secret communication that can be detected immediately. Revelation is not made up of letters that need sound waves (Mujieb and Ismail, 2009).

Within the context of science, reason is a tool for achieving knowledge. According to al-Ghazali, such a cause has four interpretations: A distinguishing feature of humans from animals; As a science, what is feasible is possible, and what is impossible is impossible; The method of learning gained via experience and experimentation; The power of *gharizah* results in recognising the repercussions of all things and preventing desire. The first is the principle, the second is the first branch, the third is the first and second branches, and the fourth is the ultimate outcome, according to al-Ghazali. Furthermore, al-Ghazali believes that the final meaning of reason is the fourth meaning, as intended by the Prophet's statements (Mulkhan, 1991).

Reason and intellect are systematic ways that are employed in this procedure to obtain revelation. According to al-Ghazali's thought, all religions were sent down by God to humanity as intellectual creatures. There is no religion that animals and creatures follow. This is because reason is capable of providing interpretation and comprehension of God's text. That is where humans have an edge over other organisms. The holy texts that were passed down thousands of years ago in certain situations cannot potentially address today's people in a completely different location and time without going through a reasoning and thinking process. The verses He sent down can be read and understood utilising his mind's capability. Muslims today believe God has stopped the sending down of the holy text to mankind after the holy Qur'an. While the times continue to evolve as if they are uncontrollable by any religious scriptures' textual contents, religious writings must be given a metaphorical meaning in order to evolve with the times. So that he might continue to be a guide for humanity. This ensures that the caliphate's mission can strengthen humanity as the party accountable for the Qur'an (Hassan, 2019).

In summary, the consideration of the dilemma of reason and revelation by al-Ghazali is geared to re-establish a right understanding of Islam from which there has been a distorted understanding and practice. This deviation takes the form of dimming the light of Islam, in which Islam is implemented in a blind faith and there is *bid'ah* (innovation in religious matters) that engulfs society. Al-Ghazali advises humanity to conduct reasoned examinations and inquiry on natural items that are visible in order to discover the magnificence and truth of God. Al-Ghazali's thoughts are always based on the Qur'an and Hadith since both reason and revelation are compatible and cannot be separated. For al-Ghazali, reason is a means for knowing something and achieving something that may or must exist. Furthermore, reason may be used to get knowledge about things that do not exist. According to them, the reveal is as

good news and notification in secret. Revelation is defined as information that a person receives with complete certainty that it comes from God.

Level of Influences

It is crucial to note that the level of influence varies amongst tafsir books and scholars. Authors of tafsir may be inspired by al-Ghazali's thoughts incorporate them into their interpretations or align their approaches with his philosophical approach. The specific influence and interpretations, however, might differ depending on the author's own perspective and the larger scholarly tradition they adhere to (Griffel, 2009). Regarding our discussion, the influence of al-Ghazali's thought on the above-mentioned tafsir books can be observed in the following ways namely:

The first is the influence in the sense of maintaining a balance between reason and revelation. Al-Ghazali emphasised the need of blending logic and revelation in the pursuit of knowledge. His views argued for a balanced approach that took into account both reason and religious text. This influence may be visible in tafsir works that employ a comprehensive technique that incorporates language studies, historical background, legal perspectives, as well as spiritual and ethical aspects. Al-Ghazali advocated for the compatibility of logic and religious teaching in order to reconcile philosophy and Islamic theology. His influence may be evident in tafsir writings that try to reconcile reason and revelation by using language analysis, historical context, and reasonable reasoning while keeping true to Islamic religion and belief systems (Griffel, 2021).

The second is the influence in the dimension is spiritual, ethical, and mystical. Al-Ghazali stressed the spiritual components of Islam and the purification of the heart. His writings addressed issues such as truthfulness, self-discipline, and self-awareness. Tafsir influenced by al-Ghazali's thought frequently investigates the moral and ethical teachings obtained from Qur'anic verses, with an emphasis on personal and community spiritual growth. The examination of Sufism by al-Ghazali, notably in his book *Ihya Ulum al-Din*, had a significant effect on Islamic mysticism. Some al-Ghazali-influenced tafsir works integrate Sufi interpretation, investigating the esoteric and metaphorical meanings of Qur'anic passages and highlighting the soul's transforming journey (Griffel, 2021).

Revelation and Reason Aspect of Influence of al-Ghazali's in Malay Tafasir

The influence of al-Ghazali on Malay tafsir works with an emphasis on the aspect of revelation and reason has piqued the interest of researchers to study the evolution of Islamic philosophy in the Malay-Muslim context. This is due to those most notable Malay Muslim scholars who have been exposed to Ghazali's thoughts in numerous scientific areas through their scientific works. It is because most of the scholars acquired religious education in Mecca from religious experts who were permitted to conduct the circle (*halaqah*) of knowledge in the mosque, delivered their lectures on religious education and discuss Ghazali's works. Many renowned Malay scholars passed through this educational system (Azra, 2002). For example, a prominent Malay scholar, Sheikh 'Abd al-Samad al-Palimbani, whose ways of knowing were profoundly inspired by Ghazali's thoughts. Moris (2016) demonstrates that Palembang and Pattani, as contemporaneous centres of Malay-Islamic intellectual thinking, had a mutual interest and concern with the ideas of al-Ghazali and Ibn Arabi. She was therefore able to reinforce her theory, which confirms al-Ghazali's amazing depth and breadth of impact throughout the Malay realm.

Moreover, the influence on Malay scholarship can be seen from the aspects of similarity in an aspect of the school of jurisprudence (al-Shafi‘iyah) and the school of theology (al-Asha‘irah) which has exerted great influence on Malay scholarship and philosophies of education. This influence is reflected in Malay tafasir, which often draws on the works of these scholars (Hashim, 2021). For instance, Griffel (2009) and Siddiqui (2016) examine the philosophical and theological aspects of works, al-Ghazali’s focusing on his thoughts on Islamic spirituality and their larger significance for Islamic thought. These texts are essential for comprehending intellectual al-Ghazali’s legacy.

The above literature emphasises the necessity of comprehending al-Ghazali’s influence on Malay *tafasir* by considering the cultural and theological context of Malay-Muslim culture. Scholars emphasise al-Ghazali’s thought adaption and contextualization within the Malay sociocultural context. This entails investigating how his ideas and teachings are incorporated into the Malay *tafasir* tradition, reflecting local conventions, practises, and religious sensibilities. Additionally, the emphasis on the spiritual aspects of Islam, the emphasis on the interior dimensions of Islamic worship, and the notion of Islamic personality and spiritual growth all reflect al-Ghazali’s influence on Malay *tafasir*. These instances demonstrate the enormous influence al-Ghazali’s thought has had on Malaysian Qur’an interpretation.

Al-Ghazali’s Influence on Malay Tafasir

There are some well-known books of tafsir in the Malay Archipelago along with brief explanations and the influence of al-Ghazali particularly in reason and revelation aspects.

Tafsir al-Azhar by Hamka (Haji Abdul Malik Karim Amrullah). *Tafsir al-Azhar* is a renowned work of Tafsir written by the prominent Indonesian scholar Hamka. It is known for its concise and straightforward language, making it accessible to a wide range of readers. Tafsir al-Azhar covers the entire Qur’an and provides explanations of the verses based on linguistic, historical, and social contexts (Masrur, 2016). Commenting on the relevance of reason in comprehending the revelation of the Qur’an, Hamka stated that the most essential aspect of the Qur’an’s verses is directing people to pay attention to the natural world around them, to ponder and think about it, emphasising the urge to apply reason. The significance of these verses has grown clearer as contemporary science has advanced, proving that the Qur’an was not authored by the Prophet Muhammad PBUH but was directly descended from Allah the Almighty (Hamka, 2013). In addition, Hamka discusses the significance of reason in reading the Qur’an. Hamka stated:

“We frequently find stories in this part that do not make sense if they are based on the Islamic religion, which respects the purity of reason. According to one interpretation of the star ‘Seroja’ (East Star), the star represents the personification of a lovely woman who was disturbed by the Angels named Harut and Marut. This is a jumble of what sounds logical and what is illogical in fairy tales and reality. Such that the truth of the Qur’an is often obscured by superstitions that make no sense. This is what is known as Israiliyat, or stories that are frequently told by Jews who convert to Islam”

(Hamka, 2013).

This implies that Hamka considers reason to be a significant tool in interpreting revelation, rather than relying only on reason or revelation. This is what al-Ghazali commenced by harmonising revelation and reason that may affect Hamka in his interpretation.

Furthermore, when discussing the different types of interpretation, Hamka cites al-Ghazali's viewpoint on the position of reason in the interpretation of the Qur'an, which was pioneered by al-Zamakhsyari and followed by several other scholars, that there is nothing wrong with interpreting the Qur'an using opinion and reason. This is, in reality, inescapable, because meditating on each verse in accordance with the flow of time and location will always result in fresh meanings. People will constantly find inspiration that was not there in past interpretations (Hamka, 2013). Al-Ghazali describes the reason for this attitude in his *Ihya' 'Ulum al-Din* by saying:

“The Qur'an contains all religious knowledge. The first half is described explicitly, while the second half is sufficed by a sign. Half of it with is brevity (*ijmal*), and half is concise (*tafsil*). All of this will require careful consideration and inquiry. It is not enough to examine the external verses, nor is it sufficient to rely solely on the pious predecessors' (*salaf al-salih*) interpretation. In truth, the application of genuine meditation and the ability to draw out the grains of significance buried in it, similar to pearls kept in the shell of an earring at the bottom of the sea, which do not contradict the fundamental principles (Hamka, 2013).

Al-Ghazali, according to Hamka, not only advanced the argument that we discussed above, but he also stated that interpreting the Qur'an solely based on the hadith is insufficient, because the hadith that is derived from an authentic source (*ma'tsur*) from the Prophet PBUH with its authentic chain of narrators (*sanad*) are very few regarding the interpretation of the Qur'an. Most of the companions' interpretations are likewise just subjective using their reason. As a result, as stated by al-Ghazali, scholars should follow in the footsteps of the Prophet's companions, that is to examine and think deeply about the Qur'anic verses, so that contemporary scholars too, may share their viewpoints on Qur'anic verses as companions and predecessors (Hamka, 2013).

Al-Ghazali stated once more that it is apparent that companions and predecessors do not share the same understanding of Qur'an in many regards. That is the evidence that they employed their own interpretation of the Qur'an. However, al-Ghazali acknowledged that interpretation of the Qur'an should not be done merely based on reason. This is the stand of contemporary scholars in interpreting the Qur'an, which is to use interpretations that make sense and do not go beyond the boundary that is appropriate for us as God's creatures (Hamka, 2013).

Furthermore, there is no conflict between revelation and reason. Islam respects the science of philosophy, which is founded on reason; nonetheless, the science of philosophy recognises its limitations. According to a study into the history of faith and religion and its comparison with philosophy, regardless of how contemporary the philosophy is, the Khalaf group who is living after the era of predecessors (*Salaf*) is more soothing to faith, and that is where the aim of belief is. Most believers philosophers follow the Khalaf tradition, such as the renowned Muslim philosopher Ibn Rushd. Ibn Rushd advanced in philosophy, but when it came to occult things, he became a Khalaf who was calm in his approach. For example, Al-Ghazali disagreed with the law of reason. The fire must roast, and water must soak humans. When asked why the Prophet Ibrahim was not roasted by fire, al-Ghazali answered that such a duty was not for philosophy, instead, it is a place of religion, and as a Muslim, he believes in it. In terms of belief, Emmanuel Kant, the father of modern philosophy, is a follower of the Khalaf school as he said, “No matter how far I progress in thinking, I still empty in an angle” (Hamka, 2013).

All of Hamka's remarks above which are in his Tafsir al-Azhar suggest that he views reason to be an important tool in interpreting revelation, rather than relying solely on reason or revelation. Hamka also refers to al-Ghazali's statements particularly in the book of *Ihya' 'Ulum al-Din* on the discussion of revelation and reason, implying that he is inspired by al-Ghazali both directly and indirectly.

Tafsir al-Misbah by M. Quraish Shihab. The factor that prompted him to write the interpretation is also due to the fact that there is no more recent interpretation after the al-Azhar interpretation by Prof. HAMKA in 1979. *Tafsir al-Misbah* by M. Quraish Shihab. The factor that prompted him to write the interpretation is also due to the fact that there is no more recent interpretation after the al-Azhar interpretation by Prof. HAMKA in 1979. The writing method of M. Quraish Shihab is more nuanced to tafsir *tahlili* and *mawdui'* which means an explanation of things that deals with one of several themes of life of thought, social, culture, justice, etc. He explains the verses of the Qur'an in terms of the accuracy of the redaction and then organizes the content with a beautiful redaction that highlights the guidance of the Qur'an for human life and connects the meaning of the verses of the Qur'an with the laws of nature that occur in society. The description that he displays pays close attention to the vocabulary or expressions of the Qur'an by presenting the views of language experts and then paying attention to how the expression is used in the Qur'an (Berutu, n.d.).

Al-Ghazali appeared to have influenced M. Quraish Shihab. This impact is visible in the numerous quotations from al-Ghazali's thoughts in his commentary. This demonstrates M. Quraish Shihab's proclivity for al-Ghazali's viewpoints. M. Quraish Shihab, for example, writes about the error of reason that was remedied by revelation in the aspect of reconciliation of revelation and reason. He stated:

"God's third guide, reason, corrects the five senses' flaws. The reason, which organises all sensory information, then draws judgments that may differ little or significantly from the findings of sensory information. However, while the direction of reason is highly vital and beneficial, it turns out that it only works within specific bounds and is incapable of guiding humans beyond the world of physics. Its domain of operations is the realm of the actual world, and in this domain, humans are frequently misled by the conclusions of reason, therefore reason is not a guarantee of all the facts one seeks. Aristotle's logic of reason is a science that tries to prevent people from making mistakes. However, it has been discovered that science is incapable of protecting the person and others against errors. As a result, people require direction that goes beyond the instructions of reason, as well as the correction of their errors in particular sectors. The type of instruction or direction in question is religious guidance (M. Quraish Shihab, 2002) M. Quraish Shihab similarly believes in the value of revelation and condemns philosophy that is not matched with revelation. The disagreement among Muslim theologians about these Qur'anic terms was only one of the many harmful repercussions of Greek philosophy and representations of deities among Jews and Christians who combined with the purity of Islamic thinking. It is not natural for people to make the mistake, subsequently diminishing the beauty of the Islamic ideology and the beauty of the Qur'an. This is equivalent to condemning disbelievers who equate partners with Allah, despite the fact that Allah is the Creator who rules the universe, who distributes the human earth and harmonises the skies so that life on earth becomes comfortable. All of this has no place in discussion due to the limitations of human reason and the fact that debating and knowing it has nothing to do with the purpose of human creation as servants of Allah and caliphs in the world (Quraish Shihab, M., 2002).

Furthermore, while addressing the book of the Torah, it is plainly emphasised that in the Torah or Old Testament that was circulating from the time of the Prophet until the current day, there are things that are accurate, as well as things that they have modified and perverted. This means that it is permissible to justify Torah information that is in line with the Qur'an and hadith and to reject what is contrary to both, and contrary to reason. It is not permissible to justify or blame Jewish information if it does not conflict with the Qur'an, hadith, or reason. This is consistent with al Ghazali's description of the need of balancing reason and revelation as he stated, "All forms of knowledge that we have described and those that we have not named, none of them originated from the substance of the Qur'an, because everything comes from Allah's limitless ocean of knowledge" (M. Quraish Shihab, 2002).

Al-Ghazali adds that if people contemplate the Qur'an and study its wonders, they will finally meet the full wisdom of past and future generations. Based on al-Ghazali's thought, no one who believes in Allah can dispute that Allah is All-Knowing. It is merely that al-Ghazali went on to declare that because the Qur'an is from Allah, it must include Allah's knowledge (M. Quraish Shihab, 2002). This is real comprehension, which is a synthesis of revelation and reason. Belief is born and fostered via the heart, and belief that already exists is sharpened and nurtured so that it grows stronger. As a result, the Qur'an emphasises the mind in its preaching as a tool for absorbing and understanding teachings, as well as the heart as the vessel and trigger for the birth of faith and determination to practise. The Qur'an persuades its intended audience of the reality of its teachings through intellectual reasoning supplemented by emotive touches and nearly often related to the empirical world.

In conclusion, M. Quraish Shihab appears to be influenced by al-Ghazali. This influence may be seen in the numerous quotes from al-Ghazali's thoughts in his commentary, directly and indirectly. In the issue of reconciliation of revelation and reason, M. Quraish Shihab, definitely, writes on balancing revelation and reason which was pioneered by al-Ghazali.

Conclusion

This article highlights the profound influence of Al-Ghazali on Malay *tafsir*, with a particular focus on the aspect of revelation and reason. The study demonstrates on Al-Ghazali's writings and teachings, particularly the harmonisation of revelation and reason which have left a significant impact on the interpretation of the Qur'an in Malay *tafsir*. Al-Ghazali's thoughts are always based on the Qur'an and Hadith since both reason and revelation are compatible and cannot be separated. *Tafsir al-Azhar* and *Tafsir al-Misbah* are two notable examples that reflect Al-Ghazali's ideas within the Malay-Muslim context either directly influence or indirectly. As the reviver and Islamic reformer of his time, Al-Ghazali's contributions have shaped the spiritual development of the Malay-Muslim community and have facilitated a deeper understanding of Islam in the region. This research enriches our knowledge of the interplay between Al-Ghazali's thought and the development of the aspect of revelation and reason in the Malay Archipelago, shedding light on the enduring legacy of this great Islamic scholar.

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