Muhammad Al-Ghazali's Da'wah Thoughts In The Book Of Fi Mawkib Al-Da'wah And Ma'a Allah; Dirasat Fi Al-Da'wah Wa Al-Du'at

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Abstract :This article examines Shaikh Muhammad al-Ghazali's preaching thoughts regarding the concepts and principles of da'wah. Apart from exploring the character of Shaikh Muhammad al-Ghazali and his work in the field of Islamic da'wah, this article analyzes several issues related to the concept and principles of da'wah. In both books, he discusses in detail the meaning of preaching, the theme of preaching, the approach to preaching and the media of preaching. This research found that Muhammad al-Ghazali was an accomplished world-class preacher. His various theories and ideas related to da'wah are very brilliant in the context of advancing contemporary da'wah, both related to the provisions of preachers, the approach and also the media for implementing da'wah as well as the problems of da'wah and solutions that can be used by preachers in the future.
Keywords : Da'wah Thoughts, Da'wah Principles, Muhammad al-Ghazali

Introduction

Muhammad al-Ghazali (hereinafter Shaikh al-Ghazali) is known as a prominent Muslim scholar, preacher and intellectual who made significant contributions to Islamic thought. (Sri Purwaningsih, 2017) The following are several key aspects of his contribution: *first:* Muslim Scholars *(Islamic Scholar).* Al-Ghazali was a prominent Islamic scholar known for his deep understanding of various Islamic sciences, including theology (aqidah), fiqh (jurisprudence), and tasawwuf (mysticism). His works, such as

"Ihya Ulum al-Din" (Renewal of Religious Sciences), are considered masterpieces in Islamic literature. The aim of his writings was to revive and renew knowledge of Islam, emphasizing spirituality and ethical behavior.

Second: Khatib *(Spiritual Guidance).* As a preacher, al-Ghazali played a crucial role in guiding Muslims towards a deeper understanding of spirituality and morality. His sermons and speeches focus on encouraging individuals to strengthen their relationship with Allah, worship sincerely, and live virtuous lives. Al-Ghazali emphasized the importance of inner purification and the formation of moral character. *Third:* Intellectual *Discourse.* Al-Ghazali engaged in intellectual discourse and debate, discussing the theological and philosophical issues of his time. In particular, he responded to rationalist and skeptical philosophers , defending traditional Islamic beliefs. His work "Tahafut al-Falasifah" (Incoherence of the Philosophers) critically examines the ideas of philosophers influenced by the Greeks and confirms the compatibility of reason and revelation within the Islamic framework.

Fourth: The Bridge Between Rationalism and Mysticism. Al-Ghazali attempted to bridge the gap between rationalism and mysticism, encouraging a balanced approach to knowledge and faith. While recognizing the importance of reason, he emphasized the significance of spiritual experience and direct connection with the Divine. This holistic perspective influenced later Islamic philosophy and helped shape a more integrated understanding of the intellectual and spiritual dimensions of Islam. Muhammad al-Ghazali's legacy remains eternal as his writings continue to inspire Muslims throughout the world. His contributions to Islamic literature, moral guidance, and intellectual discourse have left a memorable impact, and his work remains influential in shaping Islamic thought and spirituality.

Al-Ghazali is a great scholar figure who is no stranger to the Islamic world. Apart from being a scholar, he is also known as a thinker, preacher and scholar. His contribution to the world of da'wah is enormous, both within his country and at the world level. His great writings have influenced the thinking of most figures in the world. This is because he is classified as a productive scholar. The sharpness of his pen has produced more than 60 book titles and has been translated into various languages.

Shaikh al-Ghazali's work contains various fields of scientific discipline which make him worthy of being called a writer *(Katib)* , writer *(Adib)* , researcher *(Bahith)* , scholar *('Alim)* , thinker *(Mufakkir)* and also preacher *(Da'i ila Allah).)* . [1]In the field of da'wah, he produced several books, including: *Fi Mawkib al-Da'wah* , *Ma'a Allah: Dirasat fi al-Da'wah wa al-Du'at* , *al-Da'wah al-Islamiyah Tastaqbil Qarnaha al- Khamis al-'Ashr* , *Humum al-Da'iyah* , *Jihad al-Da'wah bayna 'Ajzi al-Dakhil wa Ka'id al-Kharij* and others. In fact, the author is interested in studying Shaikh al-Ghazali's views regarding the concept of *Usul al-Da'wah* which consists of preachers, themes of da'wah, approaches and also media for da'wah as coined by 'Abd al-Karam Zaydan. [2]This study of Shaikh al-Ghazali's preaching thoughts will focus on the books *Fi Mawkib al-Da'wah* and *Ma'a Allah: Dirasat fi al-Da'wah wa al-Du'at* . These two books are among his works which focus on da'wah, whether directly related to the discipline of da'wah *(Ta'sil 'Ilm al-Da'wah al-Istiqlali)* or related to contemporary da'wah movements.

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[1]Fath i Hasan al-Mulkaw i , *al-At a ' al-Fikr i li al-Shaykh Muhammad al-Ghaz a l i* (Amman: al-Ma'had al-'Al a m i li al-Fikr al-Isl a m i , 1996), 16.

[2] 'Abd al-Kar a m Zayd a n, *U su l al-Da'wah* (Baghdad: Maktabah al-Man a r al-Islamiyyah, 1981), 3.

Methods

To explore Muhammad al-Ghazali's thoughts on preaching in the book "Fi Mawākib al-Da'wah wa Ma'a Allah; Dirāsāt fī al-Da'wah wa al-Du'āt" uses qualitative methods. First of all, this research will involve an in-depth textual analysis of the book. The initial step involves a thorough reading and understanding of the text, examining the historical, social, and cultural context in which it was written. Then, textual analysis will be carried out to identify the main themes, central ideas and main arguments put forward by al-Ghazali in the context of his preaching and relationship with Allah.

Furthermore, this research approach will also include contextual analysis. This involves understanding the historical influences, social environment, and cultural framework within which al-Ghazali lived and worked. Identifying key events, important figures, and the socio-political situation of his time will provide insight into the factors that shaped his preaching thinking. Additional resources such as al-Ghazali's other works, historical notes, and contemporary literature will be used to provide a more complete and in-depth view of da'wah thought in a broader context. By combining textual and contextual analysis approaches, this research is expected to provide a rich and in-depth picture of Muhammad al-Ghazali's preaching thoughts in the book.

Results and Discussion

His Biography

His full name is Muhammad al-Ghazali al-Saqa. He was born on 22 September 1917 AD in Nakhlah al-'Inab which is a village in the Buhairah province of the Arab Republic of Egypt. [3]He was born and grew up in a family that was respected for its love of science and scholars. His father was a religious teacher and became a reference for

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[3]Muhammad S a l a b i , *al-Shaykh al-Ghaz a l i wa Ma'rak a t al-Mushaf fi al-' A lam al-Isl a m i* (Kaherah: D a r al- Q ahwah, 1987), 23.

the community on various issues. His mother was a Muslim woman who was very concerned with developing Islamic morals and tarbiyah.

Like other scholars, Shaikh al-Ghazali received his initial education by studying the reading of the Koran according to the laws of recitation. At the age of 10, he completed memorizing 30 chapters of the Koran. Apart from studying the Koran, he also studied at a formal school at the al-Azhar Islamic Boarding School *(al-Ma'had al-Dini al-Azhari)* in Alexandria. It was at this school that he studied various scientific fields and graduated from high school (1928 – 1937 AD). Although in general the teachers who work at this madrasa are Azhar scholars, at the madrasa, he had the opportunity to study with Sheikh Muhammad Abduh, who is known as a modern cleric with a reformist outlook and a rejection of staleness and taqlid. Therefore, it is certain that Muhammad Abduh's way of thinking influenced to some extent the personal formation and thought patterns of Shaikh al-Ghazali in the future.

After graduating from the madrasa, in 1937 M Shaikh al-Ghazali emigrated to Cairo to continue studying at the Usuluddin Faculty of al-Azhar University. Studying at the oldest Islamic University in the Islamic world gave him the opportunity to meet scholars and thinkers from various circles. Among the al-Azhar ulama who had a role in fostering scientific insight and shaping his attitudes and thought patterns were Sheikh 'Abd al-'Azim al-Zarqani, Sheikh Ibrahim al-Gharbawi, Sheikh 'Abd al-Aziz Bilal, Sheikh Mahmud Shaltut, Muhammad Abu Zahrah and others.

It was at college that he met an Islamic movement figure who was the founder of the *al-Ikhwan al-Muslimun organization.* Shaikh al-Ghazali told the story of his meeting with Hasan al-Banna which occurred in 1937 AD. According to him, the first time he met Hasan al-Banna was when Hasan al-Banna gave a lecture at the 'Abd al-Rahman

Harmuz mosque. According to him, this encounter was an encounter that made a very deep impression, giving enthusiasm and a change in way of thinking in understanding preaching, especially in relation to the problems of the people and their solutions. This deep impression ultimately made him decide to join this organization as an active member.[4]

Regarding Hasan al-Banna's personality, he stated as quoted by Yusuf al-Qardhawi: "Hasan al-Banna has left a very valuable legacy. No one meets him unless he will benefit from him, become closer to his God and understand his teachings more. [5]On another occasion, Shaikh al-Ghazali praised Hassan al-Banna and called him a psychology expert in educating and forming people's fighting spirit. [6]It is not an exaggeration if Hasan al-Banna is considered a figure who influenced his personality. In the introduction to the book *Dustur Wihdah al-Thaqafah li al-Muslimin* which he wrote, it is stated firmly and clearly that Hasan al-Banna was the inspiration behind the birth of this book.[7]

In 1941 AD, Muhammad al-Ghazali succeeded in obtaining a doctoral diploma in the field of preaching and guidance very brilliantly. [8]For his enormous services in the field of da'wah and science, Shaikh al-Ghazali received various honors and awards, both from within and outside the country, including:

1. Highest Award from the Government of the Republic of Egypt, in 1988.

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[4]Muhammad al-Ghaz a l i , "Qissah al- Ha y a h", *Majallah Isl É miyyah al-Ma'rifah,* 2nd edition, 1997, 164.

[5]Y u suf al-Qar dh awi, *Shaykh Muhammad al-Ghaz a l i Kam a 'Araftuhu,* trans. Surya Darma, (Jakarta: Robbani Press, 1999), 2.

[6]Mu Í ammad S al a b i , *al-Shaykh al-Ghaz a l i wa Ma'rakat al-Mushaf fi al-' A lam al-Isl a m i* (Kaherah: D a r al- Q ahwah, 1987), 107.

[7]Mu Í ammad al-Ghaz a l i , *Dus tu r Wihdah al-Thaq a fah bayna al-Muslim u n* (Damascus: D a r al-Qalam, 1996), 5.

[8] Mu Í ammad al-Ghaz a l i , "Qissah al-Hay a h", *Majallah Islamiyyah al-Ma'rifah,* 2nd ed., 1997, 177.

2. Honorary Degree in the field of da'wah from the kingdom of al-Jazair, 1988.

3. Honorary Degree from King Faizal of Saudi Arabia in the field of Islamic Studies in 1989 AD and was the first Egyptian figure to receive such an award.

4. In 1990 AD, he received an award from the Paskistani government.

5. In 1996 AD, the Malaysian government awarded him for his enormous contributions in the fields of da'wah and scholarship.

As mentioned in the discussion above, Shaikh al-Ghazali's character and expertise spans various fields, including: tafsir, hadith, Islamic thought, Islamic preaching and others. He emerged as a thinker, scholar, writer, preacher and others. From the research conducted, Shaikh al-Ghazali wrote a total of 54 books. Apart from that, there is a book consisting of 4 juz which is a collection of lectures, sermons and speeches that he delivered during his lifetime. These works can be mentioned as follows, among others:

First: Scientific work in the field of the Koran and Tafsir

1. *Al-Mahawir al-Khamsah li al-Qur'an al-Karam.*

2. *Kayfa Nata'amal ma'a al-Qur'an.*

3. *Nahwa Tafsir al-Mawdhu'i.*

4. *Nadharat fi al-Qur'an.*

Second: Scientific Work in the Field of al-Hadith

1. *Al-Sunnah al-Nabawiyah bayna Ahl Hadith wa Ahl al-Fiqh.*

2. *Fiqh al-Sirah.*

3. *Kayfa Nata'amal ma'a al-Sunnah.*

4. *Min Kunuz al-Sunnah*

Third: Scientific work in the field of Aqidah and Sufism

1. 'Aqidah al-Muslim
2. Al-Janib al-'Atifi min al-Islam.
3. Fan al-Dhikr wa al-Du'a.
4. Khulq al-Muslim.
5. Raka'iz al-Iman bayna al-'Aql wa al-Qalb

Fourth: Scientific Work in the Field of Thought

Shaikh al-Ghazali's scientific work in the field of thought is the most extensive scientific work, including 34 books. This matter cannot be separated from his figure, who from the start studied the field of faith and received a doctoral diploma from the Usuluddin faculty. Among these works are:

1. Al-Ghazw al-Thaqafi Yamtaddu fi Faraghini.
2. Al-Islam al-Mufatara bayna al-Shuyiu'iyyin wa al-Ra'smaliyyin.
3. Al-Islam fi Wajh al-Zahf al-Ahmar.
4. Al-Islam wa al-Istibdad al-Siyasi.
5. Al-Islam wa al-Manahij al-Ishtirakiyah.
6. Al-Ta'assub wa al-Tasamuh bayna al-Masahiyyah wa al-Islam.
7. Haqiqah al-Qawimah al-'Arabiyah wa Usurah al-Ba'th al-'Arabi.
8. Huquq al-Insan bayna Ta'alim al-Islam wa I'lan al-Umam al-Muttahidah.
9. Qadhaya al-Mar'ah bayna al-Taqalid al-Rakidah wa al-Wafidah.
10. And others.

Fifth: Scientific Work in the Field of Da'wah

In the discipline of da'wah, Shaikh al-Ghazali does not specifically discuss the theory of da'wah and its concepts, but rather his ideas and views regarding the current reality of

da'wah. Shaikh al-Ghazali's main themes and discussions in the field of da'wah focus more on the problems of da'wah and the solutions he offers. However, on many occasions he gave many aspirations in the process of writing da'wah *(Ta'shil Da'awa)* . Among these books are:

1. *'Ilal wa 'Adwiyah.*

2. *Al-Da'wah al-Islamiyyah Tastaqbil Qarnaha al-Khamis al-'Ashar.*

3. *Fi Mawkib al-Da'wah.*

4. *Humum al-Da'iyah.*

5. *Jihad al-Da'wah bayna 'Ajzi al-Dakhil wa Ka'id al-Kharij.*

6. *Ma'a Allah; Dirasah fi al-Da'wah wa al-Du'it.*

From the scientific work above, it can be concluded that Shaikh al-Ghazali is a very pious figure and is able to express his knowledge well. His ability to rewrite his thoughts *(al-Fikr)* and feelings *(al-Dhamir)* in written form is clear evidence of the creative, innovative and productive nature that is very inherent in him. The existence of scientific works in various fields and disciplines also shows his very high level of knowledge and has received widespread recognition.

Al-Ghazali's Thought on Da'wah

Among the earliest scholars to introduce the concept of this principle was a professor at Baghdad University named 'Abd al-Karim Zaydan. In discussing this matter, he clearly used the words *Ushul al-Da'wah* . In the book entitled Ushul Da'wah, 'Abd al-Karim Zaydan mentions four things which are the basic principles in da'wah activities, namely: the preacher *(al-Da'i)* , the topic of the da'wah *(Mawdu' al-Da'wah)* , the object of the da'wah *(Mad'u)* and the last is the procedures for da'wah and media for da'wah *(Asalib*

al-Da'wah wa Wasa'iluhu). [9]To illustrate Shaikh al-Ghazali's thoughts regarding this theory, the author conveys the following discussion:

1. Preacher (al-Da'i)

Every follower of the Islamic religion has a role and responsibility in preaching Islam. The essence of da'wah is to enjoin good deeds and prevent evil deeds. This is what the Prophet Muhammad SAW carried out shortly after being appointed as the messenger of Allah SWT. Therefore, Rasulullah SAW was the first preacher in the history of the Islamic ummah. This is precisely what the Prophet's ummah did together in the obligation to preach. As heirs of Rasulullah SAW, preachers should copy and emulate his methods and methods of preaching.

To make this da'wah a success, preachers must have basic knowledge and competence in preaching. According to Shaikh al-Ghazali, essentially preaching is an effort to form Muslim individuals. Therefore, preachers must consist of a group of people who have virtues and values that differentiate themselves from ordinary people. The first thing a preacher must have is sincere intentions. [10]However, there are several criteria that a preacher must have. From the study carried out, Shaikh al-Ghazali mentioned several criteria, namely:

1.a: Brilliance of Thought

As a continuation of Allah SWT's message, preachers are required to have a logical, wise and knowledgeable mind. This skill is the key to the success of preachers in conveying Islamic messages and teachings. According to Shaikh al-Ghazali, an intelligent mind, an open outlook and critical knowledge can foster true beliefs in

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[9]'Abd al-Kar i m Zayd a n, *U su l al-Da'wah* (Beirut: Muassasah ah al-Ris a lah, 1987), 2.
[10]Mu Í ammad al-Ghaz a l i , *Ma'a All a h,* 169.

preachers. [11]In fact, with this feasibility, a preacher will not fall into sectarian disputes and disputes between fellow preachers. Even Shaikh al-Ghazali also offered solutions to preachers in dealing with conflict situations, namely: expanding knowledge, sincerity and taking teachings from past history. [12]This skill is what 'Abd al-Karim Zaydan calls deep understanding *(al-Fahm al-Daqiq)* . [13]With this method, preachers will succeed in cultivating and giving birth to the best generation, namely a generation that can bring an impression of improvement and is like an oasis in the middle of the desert.

1.b: High Spirituality

Apart from in-depth knowledge, spiritual elements are very important and basic for a preacher. This is because da'wah is an effort to bring the target closer to Allah SWT. According to Shaikh al-Ghazali, what is meant by spiritual is a form of connection with Allah SWT. [14]It is indeed something that cannot be accepted by reason if the preacher does not have a strong relationship with Allah SWT, even though he invites people to Allah SWT.

According to Shaikh al-Ghazali, this close relationship with Allah SWT can only be achieved by knowing Him *(Ma'rifah Allah)* . This is because a close relationship with Allah SWT can build a very high level of confidence and overcome fear and worry about the future or the authorities. In fact, this close relationship is the fruit of a Muslim's strong faith. A characteristic that can prevent oneself from being self-motivated, hoping for material benefits and other worldly benefits. [15]Apart from that, such a relationship can be fostered through proper interaction with the Qur'an which can give birth to

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[11]Mu h ammad al-Ghaz a l i , *al-Isl a m wa al-Aw sa ' al-Iqti qa diyah* (Kaherah: D a r al- S a h wah, 1987), 194.
[12]Mu h ammad al-Ghaz a l i , *Ú al É m bin al-Gharb* (Kaherah: D a r al-Kutub al- H adithah, 1965), 284-289.
[13]'Abd al-Kar i m Zayd a n, *U shu l al-Da'wah,* 328.
[14]Mu h ammad al-Ghaz a l i , *Ma'a All a h,* 190
[15]Muhammad al-Ghaz ali , Fi Mawkib al *-Da'wah,* 41 .

happiness in the soul, inner peace, a healthy mind and fuel the spirit of jihad towards a high position in the sight of Allah SWT.[16]

1.c: Wise Example

Liking beauty and goodness is a natural trait for humans. It is for this reason that a preacher should ensure that he is a role model for the people around him. For Shaikh al-Ghazali, exemplary qualities are likened to a magnet that can attract objects around him. Exemplary character is power driven by faith that can charm and attract the sympathy of others. [17]Shaikh al-Ghazali's statement confirms various expressions of scholars who say that actions have a stronger impact than words. There are many figures who have succeeded in influencing people with their example rather than their spoken words.

For this reason, a preacher should unite words and deeds. Preachers should always carry out the process of self-reflection along with their efforts to guide and teach others. This is very important because the Qur'an characterizes people whose conversations do not match their actions as dogs *(Kilab)* and donkeys *(Himar)* . [18]Regarding preachers who forget themselves and only focus on preaching to others, Shaikh al-Ghazali classifies them as preachers who destroy faith and are a disease that infects society.[19]

It is clear that Shaikh al-Ghazali's preachers are the heirs of the Prophet Muhammad SAW in extending the preaching of Islam. To succeed in this da'wah activity, a preacher must have three basic criteria, namely those relating to knowledge, spirituality and good example in society. The author finds that these three qualifications

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[16]Mu h ammad al-Ghaz a l i , *Ma'a All a h* , 191.
[17]Mu h ammad al-Ghaz a l i , *Ma'a All a h,* 285.
[18]Refer to surah al-A'raf (7): 175-177 and surah al-Jumu'ah (62):5.
[19]Mu h ammad al-Ghaz a l i , *Ma'a All a h,* 191.

are what enabled traders and preachers in the past to spread Islam in the archipelago with great success.

2. Da'wah Topics or Teachings

The scholars agree that the Koran and the Sunnah are the two main references for Islamic law. Shaikh al-Ghazali made the Koran and al-Sunnah the main references in carrying out Islamic da'wah. The da'wah material that he conveyed to his targets was produced from his reading and study of these Naqli texts. In his view, if the Qur'an is understood correctly it will protect against various mental illnesses, errors in thinking and strengthen the power of thought so that it can differentiate main matters from branch matters. In fact, it can give birth to the power to think about natural events and understand the reasons for the development of a culture from past events.[20]

From the study carried out, the author found that Shaikh al-Ghazali really focused on the aspects of reciting the Koran and al-Hadith. According to him, the Koran is the main reference for Muslims, moreover, it is a great book and cannot be compared with any other book. Its persistence as a Muslim book for 14 centuries shows the greatness and specialness of the book which is guaranteed to be protected by Allah SWT. In fact, the absence of a group that succeeded in developing a verse like the Qur'an is strong evidence of the group's inability to compete with it. [21]According to him, the Qur'an is a human guide to the heights of morals, dignity and refinement of mind which can prevent humans from falling into a life that is hedonistic, permissive and arrogant with the value of everything.[22]

Apart from reciting the Koran, Shaikh al-Ghazali is also known as a defender of the Sunnah. In many of his writings and lectures, he stated that this religion cannot be

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[20] Mu h ammad al-Ghaz a l i , *Hum u m al-D a 'iyah* (Doha: D a r al-Haramayn, 1983), 31.
[21] Mu h ammad al-Ghaz a l i, *Nadharat fi al-Qur'an* (Egyptian: Dar al-Kutub al-Hadithah, tt), 5.
[22] Mu h ammad al-Ghaz a l i, *'Ilal wa Adwiyah* (Damascus: Dar al-Qalam, 1985), 273-274.

understood properly without al-Sunnah. He categorized people who rejected al-Sunnah as people who did not have the discipline of knowledge and sincerity in learning. He even characterizes people who reject al-Sunnah because of lustful motives as blasphemers. [23]Shaikh al-Ghazali succeeded in producing many books relating to the study of the Koran and al-hadith. In fact, the author sees that this case is strong evidence of his enormous focus on the study of the Qur'an and al-Hadith. Among these books are: *al-MaÍÉwir al-Khamsah li al-Qur'Én al-KarÊm* , *Kayfa Nata'Émal ma'a al-Qur'Én, NaÐarÉt fi al-Qur'Én al-KarÊm, TafsÊr MauÌu'Ê li al-Qur'Én al-KarÊm* and *al-Sunnah bayna al-Fiqh wa Ahl al-HadÊth* .

However, Shaikh al-Ghazali also focuses on contemporary themes and current issues. His material contains various preaching materials related to the topics of modern society. Not infrequently he also expresses his views on the current situation and provides guidance and solutions taken from his reading of the Koran and al-Sunnah. In fact, he did not hesitate to give advice and criticism to the authorities and government regarding situations that were not in accordance with the spirit and teachings of Islam. Some related da'wah material can be discussed below:

2.a. Politics of Islamic Countries

Politics is an aspect that has often been discussed by scholars since ancient times. Imam al-Mawardi said that the duty of a government is to protect religion and to govern the world with religion *(KhirÉsah al-DÊn wa SiyÉsah al-DunyÉ Bihi).* [24]Shaikh al-Ghazali, like his predecessors, considered politics as a tool to dominate the Islamic religion

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[23] See Mu h ammad al-Ghaz a l i, *Humum al-Di'iyah,* 131, Mu h ammad al-Ghaz a l i, *Dustur Wihdah,* 29 and Mu h ammad al-Ghaz a l i, *Laysa min al-Islam* (Kaherah: Maktabah Wahbah, 1991), 46.
[24]

through the concept of meeting at every level of leadership. [25]According to him, modern life needs to adopt a democratic system as a way of conveying the political views of every citizen, respecting human rights and adopting human values *in* its implementation.

However, Shaikh al-Ghazali warned that the shura system implemented is a system recognized by Islam, not Western-style democracy. According to him, the modern system referred to is in technical matters of implementing the law, not in the context of making laws and cases that conflict with the Qur'an al-Sunnah. [26]The author sees that the ideas put forward by Shaikh al-Ghazali are essentially a reflection of his life, especially in Arab countries which were founded on the basis of inherited and dynastic governments. A state built on a larger dynasty leads to the loss of the concept of shura and social justice for all citizens.

For this reason, Shaikh al-Ghazali condemned the injustice that prevailed in the life of Islamic society at that time. Injustice occurs by employing other people with disproportionate compensation or enjoying pleasure from the sweat and suffering of weak people. Facing this issue of injustice, he stated that the Islamic community has an obligation to support all poor people who do not have an income sufficient to meet their needs and support family members who are under their care. [27]It is clear that Shaikh al-Ghazali's preaching material touches on aspects of political life that were neglected by many of the ulama and preachers of his contemporaries. This preaching material regarding politics is also proof of his deep understanding of the Islamic religion.

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[25] Mu h ammad al-Ghaz a l i, *Humum al-Da'iyah* , 144.
[26] Mu h ammad al-Ghaz a l i, *al-Ghazw al-Thaqafi Yamtaddu fi Faraghina* (Amman: Mu'assasah al-Sharq li al-'Alaqat al-'Ummah, 1985),62.
[27] Mu h ammad al-Ghaz a l i, *al-Islam wa al-Awda al-Iqtisadiyah* (Kaherah: Dar al-Sahwah, 1987), 156.

2.b. Islamic Tasawwur

Among the da'wah materials that Shaikh al-Ghazali focuses on is developing the concept of Islamic tasawwur and protecting it from attacks by modern thought. According to him, the Muslim ummah should have correct knowledge about Islam. Apart from studying Islamic sciences, they should have basic knowledge about natural phenomena. The ignorance of Muslims regarding this matter is the peak of the decline and backwardness of Islamic society. [28]In fact, true tasawwur about Islam can be extracted from the Qur'an and al-Hadith by carrying out transformation efforts *(Tajdid al-Ara')* and renewal of thought *(Tanwir al-Afkar)* .

With regard to developing true Islamic tasawwur, Shaikh al-Ghazali provides two solutions that must be taken by a preacher, namely maintaining and preserving the purity of the religion from enemy attacks and distancing the faith from khurafat and modern ideologies which can damage its purity. When it comes to the methodology of understanding the [29]*MutashÉbihÉt* verses , especially with regard to metaphysical themes and the spiritual nature of the spirit which cannot be explored by reason, Shaikh al-Ghazali recommends to be satisfied with the *MuÍkamÉt* verses .[30]

The author is of the view that the solution put forward by Shaikh al-Ghazali is a very reasonable and appropriate suggestion. The inability to understand supernatural, metaphysical and other matters can result in the perpetrator becoming anti-God and a person who loses direction. In fact, commitment to the *MuÍkamÉt* verses is the only way out of this problem.

2.c. Contemporary Issues in the Islamic World

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[28] Mu h ammad al-Ghaz a l i, *Mushkilat fi Sariq al-Hayah* (Doha: Buku al-Ummah, 1402), 34.
[29] Mu h ammad al-Ghaz a l i, *Kayfa Nafham al-Islam,* 182.
[30]Yusuf al-Qaradawi, *Shaikh Mu Í ammad al-Ghaz a li,* 348.

Even though he grew up in the cradle of traditional Egyptian ulama, Shaikh al-Ghazali transformed into a very moderate ulama and accepted new things. One of the material issues of preaching that is often raised by Shaikh al-Ghazali is the issue of feminism. [31]In his view, issues regarding the status and position of women should be placed in the correct proportion and level, not restricting them and providing absolute freedom. On the one hand, he disputes the existing tradition which restricts Muslim women to staying at home, not allowing them to go to the mosque, wearing purdah and so on. On the other hand, he also does not agree with the Western ideology which gives absolute freedom to women so that their position is equal to men. In his view, this understanding will make women lose their identity and dignity.[32]

Shaikh al-Ghazali's defense of women can be seen from his distinctive presentation style in the various books he produced. He clearly and clearly placed the discussion in the appropriate portion and place based on the Koran and al-Hadith. In fact, he often uses the argumentative method when dealing with very important and serious issues. Among the issues discussed at length were the law on purdah and the law on women working outside the home. A detailed explanation regarding women's issues can be read in his book entitled *QalÈyÉ Mar'ah bayna al-TaqÉlid al-RÉqidah wa al-WÉfidah* and *al-Sunnah al-Nabawiyah* .

From the explanation above, it can be concluded that Shaikh al-Ghazali succeeded in diversifying his da'wah material. Apart from relating to the recitation of the Koran and al-Hadith, he also plays a role in correcting the views of Muslims, especially regarding Islamic tasawwur, current schools of thought and strong advocacy for the fate

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[31] Muhammad al-Ghaz a l i, *al-Da'wah al-Islamiyah,* 63 .
[32]Yusuf al-Qardawi, *Shaikh Muhammad al-Ghaz ali ,* 295.

of women. These da'wah themes complement other da'wah themes conveyed by Shaikh al-Ghazali such as issues of faith, sharia and morals.

3. Da'wah media

In the book *Ma'a Allah,* Shaikh al-Ghazali shares several media for preaching that can be used by preachers and he also exemplifies these methods in his preaching, including: Exemplary *(Qudwah al-Hasanah)* , preaching through speech *(Da'wah). bi al-Lisan)* , da'wah through writing *(Da'wah bi al-Kitabah)* and *al-Targhib* and *al-Tarhib* . The following is an explanation of each of these media.

3.a. Qudwah Hasanah Method

Good example in da'wah is a very effective method in attracting the target of da'wah to do good. Doing good is essentially a natural trait in humans. This characteristic will become more pronounced when humans find real examples and role models in life. In al-Ghazali's view, a successful preacher is someone who is able to persuade others to practice the truth through his actions, even without a single word leaving his lips.[33]

In historical sketches there is also various evidence of this matter. The success of the Prophet Muhammad SAW in preaching was due to the conformity between words and actions. In fact, on many occasions, the Prophet Muhammad SAW gave practical examples before he ordered his friends to carry out a practice. In fact, this characteristic is the reason why Rasulullah was made a follower and role model. The word of Allah SWT in surah al-Ahzab (33): 21

> *Translation: Indeed, there is (in) the Messenger of Allah a good role model for you (namely) for those who hope for (the mercy of) Allah and (the coming of) the Day of Judgment and he mentions Allah a lot.*

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[33]Muhammad al-Ghazali, *Ma'a Allah* , 296.

Because of this, preachers actually use Rasulullah SAW as a role model in preaching. According to Shaikh al-Ghazali, Muslims who do not live and imitate the life of the Prophet Muhammad are useless people. And his practice of worship, even though he said the greetings to His Majesty a thousand times a day and night, would never be of any benefit to him. [34]In the author's view, if an ordinary Muslim is required to be a role model for others, what's more, that person is a preacher whose job is to be a role model in society.

3.b. Da'wah Continuing Speech (Da'wah bi al-Khitabah)

One form of da'wah method that is very basic in da'wah efforts is through speech and pronunciation. According to Nor Raudah Hj. Siren, this da'wah focuses its efforts on conveying the da'wah message to the target through the preacher's verbal rhetorical style. [35]Da'wah through speech is the most basic da'wah in the journey of Islamic da'wah. The human ability to communicate verbally is a special gift for humans.

C.4. Fourth: Methods of Da'wah

The method of da'wah is one of the determinants of the success of da'wah. Methods are the methods used by a preacher in conveying the teachings of da'wah. As good and noble as a teaching is, it cannot be well received if the media and methods used do not meet the target. The right method and appropriate method will bring effective results. It is clear that media and methods are a method used by preachers to achieve the desired goals within the target of the da'wah.

To achieve the success of da'wah, al-Ghazali adopted several methods of da'wah. This method is indirectly his idea and idea regarding several stages that preachers must go through so that a society is built that coincides with the goal of

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[34]Muhammad al-Ghazali, *Fiqh al-Sirah,* 6.
[35]Nor Raudah Hj. Siren, "Rhetoric Pronunciation of Ustaz Ismail's Da'wah Dictionary", *Al-Afkar Journal* 1 (2000), 199-205.

preaching. These stages are the development of fiqrah *(Bina' al-Fikrah),* the formation of faith *(Bina' al-'Aqidah),* the application of laws *(Taqnin al-Hukm)* and then the strengthening of power *(Iqamah al-Hukm)* . [36]To practice these stages, al-Ghazali used the following approaches:

C.4.a. Wisdom Method

The great value of this method of wisdom is wisdom, whether in words, actions and attitudes so that it is able to put things in their place in the context of humanity. As an accomplished scholar, the method of wisdom that gave birth to a democratic, persuasive and nurturing nature was a very prominent value in al-Ghazali. In the context of da'wah, al-Ghazali prefers to be a teacher compared to a judge who has the power to make decisions.

In his view, a preacher is a deliverer of edicts and a warning. It is in this context that al-Ghazali sees the importance of an educator in fighting ignorance, a builder of tamaddun and a warning as mentioned in the word of Allah SWT:

> *Translation: "We know more about what they say, and you are in no way coercive towards them. So warn those who are afraid of My threats with the Koran.*

(Surah Qaf/50: 45)

Regarding the coercive methods used by some preachers, al-Ghazali is classified as a scholar who does not agree with this approach. Typically, he criticized those who were not active in preaching, were lazy in proclaiming the truth but were strong in calling for war. [37]Because of this, al-Ghazali did not take a harsh and harsh attitude. Islamic da'wah must be spread in the spirit of knowledge, enlightenment and good example.

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[36]Muhammad al-Ghazali, *Fi Mawkib al-Da'wah,* 139.
[37]Muhammad al-Ghazali, *Jih a d al-Da'wah Bayna 'Ajzi al-Dakhil wa Kayda al-Kharij* (Kaherah: Dar al-Sahwah, 1998), 20.

3.b. Mujjadi Method

This method is known as the method of argumentative discussion by focusing on reason and logic to break down erroneous logics. This method requires the power of reason and broad and in-depth reading. In fact, this method is not recommended for preachers who do not have strong mantiq and argumentation skills. Using this method can lead to harm if it is not implemented properly and correctly. In fact, the Qur'an warns Muslims to use this method correctly, especially to the people of the Book as mentioned in surah al-Ankabut (29): 46 below:

Translation: And do not argue with the People of the Book, except in the best way, except with the wrongdoers among them, and say: "We have believed in (the books) which were sent down to us and which were sent down to you; our Lord and your Lord is one; and to Him we surrender."

What is meant by unjust people are: people who, after being given information and explanations in the best possible way, still argue and disobey and continue to express hostility.

Conclusion

As an accomplished preacher, Shaikh al-Ghazali understands this matter well. In many scientific works, Shaikh al-Ghazali shows himself as a scientist who has the power to weaken the slander and condemnation of unjust people and those who oppose the Islamic religion. It is in this context that we see his figure who was able to confront orientalists and liberalists who spread slander among Muslims. Regarding issues and his style in discussions or debates, it can be seen in his works, including: the book *Difa' 'an al-Aqidah wa al-Shari'ah Dhid Mata'in al-Mushrikin* and others.

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