AL-GHAZALI'S METAPHYSICAL PHILOSOPHY OF SPIRITUALISM IN THE BOOK OF *IHYA 'ULUMUDDIN*

Supriyanto

UIN Prof. KH. Saifuddin Zuhri Purwokerto, Indonesia
supriyanto@iainpurwokerto.ac.id

ABSTRACT

This article tries to explore al-Ghazali's views regarding philosophy—particularly metaphysical philosophy, and its influence on the establishment of al-Ghazali's teachings as stated in the book ihya 'ulumuddin. The method used in this research is descriptive-qualitative method, and is included in the literature research (library research). The process of collecting data in this study is to make observations, in the sense of tracking various references that have relevance to the focus of the study, both from books, articles, and so on that function to support these data. The data analysis technique used in this research is the method of content analysis. In this analysis, the process of selecting, comparing, combining, and sorting information obtained from related data sources will be carried out to obtain valid inferences. From the studies conducted, it can be seen that: 1) Regarding the existence of God, al-Ghazali rejected the philosophical ideas of atheism (ad-dahriyun) and naturalism (al-thabi'iyun) as a whole. 2) al-Ghazali accepted the philosophical thought of divinity (ilahiyun), in several respects as a whole—for example logic, physics, mathematics, etc., and in terms of metaphysics, al-Ghazali accepted with certain conditions—in accordance with the texts of the Qur'an and hadith. 3) Al-Ghazali's partial disagreement with metaphysical philosophers, such as Ibn Sina and al-Farabi is because both of them have collided with the principal "norms" in religion. 4) His refusal formed al-Ghazali's thought structure which is presented in several of his works—including in the Book of ihya 'ulumuddin.

INTRODUCTION

The activity of translating Greek philosophical works as well as from the original Syrian version of the text into Arabic in the 8th to 11th centuries, allowed the philosophical scientific discourse to be studied by Muslims around the world (H. Nasution, 1992, p. 22). Through this translation, Islamic thinkers began to get acquainted with the thoughts of Greek philosophers, such as Plato, Aristotle, and so on (Muliati, 2016, p. 77). The thought of the Greek philosopher was then developed in Islamic nuances, so that Islamic philosophy was born with several figures such as al-Kindi (796-873 AD), al-Farabi (870-950), Ibn Sina (980-1037), and so on (Amin, 1996, p. 265).

Discussing Islamic philosophy is considered incomplete if it does not include Al-Ghazali in the topic of discussion. However, if one wishes to discuss Al-Ghazali and his relation to Islamic philosophy, one should make some preliminary notes. First, the main point of departure is that Al-Ghazali does not claim to be a philosopher—even if he does not like being considered a philosopher (Atabik, 2014, p. 20). This certainly gives an indication that Al-Ghazali has studied and assimilated philosophy in depth—as seen in his resistance or rejection of the thoughts of the philosophers (Muliati, 2016, pp. 80–85), but also causes us to speculate on the influence of philosophy on the formation of Sufism thought.

By some scientists, Al-Ghazali is seen as a unique figure in the world of thought, some of them are fascinated by Al-Ghazali from his wanderings, heritage works, and Sufistic behavior (Mahyunir, 2017, p. 43). Many of his works have become objects of research, which have attracted the interest of science lovers and academics, both from among Muslims themselves (insiders), as well as from non-Muslims (outsiders) (Atabik, 2014, p. 20).

Metaphysics is one of the main branches of philosophy (Zulhelmi, 2019, p. 103), its contribution to the development of science, scientists today are not so much aware of—and some even refuse—by scientists (Mustansyir, 2007, p. 1). This is because, many of them are strongly influenced by the empirical-positivistic vision, that everything can be said to be scientific if it can be measured (measurable), can be calculated (accountable), and can be verified (verifiable) (Munir, 2008, p. 237). In fact, the metaphysical statements themselves are more of a thought process that is overcoming and does not touch the empirical-positivistic or pseudo-scientific area (Samsuri, 2003, p. 131).

Metaphysics actually leads to the formation of systems of ideas, which then gives us an understanding of reality, or gives reasons why we should be content with knowing something that has not yet explained the nature of reality, along with any method of mastery that can be known (Bagus, 2000, p. 625). Metaphysics seeks to present a comprehensive view of all that exists. He discussed issues such as the relationship between reason and matter, the nature of change, the meaning of freedom of will, the existence of God and belief in life after death for everyone (Zulhelmi, 2019, p. 104).

There have been many studies that discuss al-Ghazali's philosophical thought. Among these works include: Ahmad Atabik, with his research entitled *Telaah Pemikiran al-Ghazali tentang Filsafat* (Atabik, 2014), Syofrianisda & M. Arrafie Abduh with his research entitled *Corak dan Pengaruh Tasawuf al-Ghazali dalam Islam dan Kristen* (Syofrianisda & Abduh, 2017), Khoirun Nisa, with his research entitled *Al-Ghazali: Kitab Ihya Ulum al-Din dan Pembacanya* (Nisa, 2016), Ridhatullah Asyya'bani, with his research entitled *Naturalisasi Filsafat Islam dalam Pemikiran Al-Ghazali* (Assya'bani, 2020), Jamhari with his research entitled *Al-Ghazali dan Oposisinya terhadap Filsafat* (Jamhari, 2015), etc.

Different from previous research, in this article, the author will try to explore the metaphysical philosophy of Al-Ghazali's Islamic spiritualism, and its influence on the formation of his teachings in his book, *ihya 'ulumuddin.* In connection with this, this research is able to add to the treasures of knowledge in the field of philosophical studies, in particular building a theoretical framework related to Al-Ghazali's Metaphysical Philosophy thoughts, where this has not been found in previous studies.

METHOD RESEARCH

The method used in this research is descriptive-qualitative method, and is included in the literature research (library research). The use of descriptive-qualitative method is due to its suitability with the object and focus of the study being studied. This is because this research seeks to produce findings that cannot be achieved through measurement or statistical procedures (Soehadha, 2012, p. 65). The study of literature (library) is a study that is used to collect information and data with the help of various materials in the library such as documents, books, magazines, historical stories, and so on (Soehadha, 2012, p. 40).

The process of collecting data in this study is to make observations, in the sense of tracking various references that have relevance to the focus of the study, both from books, articles, and so on that function to support these data (Moleong, 2006, p. 6). The data analysis technique used in this research is the method of content analysis. In this analysis,

the process of selecting, comparing, combining, and sorting information obtained from related data sources will be carried out to obtain valid inferences.

RESULT AND DISCUSSION

Overview of Al-Ghazali's Figure and His Intellectual Journey

Al-Ghazali has a full name Abu Hamid Muhammad Ibnu Muhammad ibnu Muhammad Al-Ghazali al-Thusi, and title *hujjatul Islam*. He was born in 450 H (1058 AD), in Tusi—one of the areas of Khurasan, now included in the territory of the Iranian state (Al-Ghazali, n.d.-b, p. 3), and in this place, Al-Ghazali died and was buried in 505 H. / 111 AD, at the age of 55 years (Jahja, 2009, p. 64).

Little Al-Ghazali started studying various sciences in Thus with Sheikh Ahmad bin Muhammad Al-Razakani—Al-Ghazali's foster parents, he then moved to Jurjan to study at Imam Abi Nasar Al-Ismaili. After studying various sciences in Jurnan, he moved again to Naishabur to study at Imam Dhiya al-Din al-Juwaini—who was famously known as Imam Al-Haramain, director of Madrasah al-Nidzamiyah at that time (Atabik, 2014, p. 22). During this study with Imam Juwaini, Al-Ghazali studied *fiqih mazhab, ushul fiqih, manthiq,* science of kalam, and philosophy. It was also in Naisabur that Al-Ghazali began to show his intelligence, deep observation, strong memorization, able to dive deep into meaning, and proficient in debating (Al-Ghazali, n.d.-b, p. 3). After Imam Juwaini died, Al-Ghazali left Naisabur for Mu'askar in 478 H. He then settled in Mua'skar until he was asked to become a teacher at the al-Nizamiyah madrasa in 484 H (Al-Ghazali, n.d.-b, p. 4).

In 1091, Al-Ghazali was invited by Prime Minister Nizam al-Muluk—the Seljuq government, to a council of scholars. At the time of the speech, the height of Al-Ghazali's knowledge appeared—and was recognized by the hadith scholars who were present there (Al-Ghazali, n.d.-b, p. 5). Minister Nizam al-Muluk finally gave a gift to Al-Ghazali in 484 H/1091 AD, as a professor at the Nizamiyah College, Baghdad (Jamhari, 2015, p. 3).

Al-Ghazali taught at the university—nizamiyah, for 4 (four) years. In this place Al-Ghazali completed his studies of theology, philosophy and Sufism. Al-Ghazali was a prolific writer (Soleh, 2004, p. 81), with a total work of approximately 300 books and writings (Thohir, 2016, p. 79). As a teacher at the Nizamiyah College, Al-Ghazali received serious attention from his students, until finally he distanced himself from the hustle or bustle (Mustofa, 1997, p. 215). Al-Ghazali then went into exile and wandered for 10 years, starting in Damascus, Jerusalem, Mecca, back to Damascus and finally to Baghdad (Soleh, 2004, p. 81).

In 488 H. Al-Ghazali went to Baitullah—Makkah, and in the same year he performed the Hajj. To replace him teaching in Baghdad, he asked his younger brother as a substitute. After returning from Hajj, Al-Ghazali returned to Damascus in 489 H., to stay for a few days, then continued his journey to Baitul Maqdis and settled here. Al-Ghazali then returned to Damascus to settle. Al-Ghazali spent much of his time meditating in the minaret of the mosque of Umayyad which was later known as the Al-Ghazali Tower.

Thanks to interacting with the books of his ancestors, Al-Ghazali underwent a surprising metamorphosis, originally from a philosopher—although this title was never recognized by him, becoming a Sufi (Nisa, 2016, p. 1). The book of *Qut Al-Qulub* by Abu Talib Al-Makky and the book of *Ar-Ri'ayah Li-Huquqillah* the work of Abu Abdullah al-Haris al-Muhasibi (243 H) has convinced and delivered his determination to follow the Sufi path, for him Sufis are the only way to follow the essence and belief (Nisa, 2016, p. 2).

For Al-Ghazali, Sufis are *Arbab Al-Ahwal La Ashab Al-Aqwal.* However, even so, on his journey Al-Ghazali had experienced an inner turmoil called Doncan. B. Mac Donald—a western orientalist—as (The absolute skepticism) a terrible spiritual crisis, because he

doubts all ma'rifah (knowledge), both empirical and rational (Al-A'sm, n.d., p. 86). As a result of this crisis, Al-Ghazali was sick for 6 months and he was forced to leave all the positions he held, such as Chancellor and Professor in Baghdad. In those difficult times, he was able to create great masterpieces; *Ihya' Ulum al-Din* (Syofrianisda & Abduh, 2017, p. 72).

Significance and Purpose of Writing Ihya Ulum al-Din

The purpose or background of al-Ghazali writing Ihya Ulum al-Din, explained in the Introduction section that al-Ghazali feels called to "cut off" the arrogance of the detractors—from the group of people who are disbelievers and negligent—who are excessive in their reproaches (Al-Ghazali, n.d.-a). These are what he calls "continuous blindness to the real truth, and wandering in helping the falsehood, embellishing ignorance and inciting evil to those who prefer to withdraw from the habits of the people (Al-Ghazali, 2012, p. 10)."

This book itself is intended for people who according to al-Ghazali the number few, namely people who want to do righteous deeds (good deeds) in accordance with the knowledge true, who wants to purify the soul and repair the heart to worship Allah. Al-Ghazali mentions that life is short, the hereafter will come while the world will pass, death is near while the journey is far and the provisions carried are too little—and the dangers of the journey are great, and sometimes there are dead ends. So, knowledge and sincere deeds because Allah can help him (HAMKA, n.d., pp. 2–10).

Al-Ghazali in the introduction to the book of Ihya explains that al-Ghazali divides the entire book of Ihya Ulumuddin into four parts. *First*, al-Ghazali discusses matters relating to worship, then al-Ghazali describes it in ten notes, about knowledge, principles of belief, secrets of purification, prayer, zakat, fasting, pilgrimage, etiquette of reading the Qur'an, dhikr and prayers, as well as wirid procedures. The second part discusses good "habits" (*adat*); and describe it in ten notes, about eating etiquette, marriage etiquette, business etiquette (commerce), notes on lawful and unlawful, etiquette in association, etiquette for *'uzlah*, etiquette for traveling (traveling), etiquette and appreciation, notes on *amar ma'ruf. nahyi munkar*, the *adab* of life is like the morals of the prophet.

The third part discusses the things that "destroy" (*muhlikat*), which also consists of ten notes: about the wonders of the heart, the riyadatun nafs, the danger of two lusts (the stomach and the genitals), the danger of the tongue, the danger of anger, revenge and envy, the reproach world, despicable wealth and miserliness, despicable rank and *riya'*, despicable arrogant and 'jub, despicable and deceived. The fourth part discusses the things that "save" (*munjiyat*), namely: repentance, patience and gratitude, *khauf* and *raja'*, poor and *zuhud*, monotheism and trustworthiness, love and longing and comfort and pleasure, honest-sincere intention, *muraqabah* and *muhasabah*, contemplation, and remembering of death.

Exactly, in all of his explanations, al-Ghazali refers to the Qur'an and Hadith as the main guidelines, as well as the atsar of the pious. Regarding this atsar, al-Ghazali also mentions the method of writing the book Ihya, namely with five things on the results of the authors of previous books: (1) Describe what is still unclear and provide an explanation for the general one; (2) sorting the irregular and arranging the scattered ones; (3) Summarizing too long in the explanation and justifying what has been decided; (4) Eliminate the repetitive and define what has already been written; (5) Clarify (*tahkik*) the vague things that can lead to misunderstandings (Bruinessen, 2012).

The four main chapters in Ihya 'Ulum al-Din are very important for someone who enters Sufism. In the first main chapter, it is known the importance of science, the basics of creed that are very necessary and knowing the various worships, virtues and secrets they

contain so that they can be carried out carefully and guard them intensively. In the second main chapter you will find out the various rules that need to be enforced, the secrets of life and habits that are necessary and which ones are unnecessary or abandoned.

In the third main chapter, it will be known the things that harm both good that arise in humans, relationships and the world that become obstacles to one's path to God. With it is compelled to replace it with the qualities, thoughts and actions that are commendable. And what is commendable is found in the fourth chapter. In the fourth chapter, it is described by Al-Ghazali in detail in the form of maqamat and ahwal that need to be taken by a salik. He stated that the maqamat and ahwal that need to be taken by the *salik* are repentance, patience, gratitude, *raja'*, *khauf*, *zuhud*, *tawakkal*, *mahabbah, unsus, 'isyq* and pleasure.

Al-Ghazali uses the sufistic method of ethics according to Nisa (2016, p. 12), in its writing and can be categorized as a book of morality, in fact it is categorized as the Sufi book of reason. But *Ihya' Ulum al-Din* is not only that, it is the largest Islamic exclopedia. Even some experts consider Ihya' Ulum al-Din is a book that divides Islam from materialism civilization, while for fiqh experts, Ihya' Ulum al-Din is a book of proposals delivered in the style of advice (Al-A'sm, n.d., p. 86).

Metaphysical Philosophy: An Epistemological Study

Philosophy as a discourse, can never be satisfied human intellectual thirst (Rapik, 2017, p. 156). Borrowing Aristotle's term, humans as *hayawan an-natiq* (thinking animal) (Sanusi, 2012, p. 12)*,* often have anxiety intellectual property, where it is able to lead humans themselves to a civilization of science whose benefits can be felt by us today.

As we all know, philosophy is etymologically derived from the word philosophia which means love—philia, and Sophos which means wisdom, knowledge, skills, experience, praxis and intelligence. As for terminology, philosophy has various definitions. Plato defines philosophy as knowledge of all that exists—exists (Widyawati, 2013, p. 88), Meanwhile, Aristotle—Plato's student—has a different definition from the teacher. For Aristotle, philosophy is a science that includes truth which contains logic, metaphysics, economics, politics, rhetoric and aesthetics (H. Nasution, 2002).

In the contemporary era, the term philosophy has been redefined by thinkers Islam. Amin Abdullah, defines philosophy as: 1) flow or result thinking, from a system of thinking that is consistent to a certain degree which is closed, 2) methods of thinking that have certain characteristics, such as fundamental ideas or looking for fundamental basic ideas, critical thinking or form critical thinking, and intellectual freedom or uphold intellectual freedom and openness (Muslih, 2016, p. 2).

In addition to the definition of philosophy by the figures above, there are still different definitions of philosophy from experts. However, in simple terms, this definition refers to the convergence of meaning, namely as an activity of directed thinking—analytical, descriptive, evaluative, interpretative, and speculative—to seek wisdom—good and true conclusions (Mustofa, 1997).

Metaphysics is a branch of philosophy that deals with issues of being or existence (Mustansyir, 2007, p. 3). The term metaphysics comes from the Greek word metataphysika which means something that is behind or behind physical objects. Aristotle does not use the term metaphysics but proto philosophia (first philosophy) (Wandalibrata, 2019, p. 67). This first philosophy contains a description of something that is behind physical phenomena such as moving, changing, living, dying. Metaphysics can be defined as the study or thought about the ultimate nature of reality or existence (Mustansyir, 2007, p. 3).

The question of metaphysics in terms of existence gives rise to several schools of metaphysics. There are those who see the issue of existence in terms of quality, and there

are also those who see the issue of existence in terms of quantity. The flow of metaphysics that sees existence in terms of quantity is monism, dualism, and pluralism (Putra & Hidayat, 2017, p. 3). Meanwhile, the flow of metaphysics that sees existence in terms of quality, namely: materialism and spiritualism (Mustansyir, 2007, p. 3).

Spiritualism, in the study of philosophy, is a characteristic of any system of thought that asserts the existence of an immaterial reality that is invisible to the senses. Most obviously, this applies to all philosophies that accept the idea of an infinite God and a finite person, the immortality of the soul and will. Spiritualism is the metaphysical belief that the world is made up of at least two fundamental substances, matter and spirit or mind or consciousness, and can refer to any philosophy, doctrine, or religion that deals with spiritual aspects of existence (Apollo, n.d.).

Starting from the above, Islamic spirituality can be interpreted as the attitude of a Muslim who reflects Allah SWT. as something that is vital and determines the norms or principles of life (Nur, 2013, p. 41). The Koran is seen as a norm or principle of life by those who want to be saved. Islamic spirituality invites human consciousness to make God with all its representations (esans, attributes) as the main model of all forms of expression of human beings (Badrudin, 2009).

Al-Ghazali and His Views on Philosophy and Philosophers

In the early phase of his intellectual development, Al-Ghazali was mostly involved in the field of Shari'a sciences—especially when he was still in Baghdad. However, after that in the space of two years Al-Ghazali then tried to understand philosophy carefully, by continuing to reflect and, repeating his studies. It was at that time that Al-Ghazali understood and drew conclusions about the many irregularities committed in philosophical discourse (Abdurrazak, 2003, p. 43).

As stated in *al-Munqiz min al-Dhalal,* Al-Ghazali divides philosophers into several typologies or classifications—as well as giving them an assessment, based on their acknowledgment of the existence of God, among others (Al-Ghazali, n.d.-c, p. 41): First, are followers of atheism (*al-Dahriyyun*). For Al-Ghazali, this group is those who deny the God who governs this universe and oppose His existence—such as empiricism or logical positivism, for example (Munir, 2008, pp. 236–237), and including those who go astray (Atabik, 2014, p. 28).

Second, are followers of naturalism or *al-Thabi'iyyun* (Al-Ghazali, n.d.-c, p. 22). In Al-Ghazali's perspective, they are people who acknowledge the existence of God based on observations—which cause amazement—of the behavior or phenomena of animals and plants ('nature or thabi'ah). However, they are too busy with their observations, thus opposing the existence of the hereafter, heaven, hell, the Day of Judgment and reckoning (Watt, 1953, p. 30).

Third, is understanding God *(ilahiyyun)* (Al-Ghazali, n.d.-c, p. 23). According to Al-Ghazali, they are a group of philosophers who believe in the existence of God. Among those who belong to this ideology include: Socrates, Plato and Aristotle, as well as those who affirm their thoughts. Al-Ghazali gave a larger portion in criticizing philosophers in this understanding—than the two previous schools, *dahriyyun* and *thabi'iyun*. This is because, this school developed a lot in the Islamic world—such as by Ibn Sina (d. 1037 AD) and al-Farabi (d. 950 AD) (M. Y. Nasution, 2012, p. 233).

Their field of knowledge broadly consists of six fields, namely mathematics, logic, physics, politics, ethics, and metaphysics. He assessed that the entire field of knowledge of the philosophers was grouped into three categories, namely *kufr*, *bid'ah*, and what is permissible (Al-Ghazali, n.d.-c, p. 20). As for what is allowed to be followed, consists of

mathematics, logic, physics, politics, and ethics, while what is included in *kufr* and *bid'ah* is metaphysics (Tambak, 2011, p. 81).

As for what causes kufr is because of their view that what is rewarded in the hereafter is only the human soul, that God only knows universals, and that this world is *Qadim* (Al-Ghazali, n.d.-c, p. 20). For Al-Ghazali, using philosophy as a way of knowing metaphysical truths is rejected, because it contains many deviations—which according to him is very full of platonic thinking (Zar, 2004, p. 172). However, in fact, Al-Ghazali did not reject the overall metaphysical view of these divine philosophers. In some cases, Al-Ghazali affirmed their opinions such as the immortality of the soul and so on. The acceptance made by Al-Ghazali is if the philosopher's views do not conflict with Islamic teachings - based on the textual meaning of the Qur'anic texts and hadiths (Zar, 2004, p. 173).

Al-Ghazali's Metaphysical Philosophy of Spiritualism in *Ihya 'Ulumuddin*

Talking about metaphysics, you can't escape the problem of divinity *(ilahiyyat)*. Madkour said that in matters of divinity, Al-Ghazali followed and fortified the Ash'ariyah sect (Madkour, 2004, pp. 73–74). Al-Ghazali as adherents of al-Asy'ariyah tried to harmonize reason with *naql* (Atabik, 2014, p. 32). He assumes that reason has an important role in human life, although in some cases, Al-Ghazali stopped the role of reason at certain limits, and only *naql* who can pass these limits. Nevertheless, according to Ali, the arguments that have been built by al-Asy'ari regarding the concept of divinity *(ilahiyyat)* closer to philosophical arguments than religious arguments. Therefore, Al-Ghazali then tried another way which he considered more religious, namely taking the path of Islamic spiritualism or Sufism.

1. *The Form and Attributes of Allah in the perspective of Al-Ghazali*

In the debate regarding the attributes of Allah, Al-Ghazali much affirmed the opinion of al-Ash'ari (Hasyim, 2005, p. 221), as acknowledged by him in the preamble *Qism al-'Ibadat Kitab Qawaid al-'Aqaid* (HAMKA, n.d., p. 328), that does not accept the opinion expressed by the Hasywiya and Mu'tazilah—because for Al-Ghazali, these two schools are considered to have deviated.

The Hasywiyah school tends to be textual in understanding the text of the Qur'an—including in principle matters related to Allah's substance, thus making it seem anthropomorphic (*tajsim*). On the other hand, for Al-Ghazali, the Mu'tazilah were too much in purifying Allah's substance, so they had to deny Allah's attributes (Atabik, 2014, p. 36). Therefore, according to Al-Ghazali, it is best to take the middle way.

Furthermore, Al-Ghazali asserted that Allah is the only cause for all of nature. God created nature with His will and power, because God's will the cause of everything that exists *(al-maujudat),* while His knowledge covers everything (Madkour, 2004, p. 5). Furthermore, Al-Ghazali stipulates the existence of the nature of the substance which is termed the nature of *Salbiyah*, namely the nature of denying something that is not in accordance with the perfection of Allah's Essence. There are five characteristics of Salbiyah; *Qidam, Baqa', mukhalafat li alhawaditsi, qiyamuhu binafsihi, dan wahdaniyah* (HAMKA, n.d., pp. 330–335). With these attributes in the Essence of Allah, there is no perfection of creatures and only Allah is perfect (Ali, 1991, p. 68).

As for the topic related to the form of God, Al-Ghazali's explanation in *ihya 'ulumuddin,* not much different from the opinions of other paripatetic philosophers, such as al-Kindi, al-Farabi and Ibn Sina (HAMKA, n.d., pp. 330–335). That God is prima causal (first cause). According to them, the One God is innumerable, not at all equal to His creatures, eternal and imperishable.

Allah is the Creator of the All-Powerful and All-Wise, Allah is the Essence that must exist because of Himself *(wajib al-Wujud di zatihi).* His form is the most perfect form, the most holy of all powers such as matter, form, action and efficiency. Allah with His substance is the actual mind *('aql bi al-f'al),* because He is pure from matter (HAMKA, n.d., pp. 328–329). With His substance, God also *ma'qul* (category, object of knowledge), because He knows His Essence (Madkour, 2004, pp. 122–123).

Regarding the creation of nature, Al-Ghazali is different from al-Farabi. According to al-Farabi and Ibn Sina that the form of nature is not through the process of creation. Allah is indeed in the position of prima causality or the first cause, *wajib al-Wujud.* However, Allah is not the creator of nature, but is the first mover. Allah created something from an existing material in an emanation. Thus, God created nature from the beginning with natural material originating from energy that is *qadim*, while the composition of matter that becomes nature is just coming from the emanation of the mind of the First Intellect (Zar, 2004, p. 74).

According to Al-Ghazali, al-Farabi and Ibn Sina's theory of divinity was heavily influenced by Aristotle's philosophy, more purifying and abstracting God than the Mu'tazilites developed—which distanced God completely from all things. possessing defects of the senses and matter (Atabik, 2014, p. 34).

Al-Ghazali more clearly stated, the thoughts of al-Farabi and Ibn Sina are clearly unacceptable in the view of Islam. Because, in Islamic teachings, which are sourced from the Qur'an and Hadith, Allah is the Creator *(al-Khaliq)* (HAMKA, n.d., pp. 330–331)*,* that which creates something from nothing. If nature says *qadim*, does not begin, it means that nature is not created, and thus God is not the Creator (H. Nasution, 2002, p. 84).

2. Iradah (Will) of Allah and its Relationship with the Law of Causality

Al-Ghazali asserted that nature (the world) comes from Allah's irada (will) alone, cannot happen by itself, as previously believed by Islamic philosophers (Zar, 2004, p. 74). *Iradah* of God is what creation means (HAMKA, n.d., pp. 330–332). *Iradah* it produces multiple creations, on the one hand it is a rule, and on the other it is a *zarah-zarah* (atoms) that are still abstract (Atabik, 2014, p. 35).

Adjustment between *zarah-zarah* that is abstract with rules that is the world and its habits that we see. *Iradah* of God is absolute, free from the bonds of time and space, but the created world as it can be perceived and impressed on the human mind, is limited in terms of space and time. Al-Ghazali considers that God is transcendent, but his will or *iradah* is immanent in this world, and is the ultimate cause of all events (Poerwantana, 1988, p. 172).

Al-Ghazali actually did not deny the existence of the law of causality—cause and effect. However, what he denies is the opinion of Muslim philosophers who say that the causal relationship of the book is a relationship of certainty or necessity. Al-Ghazali's attitude is based on the concept that Allah is the creator of everything that exists, including events that are out of the ordinary (HAMKA, n.d., p. 332). Al-Ghazali strongly emphasizes that God's will is a trait that transforms itself in the potential (and actuality) of action. Taking these premises into account, is there a place for natural causes or causae secundae in Al-Ghazali's system of thought? In fact, causality is perhaps the most discussed issue in the historiographical literature on this thinker. Even recently a number of scholars are working on this problem (Nasr, 2003, p. 326).

According to Al-Ghazali, the relationship between cause and effect is not *dharuri* (definite), in the sense that the two are not a relationship that must apply. However, both of them have their own individuality (Atabik, 2014, p. 36). Everything happens only because of the power and will of the Almighty Creator, namely Allah SWT (HAMKA,

n.d., p. 333). For example, paper doesn't have to be burned by fire, water doesn't have to wet cloth. All of this is just a natural custom, not a necessity. Everything in this world happens because of the power and will of Allah alone. Like wise with the case of not burning Prophet Ibrahim when burned with fire. They consider it impossible, except by removing the burning nature of the fire or changing the Prophet Ibrahim's self (substance) into a material that cannot be burned by fire (HAMKA, n.d., p. 176). As for the habits that deviate from the law of causality, it actually occurs in certain events—such as those experienced by the prophets of Allah as a representation of the miracles given.

CONCLUSION

Al-Ghazali is one of the Islamic thinkers who has a significant contribution in the history and development of the treasures of Islamic science. Al-Ghazali is seen as a unique figure in the world of thought, some of them are fascinated by Al-Ghazali from his wanderings, heritage works, and Sufistic behavior. Many of his works have become objects of research which have attracted the interest of science lovers and academics, both from among Muslims themselves (insiders), as well as from non-Muslims (outsiders).

Al-Ghazali's partial disagreement with several metaphysical philosophers in particular, such as Ibn Sina and al-Farabi, formed the structure of al-Ghazali's thinking which is represented in several of his works—including in the book of *Ihya 'Ulumuddin.* Al-Ghazali tried to harmonize reason with *naql*, so that in some cases, Al-Ghazali stopped the role of reason at certain limits, and only the *naql* could cross these limits—which was not the case with Ibn Sina or al Farabi.

This can be seen, for example, in his view of the law of causality—where Ibn Sina and al-Farabi view that cause and effect are certain or necessary. In contrast to the two, in *Ihya 'Ulumuddin,* Al-Ghazali considers that God is transcendent, but his will or Iradah is immanent in this world, and is the ultimate cause of all events. Where this also happens a lot in the events of the Prophets which in religious terms are referred to as miracles—a reality that comes out of the law of causality.

REFERENCES

Abdurrazak, A. B. (2003). *Inilah Kebenaran; Puncak Hujjah Al-Ghazali untuk Para Pencari*. Penerbit Iiman.

Al-A'sm, A. A. (n.d.). *Al-Failusuf Al-Ghazali I'adah Al-Taqwim Li munhani Al-Ruhi*. Dar Quba.

Al-Ghazali, A. H. (n.d.-a). *Al-Kasyfu wa al-Tabyin fi Ghuru al-Khalqi Ajma'in*.

Al-Ghazali, A. H. (n.d.-b). *Mukasyafatl Qulub*. Maktabah al-Taufiqiyah.

Al-Ghazali, A. H. (n.d.-c). *Munqiz Min al-Dalal*. Dar al-Andalus.

Al-Ghazali, A. H. (2012). *Ihya 'Ulumuddin* (I). Dar Al-Kotob Al-Ilmiyah.

Ali, Y. (1991). *Perkembangan Pemikiran Falsaf Dalam Islam*. Bumi Aksara.

Amin, A. (1996). *Agama: Normativitas atau Historisitas*. Pustaka Pelajar.

Apollo. (n.d.). *Filsafat Pikiran Spiritualistik*. https://www.google.com/amp/s/www.kompasiana.com/amp/balawadayu/5eaa9b93d541df2e7 b2df512/filsafat-pikiran-spiritualistik

Assya'bani, R. (2020). *Naturalisasi Filsafat Islam dalam Pemikiran al-Ghazali*. *18*, 18.

Atabik, A. (2014). Telah Pemikiran Al-Ghazali Tentang Filsafat. *Jurnal Fikrah*, *2*(1), 22.

Badrudin, M. (2009). Spiritualitas Islam: Solusi Mengatasi Krisis Modern. *Buletin Spiritualitas Islam*.

Bagus, L. (2000). *Kamus Filsafat*. Gramedia Pustaka Utama.

Bruinessen, M. van. (2012). *Pesantren Kitab Kuning dan Tarekat*. Gading Publishing.

HAMKA. (n.d.). *Ihya Ulumuddin: Menghidupkan Ilmu-ilmu Agama*.

Hasyim, M. S. (2005). Al- asy'ariyah (Studi tentang Pemikiran al-Baqillani, al-Juwaini, al-ghazali). *Hunafa: Jurnal Studia Islamika*, *2*(3), 209–224. https://doi.org/10.24239/jsi.v2i3.317.209-224

Jahja, Z. (2009). *Teologi Al-Ghazali; Pendekatan Metodologi*. Pustaka Pelajar.

Jamhari, J. (2015). Al-Ghazali dan Oposisinya Terhadap Filsafat. *Jurnal Ilmu Agama: Mengkaji Doktrin, Pemikiran, dan Fenomena Agama*, *16*(1), 108–119.

Madkour, I. (2004). *Fi al-Falsafah Islamiyyah: Manhaj wa Tathbiq*. Bumi Aksara.

Mahyunir, M. (2017). Pemikiran al-ghazali seputar tradisi sufi: konsepsi etika mistik dunia islam masa kini kajian al-qur'an surah al-kahfi. *Nizham Journal of Islamic Studies*, *3*(2), 43–52.

Moleong, L. J. (2006). *Metode Penelitian Kualitatif*. Remaja Rosda Karya.

Muliati, M. (2016). Al-ghazali dan kritiknya terhadap filosof. *Aqidah-Ta: Jurnal Ilmu Aqidah*, *2*(2), 77–86. https://doi.org/10.24252/aqidahta.v2i2.3436

Munir, M. I. A. (2008). Tinjauan terhadap Metode Empirisme dan Rasionalisme. *Jurnal Filsafat*, *14*(3), 234–245. https://doi.org/10.22146/jf.31413

Muslih, M. (2016). *Filsafat Ilmu: Kajian atas Asumsi Dasar. Paradigma. Dan Kerangka Teori Ilmu Pengetahuan*. Lesfi.

Mustansyir, R. (2007). Aliran-aliran Metafisika (Studi Komparatif Filsafat Ilmu). *Jurnal Filsafat*, *1*(1), 1–14. https://doi.org/10.22146/jf.31657

Mustofa, A. (1997). *Filsafat Islam*. Pustaka Setia.

Nasr, S. H. (2003). *Ensiklopedi Tematis Filsafat Islam*. Mizan.

Nasution, H. (1992). *Filsafat dan Mistisisme dalam Islam* (II). Bulan Bintang.

Nasution, H. (2002). *Filsafat Islam*. Gaya Media Pratama.

Nasution, M. Y. (2012). Telaah signifikansi konsep manusia menurut al-ghazâlî. *Miqot: Jurnal Ilmu-Ilmu Keislaman*, *35*(2), Article 2. https://doi.org/10.30821/miqot.v35i2.141

Nisa, K. (2016). Al-ghazali: ihya' ulum al-din dan pembacanya. *Ummul Qura*, *8*(2), 1–15.

Nur, R. (2013). Respon agama-agama terhadap spiritualisme. *Jupiis: jurnal pendidikan ilmu-ilmu sosial*, *5*(1), Article 1. https://doi.org/10.24114/jupiis.v5i1.473

Poerwantana. (1988). *Seluk Beluk Filsafat Islam*. Rosdakarya.

Putra, A., & Hidayat, T. (2017). Isu Metafisika dalam Sains: (Kemampuan Air dalam Mentransmisi Emosi Manusia). *Titian Ilmu: Jurnal Ilmiah Multi Sciences*, *9*(1), 1–6. https://doi.org/10.30599/jti.v9i1.57

Rapik, M. (2017). Diskursus Filsafat Ilmu: Dari Peradaban Manusia Ke Peradaban Tuhan. *Titian: Jurnal Ilmu Humaniora*, *1*(2), 156–171. https://doi.org/10.22437/titian.v1i2.4225

Samsuri. (2003). Bahasa Positivisme Logis dan Maknanya bagi Agama; Kajian Pemikiran Rudolf Carnap. *Jurnal Millah*, *3*(1).

Soehadha, Moh. (2012). *Metode Penelitian Sosial Kualitatif untuk Studi Agama*. UIN SUKA Press.

Soleh, A. K. (2004). *Wacara Baru Filsafat Islam*. Pustaka Pelajar.

Syofrianisda, S., & Abduh, M. A. (2017). Corak dan Pengaruh Tasawuf Al-Ghazali Dalam Islam. *Jurnal Ushuluddin*, *25*(1), 69. https://doi.org/10.24014/jush.v25i1.2559

Tambak, S. (2011). Pemikiran Pendidikan al-Ghazali. *Al-Hikmah: Jurnal Agama Dan Ilmu Pengetahuan*, *8*(1), 73–87.

Thohir, M. M. B. (2016). Pemikiran Imam Al-Ghazali Tentang Ekonomi Islam dalam Kitab Ihya' Ulumuddin. *Iqtishoduna: Jurnal Ekonomi Islam*, *5*(2), 76–93.

Wandalibrata, M. P. (2019). Kajian Metafisika "Relasi Kuasa" Dalam Pemikiran Michel Foucault. *Jurnal Ilmiah Cakrawarti*, *2*(1), 61–69. https://doi.org/10.47532/jic.v2i1.121

Watt, W. M. (1953). *The Faith and Practice of Al-Ghazali*. George Allen and Unwin Ltd.

Widyawati, S. (2013). Filsafat Ilmu Sebagai Landasan Pengembangan Ilmu Pendidikan. *Gelar : Jurnal Seni Budaya*, *11*(1), Article 1. https://doi.org/10.33153/glr.v11i1.1441

Zar, S. (2004). *Filsafat Islam: Filosof dan Filsafatnya*. Raja Grafindo Persada.

Zulhelmi, Z. (2019). Metafisika suhrawardi: gradasi essensi dan kesadaran diri. *Jurnal Ilmu Agama: Mengkaji Doktrin, Pemikiran, dan Fenomena Agama*, *20*(1), 102–115. https://doi.org/10.19109/jia.v20i1.3602