Ibn Rushd's Strategic Analysis on Mutakallimin's idea of God's Exsistence

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Abstract. : The existence of God has been considered as a theological discussion existed since the days of ancient Greek Philosophers. In Islamic Tradition, Muslim Philosophers (Faylasuuf), Theologians (Mutakallim), and Sufis apprehended this topic in multiple approaches and methods elaborating God's Existence (wujuud) scientifically. As one of well-known Muslim Philosopher, Ibn Rushd (520/1126- 590/1198) offered his idea to describe the nature of God's existence through demonstrative (burhaniy) method combining reason, faith, and Qur'anic interpretation. This inquiry is initiated by criticizing previous Muslim Scholar's methodology earlier before presenting his strategy, in a way that Ibn Rushd found that there was a conflict either between logical rhetoric method appropriated by Faylasuuf or dialectical discourse (jadaly) applied by Theologians. Accordingly, Ibn Rushd introduced his idea regarding God's existence through advanced formulations they are: teleological argumentations (dalii al-I'naayah) and invention argumentations (daliil ikhtiraa').

Keywords: Theological, Ibn Rushd, Mutakallimin's, God, epistemology.

1. Introduction

The subject to prove God's existence is one of the important topics that need to be examined both in the history of the previous century and in the modern century[1]. Research in proving the existence of God has been in demand by philosophers for a long time including the ancient Greek philosopher Aristotle, as well as several Muslim philosophers namely Abu Yusuf Yaqoub ibn Ishaq al-Kindi, al-Farabi and Ibn Sina.

Since ancient Greece, the first Greek philosophers have seen the physical unity of all things, especially the existence of God. Among Aristotle's proofs related to the existence of God is to prove the prima causa of God that God is the main mover of all nature and has a fixed immovable nature[2]. So the Greek philosophers used rational evidence to prove the existence of God by bringing up ideas related to creatures in the world.

And departing from religious humans who grow in the Divine way is a sign that God is the Creator Himself, the Organizer, the refuge of all His creations, and dependent on Him. However, the self which worships man and takes refuge in all his creatures and returns to Him. Therefore, God is the place of vengeance and the return of all beings. One of the most difficult doctrinal problems in most religions is the problem of monotheism[3]. Because every adherent of the religion recognizes the oneness of God on the one hand, but on the other hand recognizes other gods only this one God is either in faith or in worship. The agreement

between them is to acknowledge the existence of one God, while the difference is in the description of God[4].

And paper researchers see that all religions have a special understanding of God, which in Islam is called theology. The discussion of God in the view of Islamic theology has been discussed by Mutacallimin and philosophers. The point of equality between the two is to know the existence of God and the point of difference between them lies like God[5].

As we know that Mutakallimin is talking about using the arguments of 'Aqly and putting aside Naqly's arguments. Keep in mind that some of the thoughts of Mutakallimin also mingled with the thoughts of the Philosophers so that the Kalam Science thought arose because philosophical thought had entered the realm of Islamic aqeedah. Abraham Maslow said that everything based on the mind will always cause problems, in terms of renewal that often occurs in contemporary thinking is a culture of philosophy of empiricism and positivism[6].

Whereas Mulla Sadra said that a new idea in philosophy is to prove the existence of God not only from the basis of what is but the basis of reality until it is reality itself[7]. The same thing was expressed by Fazlur Rahman that the existentialism of Western philosophers was interpreted as a doctrine of materialism and idealism that was more inclined towards atheism, whereas in Islam existentialism was interpreted as a metaphysical philosophical doctrine aimed at knowing the truth in proving the existence of God and not part of the mystical nature[7].

In the sixth and seventh centuries, a problem arose in proving God and existence was at issue, because Western philosophers prioritized reason. The same is used by madzhab the Mu'tazilah in expressing God's proof that put forward logical reasoning and taking the Greek logic machine to think[7].

One of Ibn Rushd's valuable books, *"al-Kasyf 'an Manahij al-Adillah fii 'aqaidi al-Millah"* in the book there is a problem Madzhab of Ash'ari doctrine which determines that the invalidity of evidence signifies the invalidity of meaning and the creator. Ibn Ruysd gave an answer that drew his attention in proving God, namely Ibn Rushd's critique of Ash'ari in view of the existence of God or the way of proving God that has been included in the Qur'an[8]. Therefore Ibn Ruysd proves it with two propositions namely 'inayah and ikhtira' arguments' as well as the search for the propositions of religious ideology, especially the doctrine of aqeedah discussed by philosophers and Mutakallimin[9]. The same thing was expressed by Ibnu Rusyd in his work *"fashl Maqal fii Taqriri ma Baina Shari'ah wal Hikmah Min Ittishal"*, the defense of philosophers lies in the explanation of the law of logic, but Ibn Rushd prefers not to rule out aqidah in the understanding of proof of God or the existence of God. What is maintained by Ibn Rushd in proving the existence of God is by prioritizing the Qur'an and the Hadith and putting forward the *takwil burhany*[10].

However, Ibn Rushd focused his attention on a fundamental problem, namely the conflict between logical rhetoric adopted by philosophers and dialectical discourse *(jadaly)* which was adopted by Mutakallimin. This is what destroys people and religion and endanger the shari'ah and wisdom[10].

2. BIOGRAPHY OF IBN RUSHD

Ibn Rushd had the full name Abu al-Walid Muhammad ibn Ahmad ibn Rusyd al-Andalusi. He was born in Cordova, Andalusia in 520H / 1126M. Averroes is another name for Ibn Rushd who is famous in the West, Ibn Rushd is part of a family of experts in the field of fiqh.

Thus his father worked as a judge, as well as his grandfather had been the head of the court in Andalusia[11].

Ibn Rushd's educational journey began with the care of his father. He began to study the Qur'an, Hadith, Fiqh, language, literature and other Islamic scholarship[12].

Then after mastering these Islamic scientific branches, Ibn Rusyd learned about philosophy, law, grammar, mathematics, astronomy, logic, and medicine. The last branch of knowledge studied by Ibn Rusyd was from al-Zuhr's doctor in Marwan, a prominent doctor of his time[13].

The position of supreme judge in Cordova was held by Ibn Rushd until he was summoned to Marrakech by the Khalifah Abu Yakub, al-Mukmin's successor to replace Ibn Tufail as Khalifah's doctor. Ibn Rushd's closeness to the center of power went well until the beginning of the reign of the Khalifah Yusuf, the successor to Khalifah Abu Yakub. However, because of his fame and closeness to the Khalifah, about ten years after the ascension of the Khalifah Yusuf (1184 AD), Ibn Rushd was slandered by apostasy by the jurists who did not like the presence of philosophy in his thinking. With this, Ibn Rushd was removed from his post, and after being tried was exiled to Lusinah, a small town south of Cordova. Not only that, several Ibn Rushd's works were destroyed except works that were solutive such as medicine, mathematics, and astronomy. This removal is not due to the issue of disagreement related to scientific treasures but is more dominated by political conflict. According to Majid Fakhry, Ibn Rushd was vilified by those who did not like Ibn Rushd's closeness to the Caliph. To facilitate the removal, the enemies of Ibn Rushd were riding on the philosophy-sentiments of the fuqaha, even though Ibn Rushd's mistakes in studying philosophy himself had not been proven[13].

According to other information, the Khalifah Yusuf who also loved philosophy was forced to make a decision following Fuqoha's demands, to relinquish his post and exile Ibn Rushd. Because at that time the government needed army support to attack Christian power in Spain. In that sense, that is not because the Khalifah Yusuf hated Ibn Rushd and philosophy. This is reinforced by the fact that shortly after, after gaining victory in the attack, the Khalifah called Ibn Rushd back to the palace and welcomed him with honor and glory[14].

2.1 Ibn Rushd's Works

Ibn Rushd was classified as a prolific Ulama-Philosopher because he had hatched many scientific works related to various fields even in very busy situations and during exile. These works include: Bidayah al-Mujtahid wa Nihayah al-Muqtasid, Fashl Maqal fi Ma Baina al-Hikmah wal Shari'ah min Ittishal, Tahafut al-Tahafut, al-Syarh al-Wasith and al-Syarh al-Kabir, al-Kasyf 'an Manahij al-Adillah fii' Aqaidi Millah, al-Kulliyat, and many other related works in other fields of science such as astronomy, physics, and logic.

3. THE CONCEPT OF GOD ON MUTAKALLIMIN VIEW'S

Often in talking about beings, people will pay attention to beings and nature. Creatures and nature are all forms besides Allah. Thus the opinion of the Salaf, as told by Al-Juwaini, and the same thing is also discussed by the views of all believers to date, including the Mutacallimin. According to him, because Allah is the Creator (Khaliq) then anything and anyone besides Him is a creature (creature) and what is meant is nature[15].

Although the Mutacallimin believe that he is a creature created by God, between them there are differences of view regarding the eternal state (qadim, azali) or new (hadith). The

word qadim which has the meaning of the origin of a state in eternity which did not originate absolutely and that is indeed only Allah. The hadith is the opposite, that is, everything whose existence is preceded by something else. However, in the discourse of Kalam, it turns out that the word qadim is used taqaddum (precedence). The word is divided into taqaddum dzati (substantially eternal) and zamani taqaddum (eternal within a time limit).

Although not found in the text of the revelation (dalil naqli) both from the Qur'an and the Hadith of the Prophet, it explicitly states it, but there are various signs and statements among other dalil naqli propositions that lead people to believe that God exists. The sign put forward by the revelation is the existence of the universe as a masterpiece, so that humans want to use reason to think of the form behind it.

Then it is necessary to postulate a logic stating that every form must have something to make it become a form(al-mawjudat la budda laha main maujud)[16]. So that it will arise in human reasoning that if a form occurs then there must be someone who does the act, and if the form is through movement then there must be a mobilizer. The proposition which states that every mawjud (nature) exists because of mujid can form a series of causes and effects. Missal natural objects occur because of a cause that precedes it, because it is a result of another cause that precedes it, and so is another cause that is a result of another cause that precedes it. Then the logic will conclude that there is no possibility of a series of causes and effects arranged without end, and surely there must be a final sequence, which is called the Prima Cause or Muharrik Awwal. If someone says that nature exists because of nature itself, that is, nature, as a result, occurs due to nature as a cause, then that statement cannot reach the point of rationality and will cause doubt and confusion, because between cause and effect no circuit breakers are found.

Theorems of revelation that offer rational and empirical evidence can also bring people who are aware and think to conclude that behind the form of the universe there is God who created and controlled it. Except for the dahriyyin or naturalists, they understand that nature exists by itself, and is destroyed by itself. Both dahriyyin in the past and naturalists in the present are of the view that nature does not depend on anything outside of nature, and therefore no one preserves nature except nature itself[17].

There has been a debate about whether God's form can only be known based on revelation information or without revelation can be known with reason. The Mu'tazilah and Ash'ariyah groups hold that knowledge of God's form can be obtained by humans even without reason without revelation information. The same thing was expressed by the Maturidiyah group that knowledge of God's form can be obtained by humans even with reason without revelation information[8].

Another case is the Hasywiyah group which states that the way to arrive at knowledge about the form of God is through revelation not through reason, or that reason is not able to know the form of God without the help of information revelation[8]. There is something to note about the Hasywiyah group, namely that the group is due to understanding the messages of revelation that they only see their birth.

According to Qadhi Abd al-Jabbar that human obligation is to think to reach knowledge about the existence of God because God can not be known immediately or with real vision, but must be known by way of thinking and reasoning[18]. The same thing was expressed by Abu al-Hasan al-Asy'ari in the book Nihayah al-Iqdam, stating that distinguishing between the human ability to achieve knowledge about God's form with the obligation to know His form. He also believes that knowledge of God's form, like knowledge of others, can be achieved by reason, but the obligation to know that form is not based on reason, because it involves taklif

(the responsibility imposed by religion), then according to that obligation must go through al-sam '(based on revelation information)[19].

According to the salaf view, nature is the designation for everything except Allah, that is, all of His creatures. And according to the view of the *khalaf*, nature is all that consists of *jawhar* (substance) and *'aradh* (accident)[15]. The arguments put forward by Mutakallimin above in several passages have similarities with the arguments put forward by the Falasifah, including those put forward by other philosophers, both in classical times and in the future.

4. RESEARCH METHODOLOGY

4.1 Ibn Rushd's Criticism of Mutakallimin Thought

The subject to prove God's existence is one of the important topics that need to be examined both in the history of the previous century and in the modern century[1]. Research in proving the existence of God has been in demand by philosophers for a long time including the ancient Greek philosopher Aristotle, as well as several Muslim philosophers namely Abu Yusuf Yaqoub ibn Ishaq al-Kindi, al-Farabi and Ibn Sina.

There are various approaches taken by different groups to arrive at the recognition of the existence of God. Some rely solely on revelatory information, and some are exerting logical reasoning thinking.

The Hasywiyah group believes that the way to arrive at the knowledge of the existence of Allah is through revelation information and not by ratio[20]. That is, these groups believe in the form of God and the hereafter is sufficient to simply believe in what is conveyed by revelation even if it does not make sense. Ibn Rushd criticized the group for ignoring the objectives of the Shari'a. Besides, the establishment of the group ignored the call of the verses of the Qur'an to think about reaching that belief. If it is enough to believe alone, it is no different from the views of pre-Islamic Arabs, that is they have recognized the form of God.

Hasywiyah sect is one of the anthropomorphism groups which contain many elements of Isra'iliyat and agnosticism in the interpretation of mutasyabih verses[21]. The reason was made because they were of the view that the God they worshiped was described as a form that had members and parts, both spiritual and physical dimensions. Besides, they also believe that God can move around, down, up, residing, or settled[10].

While the Ash'ariyah group has their way of thinking to know the existence of the form of Allah. This group holds that to arrive at the knowledge of the existence of Allah is through reason or logic[8].

The same thing was expressed by the Mu'tazilites even though Ibn Rushd could not directly refer to books written by Mu'tazilite figures because they did not find them, but he saw the views of these groups in terms of the existence of Allah being in common with the views of the Ash' ariyah[8]. The sources obtained by Ibn Rushd come from Ash'ariyah books when discussing the views of the Mu'tazilah class. The Ash'ariyah and Mu'tazilah groups use the method of thinking more dialectically (jadaly) instead of demonstrative (burhany)[22].

Furthermore, the Mutacallimin prove the existence of Allah by proposing the theory of al-Jawhar al-Farid or also called the argument of hadith, which states that nature consists of divided parts, namely atoms, thus nature is new and created, therefore nature there must be a creator who made it exist, and the creator of this nature is God[8]. The conclusion from the above theory that God's creation is an act (fi'il) must be related to the will (iradah). If this nature is a hadith because Allah created it from nothing (creation ex nihilio), then the problem is whether the will (iradah) associated with the creation is hadith or qadim. The issue is approached with three possibilities, namely first, with the will of the qadim and the actions of

the hadith, second, the will of the hadith and the actions of the hadith as well, third, the will and deeds of the qadim.

The method stated by Mutakallimin indeed feels difficult, moreover, they take it by taking the atomic theory of the existence of nature as a base of proof of the existence of God. Apart from not easy to understand, the road is not a method recommended by the Qur'an. Their proposition cannot be understood by the laity, but it is also not suitable for the *khawas*[8]. In fact, according to Ibn Rushd, the solution is very easy if they return to the first source, the Al-Qur'an, because there are many proofs of evidence that are easily understood by ordinary people.

Likewise, Ibn Rushd concluded that the method of proof of the form of God as presented by the Mutakallimin was not categorized as a rational approach that contained truth, nor was it a religious approach that contained beliefs. According to Ibn Rushd, the religious method in the Qur'an has two characteristics; that is, it contains simple beliefs and logical paths so that the conclusion is not far from that God who created nature has wisdom and provided the wisdom of this creation for humans[23][24].

5.   RESEARCH RESULT

5.1   Ibn Rushd's concept of God

Ibn Rushd had a different method in determining the existence of God. As in the work of Abid al-Jabiri, Ibn Rushd's method that God is a movable mover, He is the Mover and causes the movers thereafter[8]. This proves that Ibn Rushd's metaphysics discusses God's problem which is divided into three problems namely, al-Maujud, al-Jauhar, and al-Wahid. He also divided into three things in proving al-Maujud, namely; first, based on each of the ten maqulat. Second, based on the truth, that what is in the mind is the same as what is outside it. Third, based on the nature of something that has nature and substance that is outside the nafs; both substances that can already be imagined and substances that can not yet be imagined. However, the philosophers of the following ages, including the many scholars of kalam who hold on Ibn Sina's theory, namely God is Wajibul Wujud[25].

Another argument used by Ibn Rushd in proving the existence of the form of God is by proposing rational propositions as well as religious arguments. This was done aiming to strengthen faith in God, the Creator of the universe. To explain the existence of the form of Allah, Ibn Rushd chose the path of proof contained in the Qur'an. Here he introduces *dalil al-'Inayah al-Ilahiyyah*, the proposition *'Inayah* and the proof of *al-Ikhtira'*. The argumentation theory introduced by Ibn Rushd was the result of collaboration with the cues understood from the revelation information. So that he gets a conclusion in proving God's form there are two; namely the argument of *dalil al-Inayah* and *Dalil al-Ikhtira'*[8].

5.2   Dalil al-'Inayah

This proposition is also called the final cause (al-asbab al-gha'iyah) because it shows that God is the preserver of man and that the purpose of the creation of nature is in the context of human welfare. This means that humans realize that everything exists because there is interference from God's will, then automatically humans will acknowledge the existence of God. There are two foundations built by Ibn Rushd; first, that everything that exists and stretches in the universe is created and designed in such a way as to be suitable (compatible) for humans. Secondly, that conformity occurs definitely because it comes from the design of the Creator, not accidentally or intentionally. Example; presence day and night, sun and moon.

From these examples that the existence of a convincing human being can be rationalized and felt by humans. That way humans want to prove that God exists, then he can think of it from the benefits of all these forms for humans[8].

Through the proposition of al-ayInayah, which is to pay attention to nature and phenomena that exist, it will be reflected in the human mind that the existence of natural objects as if intended for the benefit of humans, because all of them have compatibility with human life. The proposition introduces that God is through the works of His creation. This is the method of proving the wisdom experts (*falasifah*). In the book Metaphysica, Ibn Rushd mentioned that the special way for the Falifa is to investigate all that is in mini style because there is no devotion to God that is more important than the effort to know the works of His creation to arrive at the knowledge of His Essence seriously[22]. In other words, for someone who wants to know God perfectly, then he should investigate or tadabbur natural that is found in all that is in this universe[8].

To strengthen the argument, Ibn Rushd used the information of revelation as a basis for the proof of the existence of Allah, namely surah al-Furqon (25): 61; "Glory be to God who makes the heavens in the heavens and He also makes the sun and moonshine."

Ibn Rushd's view of this proposition that investigating and contemplating the creation of the universe is part of the knowledge of the form of Allah through a ratio that does not rule out revelation information, namely the Qur'an and the Hadith. The proof of the existence of God is that the universe is created, therefore there must be a Creator.

Dalil al-'Inayah, when compared with the dialectical arguments (jadaly) put forward by Mutakallimin, is because this proposition invites true knowledge, not just dialectics, but gives a signal to carry out investigations to uncover the secrets of nature. Because Ibn Rushd also paid attention to nature, that nature and everything in it is in harmony, not just coincidence. This means that the creation is arranged in such a way that rapid and regular, which is measured by modern science, shows its accuracy in detail[25].

5.3 Dalil al-Ikhtira'

In this second dalil, Ibn Rushd proposes relating to al-Ikhtira' which has the meaning of creation. The proposition is intended to prove natural events through proof of creation. For example; animals and plants and living things in the universe, with the example above is to prove empirically the existence of that creation. So by observing and investigating the existing creatures, humans are required to think up to a thought of the creation. Likewise, objects in space move, then humans will arrive at a thought that movements occur with control, meaning that in space also has been running regularly, it is called the cosmos, and everything that is controlled in space is invented. Both living and inanimate objects show that there is a creator who controls it and that He is the cause of the existence of these objects and creatures in the universe. Therefore this proposition is also referred to as the sababiyah proposition (causality)[26][27].

In Western literature, it is called the cosmological argument which is the most classic, simplest proof of proof, and can also support a human belief. Even this theorem is analogous to the proposition of motion (*dalil al-harakah*) which shows that the universe is always in motion, and that motion is caused by the existence of a prime mover. The same thing was expressed by Aristotle that all of this nature is moving and there is something that moves, that is the prime mover or prima causa which is not moved by anything (the Unmoved Mover) because he is the maker of all movements[16][2].

This proposition is built based on two foundations, namely, first, that everything in nature exists because it is created and sustained by its existence, such as food, sustenance, water, and

all human needs. Second, that everyone created must create it. On this basis, it is clear that there is a creator for what is in nature. If a man has arrived at the thought of the existence of knowledge of Allah, then he should try to know the nature of all things. From these efforts will be achieved in the essence of the existence of all forms of creation[8].

To strengthen the argument, Ibn Rushd used the information of revelation as a basis for the proof of the existence of Allah, namely surah al-A'raf (7): 185: "Do they not pay attention to the kingdom of heaven and earth and everything that God created".

According to Ibn Rushd, the two propositions of dalil al-'Inayah and dalil al-Ikhtira' are the propositions of syara'. Both propositions are based on clear foundations, namely revelations, of course, there are several verses of the Qur'an which touches on the proof of the existence of a Creator of the universe[1]. This is already quite clear, namely inviting humans to think in that direction. Furthermore, Ibn Rushd stated: "That the verses contained in the Qur'an in the matter if examined closely, there will be found three patterns. Namely, verses that contain messages with the model of dalil al-'Inayah, some verses contain messages with the model of dalil al-Ikhtira', or verses that combine the two models of the proposition."[8].

Ibn Rushd invited to prove the existence of Allah by observing events in nature, plants, animals, and humans. Every creature in the universe has the same symptoms, such as eating and breeding, while at the same time having different characters. For example, humans have advantages in creation compared to other creatures, because he is dzu 'aql (has the power to think). The argument shows the existence of a Creator who wants a being to be higher in rank than other creatures, meaning that the Creator who governs is one.

When compared with the methods of proof as stated by the Mutakallimin, then the rational proposition put forward by Ibn Rushd is the argument of shara' because it is in line with God's call. As explained by some verses in the Qur'an which call for faith in the form of Allah by looking at the universe as His creation. While the methods of proof by the Mutakallimin group, such as the arguments of al-Jawhar and the arguments of al-mumkin wa al-wajib, are not sharply patterned because their propositions only express dialectics, and do not offer a clear answer[8].

6. CONCLUSION

The Mutakallimin group unceasingly discusses one of the themes of discourse in the knowledge of proving the existence of God, this group puts forward the dialectical method (jadaly) and is not sourced from the thought of propositions that originate from revelation or takwil burhany. So that the methods derived from this group make ordinary people confused who can only prove the form of God as illusions and doubts.

Regarding the question of the existence of God, Ibn Rushd agreed with the Mutakallimin view that the natural form is evidence for the form of God, but he rejected the arguments, such as dalil al-jawhar al-farid and dalil al-mumkin wa al-wajib. Ibn Rushd tried to understand the message of some verses of the Qur'an as shari'ah arguments for the proof of the existence of the form of God with dalil al-'Inayah and dalil al-Ikhtira'.

From the criticisms made by Ibn Rushd to the Mutakallimin group, it can be learned that the assessment of a view is not based on presumptions but must be preceded by a genuine understanding of the view to be criticized. This is what is used by Ibn Rushd called the burhany method.

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