



AL-GHAZALI'S REFUTATIONS OF PHILOSOPHERS: EXAMINING TAHAFUT AL-FALASIFAH ON ETERNITY, DIVINE KNOWLEDGE, AND RESURRECTION

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Abstract

Al-Ghazali, a pivotal scholar in Islamic intellectual history, is renowned for his systematic critique of philosophical ideas that challenged Islamic theology during his time. His landmark work, *Tahafut al-Falasifah (The Incoherence of the Philosophers)*, addressed the doctrines of prominent Muslim philosophers such as Al-Farabi and Ibn Sina, who sought to reconcile Greek philosophy with Islamic teachings. Using a library-based research approach and analytical methods, this study examines Al-Ghazali's refutations, particularly his objections to the concepts of the universe's eternity, God's limited knowledge of particulars, and the denial of bodily resurrection. By categorizing philosophical thought into acceptable, heretical, and unbelief categories, Al-Ghazali delineated the boundaries of religious orthodoxy in response to these debates. His critical approach not only fortified Islamic theological principles but also established a framework for reconciling reason and faith. This study underscores Al-Ghazali's enduring influence in Islamic thought and highlights the relevance of his arguments in contemporary discussions on philosophy and religion.

Keywords: *Al-Ghazali, Tahafut al-Falasifah, Islamic theology, philosophy, bodily resurrection, eternity (qadim)*

Abstrak

Al-Ghazali, seorang sarjana penting dalam sejarah intelektual Islam, dikenal luas karena kritik sistematisnya terhadap ide-ide filosofis yang menantang teologi Islam pada masanya. Salah satu karya monumentalnya, *Tahafut al-Falasifah (Kerancuan Para Filosof)*, menyoroti doktrin-doktrin dari para filsuf Muslim terkemuka seperti Al-Farabi dan Ibn Sina yang berupaya merekonsiliasi filsafat Yunani dengan ajaran Islam. Dengan pendekatan penelitian berbasis kepustakaan dan metode analisis kritis, studi ini mengkaji reputasi Al-Ghazali, khususnya keberatannya terhadap konsep eternitas alam semesta, keterbatasan pengetahuan Tuhan terhadap partikularitas, dan penolakan kebangkitan jasmani. Melalui pengkategorian atas pemikiran filosofis ke dalam kategori yang dapat diterima, bid'ah, dan kekufuran, Al-Ghazali menetapkan batas-batas ortodoksi agama dalam menanggapi perdebatan tersebut. Pendekatan kritisnya tidak hanya memperkuat prinsip-prinsip teologi Islam tetapi juga membangun kerangka kerja untuk mendamaikan akal dan iman. Studi ini menegaskan pengaruh abadi Al-Ghazali dalam pemikiran Islam dan menyoroti relevansi argumennya dalam diskusi kontemporer tentang filsafat dan agama.

Kata Kunci: *Al-Ghazali, Tahafut al-Falasifah, teologi Islam, filsafat, kebangkitan jasmani, eternitas*

A. Introduction

Al-Ghazali has been a prominent figure in the religious consciousness of Muslims for more than nine centuries. He holds a significant place in the hearts of Muslims worldwide. As a great scholar within the Islamic tradition, Al-Ghazali lived during a time when the Islamic spirit experienced a decline among the majority of its followers (Hanafi, 1990, p. 135). Consequently, he deemed it crucial to revitalize spiritual, moral, and external values to preserve a life rooted in Islamic principles. Al-Ghazali is renowned as a master of Sufism and a spiritual hero, striving to teach spiritual lessons to ensure that Muslims remain steadfast in their religious values. Furthermore, Al-Ghazali was a scholar with extensive knowledge in various disciplines, including philosophy.

In the history of Islamic thought, Al-Ghazali is considered one of the pivotal figures with a critical stance against the philosophers of his time. His renowned work, *Tahafut al-Falasifah (The Incoherence of the Philosophers)*, presents arguments that challenge and refute the dominant philosophical ideas of his era (Juwaini, 2013, p. 182). At the time, philosophy had become an influential discipline within the Muslim world, primarily through the impact of ancient Greek thought, such as that of Aristotle and Plato. Muslim philosophers, known as *falasifah*, sought to integrate Greek philosophical ideas with Islamic teachings (Juwaini, 2023b, p. 107). However, Al-Ghazali opposed this approach, arguing that such philosophical ideas contradicted religious teachings and led humanity astray.

This intellectual climate compelled Al-Ghazali to adopt a critical stance against the philosophical trends that were gaining prominence. He argued that while philosophy offered valuable tools for rational inquiry, it also posed significant theological challenges, particularly when its conclusions conflicted with Islamic principles. Central to Al-Ghazali's critique were three key issues: the eternity of the universe (*qadim*), the limitation of God's knowledge to universals while excluding particulars (*juz'iyat*), and the denial of bodily resurrection. These doctrines, as propagated by Al-Farabi and Ibn Sina, were seen by Al-Ghazali as fundamentally incompatible with Islamic theology. Through his systematic critique, Al-Ghazali established a framework that safeguarded the integrity of Islamic thought while allowing room for intellectual exploration.

This paper aims to expand the understanding of Al-Ghazali's philosophy and explore the relevance of his arguments concerning the relationship between philosophy and religion in the contemporary context. By analyzing Al-Ghazali's critiques of the philosophers, this study hopes to shed light on the debates arising from the intersection of rational and spiritual thought within the Islamic intellectual tradition. Through this work, readers are encouraged to appreciate various perspectives and develop a more holistic understanding of the role of philosophy and religion in shaping worldviews and ethical values.

B. Method

This study employs a qualitative approach using content analysis to examine Al-Ghazali's works deeply and thoroughly. The primary sources for this study are *Al-Munqidh min al-Dhalal* (*Deliverance from Error*) and *Tahafut al-Falasifah* (*The Incoherence of the Philosophers*). *Al-Munqidh min al-Dhalal* serves as an intellectual autobiography, providing insights into Al-Ghazali's personal journey and his perspectives on the methodologies employed by truth-seekers. In contrast, *Tahafut al-Falasifah* represents a systematic critique of Greek philosophical doctrines as adopted by Muslim philosophers, offering a detailed refutation of their views.

To provide a comprehensive analysis, the study also incorporates secondary sources, including academic works, journal articles, and historical commentaries that discuss Al-Ghazali's critique of philosophy. These secondary sources serve to contextualize Al-Ghazali's thought within the broader Islamic intellectual tradition and its historical development. By synthesizing insights from both primary and secondary materials, the research aims to capture the nuanced dimensions of Al-Ghazali's arguments.

The research process involves a step-by-step examination of Al-Ghazali's critiques. First, relevant sections of *Tahafut al-Falasifah* and *Al-Munqidh min al-Dhalal* are identified and categorized according to thematic concerns, such as the eternity of the universe (*qadim*), God's knowledge of particulars (*juz'iyat*), and bodily resurrection. Each theme is analyzed to uncover Al-Ghazali's underlying philosophical and theological principles. Second, the study cross-references these arguments with interpretations from secondary sources to ensure accuracy and depth of understanding.

C. Results and Discussion

1. Al-Ghazali

Al-Ghazali's full name is Abu Hamid Muhammad bin Muhammad bin Muhammad bin Ahmad al-Ghazali al-Thusi al-Shafi'i (Mursi, 2020, p. 378). He was born in Ghazal, Tus, Khurasan, Persia (Al Adnani, 2013, pp. 263–264) (now the Islamic Republic of Iran) in 450 AH/1058 CE. (Zar, 2014, p. 159) As a native Persian, Al-Ghazali was deeply rooted in Persian culture and traditions. His parents had a profound interest in Sufism and earned their livelihood by weaving wool. They were also known as devout learners who prayed fervently for their children to become scholars. Unfortunately, they passed away before witnessing the success of their children, as they had hoped and prayed. Before their death, they entrusted Al-Ghazali and his brother Ahmad to a Sufi friend, hoping the children would be well-educated and guided.

However, this arrangement was short-lived. The inheritance left for the two children soon dwindled, and the simple Sufi life they lived could not provide sufficient sustenance. Eventually, Al-Ghazali and his brother were sent to a *madrasa* (Islamic school) that provided living expenses for its students. It was there that Al-Ghazali first met Yusuf al-Nassaj, a renowned Sufi teacher of the time. This marked the beginning of

Al-Ghazali's intellectual and spiritual development, which would later lead him to become a highly influential Islamic scholar.

After the death of his teacher, Al-Ghazali continued his studies in Tus under the guidance of Ahmad bin Muhammad al-Razakani al-Thusi. Under this scholar's mentorship, Al-Ghazali further delved into deeper knowledge, expanding his understanding of religion and philosophy. His journey through the *madrassa* and his studies with esteemed scholars laid a critical foundation for the formation of his thought and knowledge. Al-Ghazali pursued learning with diligence, contemplating the teachings he received, and becoming increasingly captivated by the complexities of the intellectual world. Thus, his early life, marked by financial limitations, became a profound learning experience that paved the way for his emergence as a prominent thinker and influential Islamic scholar (Zar, 2014).

Al-Ghazali continued his educational journey by studying with Abu Nashr al-Isma'iliy in Jurjan. From this teacher, he gained valuable knowledge, further enriching his understanding of various branches of learning and thought. Not stopping there, Al-Ghazali decided to further his studies at the Nizamiyyah School in Nishapur, led by the renowned scholar Imam al-Haramayn, Imam al-Juwayni. This scholar was known for his expertise in the Asy'ari theological school and his unwavering adherence to its principles. Under Imam al-Juwayni's guidance, Al-Ghazali mastered fields such as jurisprudence (*fiqh*), theology (*kalam*), and logic. His intelligence and dedication allowed him to acquire extensive knowledge in a relatively short time (Zar, 2014).

At the Nizamiyyah School, Al-Ghazali also studied the theory and practice of Sufism with a respected teacher, Abu Ali al-Fadhl bin Muhammad bin Ali al-Farmadhi. As a result, Al-Ghazali's education became increasingly comprehensive and holistic during his time in Nishapur. His reputation as a scholar capable of mastering various disciplines grew. At the remarkably young age of 25, Al-Ghazali was appointed as a lecturer at the Nizamiyyah School, a testament to his extraordinary intellectual reputation and ability to convey knowledge to others. After Imam al-Juwayni's death, Al-Ghazali moved to Mu'askar, where he established a close relationship with Nizam al-Mulk, the Prime Minister of the Seljuk Sultanate. Due to his outstanding scholarly reputation, Al-Ghazali was eventually appointed as a professor at the Nizamiyyah School in Baghdad. This appointment served as remarkable recognition of his profound intellect and contributions to the scholarly world of his time (Zar, 2017, pp. 160–161).

In the midst of his intellectual fervor, Al-Ghazali experienced a spiritual crisis brought about by doubts regarding all forms of knowledge, whether empirical or rational. This crisis profoundly affected him, causing an illness that lasted six months and defied medical treatment. After recovering from this critical condition, Al-Ghazali faced an internal conflict between remaining in Baghdad to lead and teach or leaving the city to pursue the path of Sufism. (Syadzali & Mudzakir, 1997, p. 179). He ultimately chose to leave Baghdad, dedicating ten years of his life to Sufism in Damascus, Jerusalem, Mecca, Medina, and Tus (Drajat, 2006, p. 51). After teaching in Nishapur, Al-Ghazali returned to Tus, where he established a *madrassa* (Islamic school) and a *khanaqah* (spiritual retreat

center) for teaching Sufism (Soleh, 2016, p. 109). He continued these efforts until the end of his life. Al-Ghazali passed away on the 14th of Jumada al-Thani 505 AH (December 18, 1111 CE) at the age of 55. His body was buried to the east of a fortress near Thabaran, close to the grave of the renowned poet Al-Firdausi (Supena, 2013, p. 120).

Al-Ghazali was an incredibly productive scholar, leaving behind an extensive legacy of writings. His works span a variety of disciplines popular during his time, including theology (*kalam*), Quranic exegesis, jurisprudence (*fiqh*), Sufism, logic (*mantiq*), and philosophy. Among his monumental works are the following:

- 1) *Ihya' 'Ulum al-Din* (The Revival of Religious Sciences): This book was written to restore the balance between the exoteric and esoteric dimensions of Islam. Compiled over several years while Al-Ghazali traveled between Damascus, Jerusalem, Mecca, and Tus, the work integrates various disciplines, including jurisprudence, Sufism, and philosophy (Atabik, 2014, p. 26; Nasution, 2005, p. 79).
- 2) *Maqashid al-Falasifah*: This book contains a summary of philosophical knowledge, including explanations of logic, physics, and natural sciences. It clearly illustrates various opinions of philosophers, as well as their doubts and assumptions. Sulaiman Dunya stated that Al-Ghazali's works address three core issues in Greek philosophy: logic, metaphysics, and physics, using clear and simple language. Through this writing, Al-Ghazali's books provide beginners with an easier understanding of Greek philosophy, presented in an organized structure, simple language, and easily comprehensible explanations. These works serve as a valuable guide for readers in gaining a better understanding of Greek philosophy in a systematic and digestible manner (Atabik, 2014).
- 3) *Tahafut al-Falasifah*: In this work, Al-Ghazali discusses the contradictions found in philosophical teachings, both in classical philosophy and in the philosophy developed by Muslim philosophers such as Al-Farabi and Ibn Sina. He explains the inconsistencies in these teachings with logical reasoning. Additionally, Al-Ghazali highlights several errors and confusions in the thoughts of Greek philosophers, particularly Aristotle and his followers, including Muslim philosophers like Al-Farabi and Ibn Sina (Atabik, 2014).
- 4) *Al-Munqidz min al-Dhalal*: This work by Al-Ghazali is an autobiography that chronicles his personal intellectual and spiritual journey. It details the reasons why Al-Ghazali ultimately chose Sufism at the culmination of his intellectual explorations. In this work, he thoroughly examines his views on the methods of truth-seekers, various types of knowledge, and the epistemology they adhere to (Atabik, 2014). He provides a compelling explanation of the role of revelation and prophecy as sources of knowledge that transcend the limits of reason, supported by thought-provoking arguments. Furthermore, Al-Ghazali incisively analyzes the four main schools of thought of his time: the Ilm al-Kalam school, Philosophy, the Ta'lim (*Ismaili Shia*) school, and the Sufi order. In his analysis, he clearly outlines the strengths and weaknesses of each school of thought.

2. Al-Ghazali's Refutation of the Philosophers

Al-Ghazali vehemently critiqued the philosophers of his time. These philosophers, including Aristotle, Plato, Al-Farabi, and Ibn Sina, were seen by Al-Ghazali as significantly responsible for adopting and disseminating Greek philosophical thought (from Socrates, Plato, and Aristotle) in the Islamic world (Juwaini, 2013). His criticism are articulated in his renowned work, *Tahafut al-Falasifah (The Incoherence of the Philosophers)*, where he explicitly outlines the errors of these philosophers and the doctrines they upheld. In his autobiographical work, *Al-Munqidh min al-Dhalal (Deliverance from Error)*, Al-Ghazali categorized philosophers into three main groups:

- 1) Materialist Philosophers (*Dahriyyun*): This group, among the earliest philosophers, denied the existence of God, asserting that the universe existed independently and eternally (Al-Ghazali, 2020, pp. 35–36).
- 2) Naturalist Philosophers (*Thabi'yyun*): This group conducted extensive investigations into nature and its phenomena. While their studies led them to recognize the wonders of the universe, compelling them to acknowledge a Creator, they paradoxically rejected the existence of Allah, His messengers, and the concept of resurrection. They disregarded notions of reward and punishment, indulging in desires as animals would (Al-Ghazali, 2020).
- 3) Theistic Philosophers (*Ilahiyyun*): This group included Greek philosophers such as Socrates, Plato, and Aristotle. Aristotle attempted to refute the materialist and naturalist views of his predecessors but failed to fully free himself from remnants of disbelief and deviations from religious truths. Consequently, Al-Ghazali regarded Aristotle, along with Al-Farabi and Ibn Sina, as heretics and deviants for propagating these ideas in the Islamic world (Al-Ghazali, 2020).

Al-Ghazali categorized Aristotle's ideas, as transcribed and disseminated by Al-Farabi and Ibn Sina, into three categories as follows:

- 1) Ideas that require no debate and can be accepted. Al-Ghazali acknowledged that certain aspects of Aristotle's philosophy could be agreed upon and accepted without objection.
- 2) Ideas that must be considered heretical or deviant innovations (*bid'ah*). He critically examined some of Aristotle's views that he deemed contradictory to religious teachings, concluding that these views should be rejected.
- 3) Ideas that must be regarded as disbelief (*kufir*). In some cases, Al-Ghazali asserted that certain fundamental views held by Aristotle violated core Islamic principles, leading him to classify these views as a denial of faith (Al-Ghazali, 2020).

This categorization reflects Al-Ghazali's broader classification of philosophical disciplines. He divided philosophy into six fields: mathematics (*riyadhiyyah*), logic (*mantiqiyyah*), physics (*thabi'iyah*), metaphysics (*ilahiyyah* or theology), politics (*siyasiyyah*), and ethics (*khaqiyyah* or morality). Al-Ghazali believed that, aside from theology, these sciences could generally be accepted as they did not inherently contradict Islamic law, though he acknowledged the presence of negative elements within them.

In the domain of theology, Al-Ghazali regarded philosophers as *ahl al-bid'ah* (heretics) or even unbelievers (*kafir*). (Juwaini, 2023a, p. 149) e identified twenty key issues where he believed philosophers erred in theological matters, with three issues considered outright disbelief:

- 1) The belief in the eternity of the universe and all its substances.
- 2) The assertion that Allah's knowledge does not encompass specific details (*juz' iyyat*) of worldly events.
- 3) The denial of bodily resurrection in the afterlife.

According to Al-Ghazali, these three views are fundamentally incompatible with Islamic beliefs and constitute a rejection of the teachings of Allah's messengers. However, it is important to note that no group within Islam shares these particular views.

3. The Eternity of the Universe

Muslim philosophers posited that the universe is eternal (*qadim*), suggesting that the existence of the universe and the existence of God are both eternal. They argued that God's precedence over the universe pertains to substance (*taqaddum dzati*), not time (*taqaddum zamani*). This relationship was likened to the precedence of a cause over its effect or sunlight over daylight (Al-Ghazali, 2015, p. 1). The Muslim philosophers advanced several arguments to support their view:

- 1) It is impossible for something new to originate from an eternal entity. This argument assumes that if God is eternal, the existence of the universe must also be certain and equally eternal.
- 2) The precedence of God's existence over the universe is in essence (*taqaddum dzati*), not in time (*taqaddum zamani*), meaning that both exist simultaneously in terms of time, akin to the precedence of the number one over two or the movement of a hand over a ring it holds. Consequently, both God and the universe must either be eternal or created together (Al-Jisr, 2005, pp. 80–81).
- 3) Before the universe existed, it was a potential existence. This potentiality lacked a definitive beginning, implying it was eternal and everlasting.

Al-Ghazali countered these arguments as follows:

- 1) Al-Ghazali argued that God's eternal will (*iradah*) makes it possible for Him to create the universe at a specific moment without any prior existence. The absence of the universe before its creation was simply because God had not yet willed it to exist. He explained that will (*iradah*) is an attribute of God that determines or chooses among similar possibilities. If this attribute were absent, God's power (*qudrat*) alone would suffice. However, since *qudrat* and *iradah* have equal significance in creation, God possesses the attribute of will. Even if philosophers contest the term "will" and propose another name with a similar meaning, Al-Ghazali emphasized that the essence is what matters, not the terminology (Juwaini & Rahmasari, 2022).

- 2) Al-Ghazali asserted that God's existence precedes both the universe and time. Time is a created entity that emerged after the universe. Before time's creation, there was no concept of time. First, we can imagine God existing alone in an initial state, and in a subsequent state, we imagine two entities: God and the universe. This concept excludes the necessity of a third entity, such as time, to exist alongside them. According to Al-Ghazali, assuming the existence of time before its actual creation is merely a mental construct and does not reflect reality.
- 3) Al-Ghazali maintained that the universe always had the potential to exist, but potential existence does not imply actual eternity. If the universe were eternal, it would not qualify as something newly created, contradicting the evident reality of the universe's temporal existence (Zar, 2017).

4. God's Knowledge of Particularities

According to Muslim philosophers, God only knows His essence and does not know the particulars (*juz'iyat*) of creation. Ibn Sina argued that God possesses universal knowledge (*kulli*) but not detailed knowledge. The philosophers reasoned that if God knew particulars, which are constantly changing in the universe, this would imply changes in His essence. Such changes, whether additions or subtractions, are inconceivable for God (Al-Ghazali, 2015).

Al-Ghazali vehemently rejected this notion, considering it a grave error. He contended that changes in the objects of knowledge do not affect the knowledge itself or the essence of the knower. Knowledge, he argued, is relational (*idhafah*) and independent of changes in its object. Even if knowledge changes, it does not alter the essence of the one who possesses it (Rijal et al., 2010, p. 198). To clarify this point, Al-Ghazali used an analogy: If a person stands to your right, then moves to your left, then to the front or back, it is the person who undergoes changes, not you. Similarly, God's knowledge encompasses all things in a singular, eternal, and unchanging manner, despite the transformations occurring within creation (Zar, 2017).

Al-Ghazali emphasized that God's essence and His knowledge are immutable, and God knows everything with absolute perfection. He illustrated that the difference between his views and those of the philosophers lies in their understanding of how God perceives particulars. While both agreed on God's omniscience and the unchanging nature of His essence, the philosophers argued that changes in knowledge imply changes in essence. Al-Ghazali, on the other hand, rejected this premise, maintaining that changes in objects of knowledge do not affect the knowledge itself or its possessor. This divergence reflects contrasting approaches. Muslim philosophers focused on abstract reasoning to describe God's knowledge, while Al-Ghazali approached the issue from a more concrete perspective. Despite their differences, both perspectives contribute to broader discussions on God's attributes and His relationship with the universe.

5. The Bodily Resurrection in the Afterlife

Muslim philosophers asserted that in the afterlife, only the soul would be resurrected, while the body would perish. Consequently, the experience of pleasure or suffering in the afterlife would be entirely spiritual. They interpreted the material depictions of paradise and hell in religious texts as symbolic, designed to aid common people's understanding. In their view, the true nature of the afterlife transcends human imagination and earthly concepts (Al-Ghazali, 2015).

While Al-Ghazali acknowledged the existence of higher forms of pleasure in the afterlife compared to worldly joys and affirmed the soul's immortality after separation from the body, he refuted the philosophers' claim that reason alone could definitively determine metaphysical truths.

Muslim philosophers believe that it is impossible for the soul to return to the same body. According to them, once the soul departs from the body, life ends and the body decays. If re-creation were to occur, it would mean creating something new and different from what existed before. This assumption would imply the existence of both eternal and new things. However, if we assume bodily resurrection, it would involve great challenges and complexities, such as cases where a person has been consumed by animals or has a disability, which could lead to imperfections in paradise, or even the situation where one soul inhabits two bodies or vice versa. Paradise, however, is free from such issues. If this does not happen, it would involve a very long process, similar to the transformation from cotton to cloth (Zar, 2017).

According to Al-Ghazali, the eternity of the soul after death does not contradict Islamic teachings. There are hadiths that mention the soul experiencing either pleasure or punishment in the grave, indicating the immortality of the soul. Furthermore, bodily resurrection is explicitly affirmed in Islamic law, meaning the soul will be returned to the body, whether it is the same body, a different body, or even a newly created one. This is because the human body can undergo changes, from small to large, from thin to fat, and vice versa. What matters is the existence of a physical form that can experience suffering and happiness. Allah, with His infinite power, can create anything. For Allah, there is no difficulty in transforming a tiny sperm into various body parts such as bones, flesh, skin, nerves, muscles, fat, and so on. As a result, every individual has a unique tongue, eyes, teeth, and perception. Therefore, for Allah, it is far easier to return the soul to the body in the afterlife than to create a human being for the first time (Zar, 2017).

As previously explained, the difference between Al-Ghazali and the Muslim philosophers is simply a difference in interpretation, as they have different starting points. Al-Ghazali, as a theologian of the Ash'ari school, was, of course, influenced by this school, which emphasizes the absolute will of God. On the other hand, Muslim philosophers based their thoughts on rationality, which allowed for a more flexible interpretation than Al-Ghazali's. However, both sides agreed that there would be a resurrection in the afterlife.

Although there are differences in approach and perspective in their interpretations, it is important to note that both Al-Ghazali and the Muslim philosophers agree on the

existence of resurrection in the afterlife. This shows a point of commonality between them, even though they emphasize different aspects in their thinking. In this regard, their differences can be seen as diverse contributions to the understanding of resurrection in Islamic teachings.

D. Conclusion

Al-Ghazali remains an enduring figure in Islamic intellectual history, whose critical engagement with philosophy has left a profound and lasting impact. Through his seminal work, *Tahafut al-Falasifah (The Incoherence of the Philosophers)*, Al-Ghazali addressed the challenges posed by Greek-inspired philosophical ideas, particularly those disseminated by Al-Farabi and Ibn Sina. By categorizing these ideas into acceptable, heretical (*bid'ah*), and outright disbelief (*kufur*), Al-Ghazali created a robust framework for evaluating philosophical thought within the bounds of Islamic theology.

The study highlights three key issues central to Al-Ghazali's critiques: the eternity of the universe (*qadim*), God's knowledge of particulars (*juz'iiyyat*), and bodily resurrection in the afterlife. These issues underscore fundamental differences between Greek philosophical doctrines and Islamic theological principles. Al-Ghazali's refutations revealed the incompatibility of certain philosophical positions with core Islamic beliefs, particularly their implications for divine omniscience and eschatology. By rejecting these positions, he safeguarded Islamic orthodoxy while affirming the primacy of revelation over reason. Moreover, Al-Ghazali's methodological rigor and philosophical acumen exemplify the dynamic interplay between rational inquiry and religious faith. His critiques demonstrate that while philosophy can serve as a tool for intellectual exploration, it must remain subordinate to divine guidance. This balanced approach ensured that rational inquiry did not undermine the essential tenets of Islam, but rather reinforced them.

The relevance of Al-Ghazali's arguments extends far beyond his historical context. His engagement with the intersection of reason and faith continues to inspire contemporary discussions on philosophy and theology. By articulating a framework that reconciles intellectual inquiry with spiritual conviction, Al-Ghazali provides a model for addressing similar challenges in the modern era, where debates about the compatibility of religion and reason persist. Al-Ghazali's legacy reflects his profound contributions to Islamic thought and his unwavering commitment to safeguarding the integrity of Islamic theology. His critical engagement with philosophy not only addressed the intellectual currents of his time but also set a foundation for future generations to navigate the complex relationship between reason and revelation. As a scholar, philosopher, and theologian, Al-Ghazali's enduring influence serves as a testament to the richness of Islamic intellectual tradition and its capacity to engage with diverse philosophical perspectives.

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