

CAUSALITY AND HIS CRITICAL OF THE WESTERN CONCEPT

Winda Roini

Darussalam University, Indonesia
Email: winda.roini@unida.gontor.ac.id

Arum Sari

Darussalam University, Indonesia
Email: arumsari0227@gmail.com

Basmah Mujahidah

Darussalam University, Indonesia
Email: basmahmujahidah3@gmail.com

Corresponding Author: Winda Roini

Abstract: Human thought patterns and perspectives are increasingly dominated by materialism and secularism. The universe is understood as something that has no beginning, is a mechanism, and is not related to the existence of God. As a figure who criticizes and rejects Western philosophical thought, al-Ghazali emphasized that the universe had a beginning and could not be separated from God's role. This is certainly contrary to the Islamic worldview. This article aims to reveal al-Ghazali's thoughts on the concept of causality, his criticism of Western thought, and his solutions to these problems. The method used in this research is qualitative with a content analysis approach. This research proves that al-Ghazali's criticism of Western cosmology produces alternative solutions that are considered relevant to answering the problem of hegemonic thinking about materialism and secularism.

Keywords: Al-Ghazali's thought, Causality, western concept of Cosmology, Islamic Worldview

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Introduction

In the current context of modernism, humans are trapped by globalization and humanistic ways of thinking as a result of being eroded by materialism and hedonism. This is characterized by the pattern and lifestyle of a secular society whose lifestyle is controlled by the system or logic of science. This means that science has become the breath of modern human life while religion is denied. This is certainly a problem and a challenge for Islam. The problem of modernity cannot be separated from the problem of materialism and secularism which prioritizes rationalism and technology. This is considered to have an impact on shifting values in life. Among the phenomena found in the problems of materialism, secularism, and rationalism is seen in the concept of cosmology which is believed to be free from the rules and role of God. For materialists, the existence of God and His role are not real and objective and cannot even be proven.

Karl Marx, a world sociologist, believed that matter determines human happiness because matter can develop and improve human life. In contrast to these views and thoughts, al-Ghazali as a Muslim philosopher sharply criticized modern thinking. According to him, nature and its creation must be understood through two main aspects, namely empirical and non-empirical aspects. In his thoughts related to cosmology, al-Ghazali uses a metaphysical and epistemological approach. Al-Ghazali extensively discusses the issue of the eternity of the world, the eternal nature of time, and motion, and analyzes the terms doer, maker, power, action, cause, and effect. To affirm his stance al-Ghazali uses theological methods that can be referred to from his work *al-Iqtisad fi al-I'tiqad* which reviews Ash'ariah causality and discusses the subject of causality. Based on the above problems, this paper attempts to analyze and prove how relevant al-Ghazali's criticism and alternative offerings are to modern cosmology.

Biography of al-Ghazali

Abu Hamid Muhammad bin Muhammad bin Muhammad bin Ta'us Ath-Thusi As-Syafi'I Al-Ghazali is the full name of al-Ghazali. A critical Muslim philosopher and professor as well as a Rector at Nizamiyah University, Baghdad. He was born in 450 AH/1058 AD, in Ghazlah, a village and region of Khurasan Persia. Al-Ghazali

received the title Hujjatul Islam. He is often called al-Ghazali with one “Z” because it is named after the village where he was born, Ghazlah, and is called al-Ghazzali with two “Z” which means a spinner of woolen yarn.

His father Muhammad was a Sudfi who spun woolen yarn and sold it in Thus. He died when al-Ghazali and his younger brother were still young. Before his death, he entrusted his two children to his friend Ahmad bin Muhammad al-Rozakani. Al-Ghazali first took his education in Thus, before the age of fifteen years al-Ghazali deepened his studies in fiqh under the guidance of Abu Nasr al-Isma’ili. By the age of twenty, al-Ghazali studied fiqh and kalam with al-Juawaunu in Naishapur. Although al-Juwaini was not a philosopher, he introduced the study of philosophy to al-Ghazali through the discipline of kalam. With his extraordinary intelligence and willingness to learn, al-Ghazali earned the title bahrun muqhrig “the deep and drowning sea.”

The works of al-Ghazali include the fields of kalam science, tafsir al-Qur’an ushulul fiqh, Sufism, mantiq, fiqh, philosophy, and so on. Among his most monumental works are Ilya Ulim al-Din (reviving religious sciences), Maqasid al-Falsafat (the goals of Philosopher), Tahafut al-Faksafah (the confusion of Sopher’s Thoughts), other works in the fields of philosophy, logic, and kalam are Mi’yar al-Ilmi (standard of knowledge), al-Iqtishad fi al-’Itiqad (aeration in belief), Mahmaku A-Nadhar fi al Mantiq (thought test in the science of magnetic). Al-Ghazali’s works in the fields of religious science are Jawahir al-Qur’an (Pearls contained in the Qur’an), Mizan al amal (criteria of deeds), Misyakat al-anwar (lantern of Lights).

The Concept of Causality and Cosmology in al-Ghazali's Perspective

The legal basis of causality is divided into two parts, namely the casual basis of hatami (determinism) and the casual basis of alla hatami (indeterminism). The first basis or the casual basis of determinism is the basis of every human behavior, character and law that applies in the world. Every event that occurs in nature is related to the cause or conditions that forced the event. So, it is inconceivable if the events that exist in this world, both large and small, can be separated from the provisions of the sabab musabbab or cause and effect relationship, this part of determinism greatly

minimizes the existence of an event that occurs by chance (mushadafah) and possibility (ihtimal). The second basis (indeterminism) is a basic idea that is the antithesis of the flow of determinism that was then developed by Western materialism. According to this second basis, the logical basis of determinism is not only contrary to Islamic thought but also to the dialectical thinking of pure materialism (Muhid).

In an opinion, al-Ghazali explained the reason for the problem of causality. His exploration of the issue of causality can be viewed from two aspects. Firstly, the existence of causality is to validate the occurrence of miracles. The second is to convince the Muslim mind of the existence of Allah, the Almighty. And the principle in the study of Asy'ariyah theology.

As an adherent of al-Ash'ari, al-Ghazali sought to defend the theory of atomism. In this theory, it is defined as God is never separated from anything that happens in nature directly. Every object both physical and non-physical consists of atoms, and these atoms every second exchange and change with other atoms, so in short from the view of this atomism theory. So, there is no repetition of two atoms at different times and God always plays a role in the change and exchange of atoms. Everything cannot move and change except by God's will. According to Majid Fakhry, the Ash'ariyyah embraced atomic theory as a means to uphold their theological beliefs centered on the absolute power and will of God. It seems reasonable to suggest that Abu Hasan al-Ash'ari, in particular, embraced this theory to defend his theological principles vigorously.

Despite having the same goal as this Asy'ariyah theological thinker, al-Ghazali did not adopt the full Asy'ariyah method of occasionalism. But he used philosophical thinking itself. However, this only appears in al-Ghazali's thinking, because the school that underlies it remains consistent in adhering to Ash'ariyah's theological thought. Thus, al-Ghazali prioritizes the objective side over the Asy'ariyah view.

Cosmology is generally known as the study of the origin and structure of the universe. In al-Ghazali's thought, cosmology is based on the concept of creation, with God as the only creator whose creative power is comprehensive and direct. Because the concept of cosmology in al-Ghazali's thought is based on the doctrine of creation. Some people when asked what is the evidence of the

existence of God, the majority answer the existence of humans and the universe. In this case, al-Ghazali tried to explain logically in his book "Al-Iqtishad fi Al-'Itiqad" which explains the oneness and holiness of Allah SWT. In this case, it is explained that in everything that has a beginning, there is a cause, the universe has a beginning, the universe has a cause. Something that exists but has no place, is God. When summarized, al-Ghazali's opinion confirms that God is the cause of creation from nothing into existence.

Al-Ghazali argues that everything that exists other than God requires an accident and is classified into four types: first, something that exists must occupy space or not occupy space. Second, something that occupies space but can be divided and something that occupies space but cannot be divided. Third, something that does not occupy space but can be either a body or without a body. From this clarification, al-Ghazali separates the existence of God from other existences. So it can be concluded that God is not a substance or accident because God's existence can only be known through the existence of the universe as his power.

Al-Ghazali's argument logically explains the evidence for the existence of God through a form of syllogism with two premises: first, everything that has a beginning from the smartphone company. Second, the universe had a beginning. As we know the big-bag theory is a process of natural creation that many physicists and cosmologists rely on. From the statements of premise one and premise two, logically the creation of the universe has a cause.

If the concept of cause analysis is traced using the mystical concept, it can be assumed that the nature of God: is firstly, One, (single) which means that the first cause of the existence of the universe is that which has no cause, namely God. Second, timeless because time begins to exist at the moment of the Big Bag. Third, spacelessness is not bound by space and time, because the existence of space begins at the moment of the Big Bag. Fourth, immaterial (not bound by matter) happens because, without time and space, it cannot have objects. With this syllogism, it can counteract the question of who is the creator of God because it is clear that God is the creator of nature and has no beginning.

Modern Cosmological concepts

Etymologically, cosmology comes from the Greek “kosmos” which means order and logos which means science. Cosmology was first coined by Pythagoras (580-500 AD). In his work “Discursus Preliminares de Philosophia in Genre 1728 AD, Cosmology is a branch of philosophy that discusses the origin of the universe. The concept of cosmology is certainly related to causes, effects and processes that run according to the flow. Stephan Hawking, a theoretical physicist, divides cosmology into three important moments. First, relativistic in the form of big-bag theory. According to the big-bag theory, the universe originated from a single point of density which then exploded into the universe.

Second, is the theory of quantum mechanics. Stephan Hawking applied the principles of standard quantum mechanics to the universe before the big-bag theory. This theory explains that the universe is governed by the laws of science, which means that the laws of the universe are described by a model. Starting from Newton’s law of gravity, Orsted’s electromagnetism, Faraday’s force field Maxwell’s electromagnetic wave light and Einstein’s theory of relativity.

Third, M cosmological theory is created through eleven dimensions of space and time that can be observed through the five senses, consisting of four dimensions, namely three dimensions of space and one dimension of time. In this theory, the universe is made of a geometric object that creates elementary particles that interact with each other and produce phenomena and existence within it.

Al-Ghazali’s Critique of Modern Cosmology

In his work *al-Munqidz min al-Dhalal*, al-Ghazali categorized the philosophers into three groups. Firstly, al-Dahriyyun, the atheists who assume that cosmology exists by itself. They hold the view that animals come from sperm. Secondly, al-Thabiyyun reproduced observations about the universe, and the world of animals and plants and rejected the existence of a resurrection day. Third, *Ilahiyyun*, a group of Greek philosophers namely Socrates, Plato, and Aristotle. In this case, al-Ghazali rejects philosophers and materialists who negated God in scientific discussions, but that does not mean al-Ghazali does not agree with science.

Anton Flew, an atheist thinker, believes that cosmology is transcendent to the world of being. According to him, the creator has no authority to organize the universe. The idea can be described as a

watchmaker, if the task of the watchmaker is completed according to the mechanism inside, the clock can run by itself. From this argumentation, the existence of God believed by Anton Flew is only scientifically based. In his view, cosmological arguments derived from various religions cannot be a strong backing in proving the existence of God other than based on scientific proof known as Intelligent Design.

Al-Ghazali believes that reason cannot stand alone, of course, it will always rely on Allah Swt as a substance that has given birth and revealed reason. Logically, al-Ghazali does not allow thoughts that arise from tradition. The logical consequence is that the *sebab-musabab* or *illat ma'lul* relationship will be relative. Al-Ghazali's thinking is quite rational, nor does it seem dogmatic. It can be seen when he presents his philosophical arguments and not dogmatic arguments. According to him, relying on knowledge sourced from tradition is very contrary to the basic concepts he holds.

Western philosophers believe that nature has a time dimension because its absence will occur after it is in existence. Thus, nature has a time dimension after its existence. They believe that the universe is eternal, and claim that a "cause" that negates nature is impossible. According to al-Ghazali. If Allah negates nature, and with it an action that that was not done before then occurs, what is that action? Is it the existence of nature? That is impossible. Because existence must have an end period. Nothingness does not belong to any category. Therefore, nothingness cannot be an action. Becoming something that exists is the smallest level of an action. But natural nothingness is not something that exists; thus, it cannot be said that nothingness is performed by an agent, or created by a creator.

The starting point of al-Ghazali's cosmological doctrine is that the universe has a beginning in time. Because every creature has a cause in the beginning. Including the world as a creature has a cause in the beginning. Including the world as a creature. Al-Ghazali prioritizes God in his concept. Because in his view God is a creator whose creative power is comprehensive and direct. In this problem, al-Ghazali provides rational evidence to reject the arguments of modern cosmology as explained in the previous discussion known as premises.

Conclusion

Rationally, before the big bang nothing happened, there was no energy, space and time. No matter what can make it happen. Only something non-material, independent of cause, effect, space and time can make it happen. Al-Ghazali rejected absolute determinism which states that all events are predetermined. He introduced the concept of non-deterministic causality that recognises God's role as the creator and sustainer of the universe. According to him, every event has a cause, but not all causes are physical or material. God's will and power are the main factors in the creation and maintenance of the universe.

Al-Ghazali's thoughts and criticism address the problems of materialism and secularism that dominate modern thought. He showed that science and religion are not contradictory, but both can provide valuable insights into reality. Al-Ghazali's concept of causality and cosmology makes an important contribution to the understanding of the universe that cannot be separated from the role and will of God as the main cause of everything that exists. He offers a balanced perspective between science and religion. His thinking is considered relevant in this modern era and it is considered to address fundamental challenges and questions about the existence of God and the purpose of life.

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