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**AL-GHAZALI'S THOUGHT ON THE EXISTENCE OF ALLAH
SWT IN *IHYA' 'ULUM AL-DIN***

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Abstract

The existence of Allah SWT is among the most important topics to be considered in Islam. Islamic scholars through their works have elaborated the concept of the existence of Allah SWT so that it can be understood in the Muslim community. Among them is al-Ghazali (505H) which has been promoted by the Muslim world scientists as the *mujaddid* (religious reformer) for the fifth century also describes it in his masterpiece, *Ihya' 'Ulum al-Din*. This work focused on the description of a well-known Islamic scholar, al-Ghazali about the concept of the existence of Allah SWT through his book, *Ihya' 'Ulum al-Din*. This qualitative study was carried out by means of content analysis to the book *Ihya' 'Ulum al-Din* to produce the output of the research. At the end of the discussion, it will be summarized some aspects of the thought of the person about the existence of Allah SWT This paper will conclude that al-Ghazali explains the existence of Allah using the passages of nature, *nas* and intellect. The arguments are taken from the seven Qur'anic verses and the argument by using the theory among them is the existence of something new (*al-hadith*) there must have been a reason (*al-sabab*) to make it.

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Keywords: Thought, al-Ghazali, Existence, Allah, *Ihya' 'Ulum al-Din*.



1. Introduction

Al-Ghazali refers to Abu Hamid Muhammad ibn Muhammad ibn Muhammad ibn Ahmad al-Tusi al-Shafi'i was born on the 450H in Tus. Al-Ghazali who was one of the students of Imam al-Haramayn al-Juwayni (d. 478H) mastered the knowledge in various fields, thus being called as an Islamic argumentist (*hujjat al-Islam*). He wrote academic papers in various fields of studies and his councils attended by famous scholars. This famous scholar is known as al-Shafi'i and adheres to the *al-Asha'irah* theology sect. According to Yusuf al-Qaradawi, his dominance in the various fields of knowledge and respect given to him by the title of al-Islam encourages the historians (*muarrikhin*) and the hadith scholars (*muhaddithin*) to agree without the blasphemy that he is the fifth century Hijrah. Al-Ghazali died at age 55 on Monday, 14th Jamadil at 505H and was buried in Tus (Ibn Kathir, 1998; Ibn al-'Imad, 1989; al-Madkur, 2009; al-Qaradawi, 1994).

1.1. *Ihya' 'Ulum al-Din*

Al-Ghazali has a strong influence on the aspect of knowledge in the Islamic world. His work, *Ihya' 'Ulum al-Din* in the akidah clause has been translated into Latin by Pocock (1727M) which is contained in Specimen Historiae Arabum. This shows the influence of al-Ghazali on international stage (Abdullah, 2004). Al-Ghazali succeeded in encouraging people to abandon their success and to bring better alternative thinking to the aspect of faith and practice, that includes various aspects of life such as spiritual, cultural, social and political. The majority of Muslims to this day are very proud of him. He has the privilege which is not owned by the other thinkers (al-Qaradawi, 1994). His writings are the basis of a powerful intellectual movement and is a source of inspiration to the next generation. Al-Ghazali's thoughts have profoundly influenced the history of Islam, so his grandeur was acknowledged by his supporters and critics (Yussof, 2005).

The influence of al-Ghazali's faith can be seen for example through his students named Muhamad ibn Abdullah ibn Tumart (d. 524H) who had studied with him for 3 years. When *Ihya' 'Ulum al-Din* was brought to Morocco in 501H / 1081M, Ali Bin Yusuf Tashfin who ruled Morocco had ordered his book to be burned because it was said to have *zindiq* and *ilhad* elements. Al-Ghazali was sad when he knew about the incident. According to Hamka, al-Ghazali said, "Allah will tear their kingdom as they have tore my book". While studying under al-Ghazali, Ibn Tumart intends to replace Ali bin Yusuf and establish an Islamic state in the area. Ibn Tumart said, "O Imam, pray to Allah that the kingdom of the Tashfin descend fall into my hands". After the government of Bani Tashfin, the government of *al-Murabitin* was dropped, the new government was succeeded by Ibn Tumart, a pupil of al-Ghazali. This kingdom is known as *al-Muwahhidin*. When al-Ghazali learned the success of his pupils taking over the government from the *al-Murabahin* government, he intended to migrate there, but was unavailable because he died in 505H. In another view, the *al-Muwahhidin* government was founded after 10 years of al-Ghazali's death. Once the *al-Muwahhidin* government was established, al-Ghazali's books were distributed in society. After the work of al-Ghazali was disseminated, the influence of al-Ghazali became more and more based on Ibn Tumart's own poem that he succeeded in establishing *al-Muwahhidin's* government because of his prayer of al-Ghazali (Yussof, 2005; Hamka, 1977; Ibrahim, 1988).

1.2. *Ihya' 'Ulum al-Din Among Malay Scholars*

Ihya' 'Ulum al-Din is one of the most popular books in the Malay community since its time. The book of *Ihya' 'Ulum al-Din* is among the books of Islamic scholars who have abandoned their influence in the old Malay literature (al-Attas, 1999), including the book of *al-Durr al-Nafis* and other scholars of Nusantara. Shaykh `Abd al-Samad al-Falimbani (d. 1203H) who appeared in the 18th century is said to attempt to restore the purity of tasawuf al-Ghazali. Then he took the initiative to translate *Ihya' 'Ulum al-Din* by the name of *Sayr al-Salikin* (Yahaya, 2001). According to Hamka (d. 1981M), the al-Ghazali thought primarily through his book *Ihya' 'Ulum al-Din* greatly influencing the Malay community, especially Indonesia. The Sunni sect which started entering Pasai was the al-Shafi'i sect where al-Ghazali was among the *mutaakhhirin* scholars of this sect. The Pantheism understanding which had been found among them became weak after al-Ghazali's thought was understood and taught in society. Hamka also acknowledged that his Tasawwuf Moden (1939M) work was written by quoting al-Ghazali's views. Other Hamka books such as the Lembaga Hidup (1940M) and the Lembaga Budi (1940M) are also influenced by al-Ghazali's thinking as found in *Ihya' 'Ulum al-Din*, *Minhaj al-'Abidin* and *Bidayah al-Hidayah*. According to him, the description of al-Ghazali in the field of tasawuf, akidah, philosophy and ethics will continue to be studied by the world community (Hamka, 1977; Mohd Sham, 2004). This suggests that al-Ghazali's thinking in various fields, through *Ihya' 'Ulum al-Din*, affected the general Islamic world and the Malay world in particular, and it will continue despite some criticisms about it.

2. Problem Statement

The explanation about the existence of Allah SWT has been debated deeply by scholars as it is among the main topics discussed either by Muslims themselves or with non-Muslims. According to Hasan Muhammad Ayyub (d. 1429H), Mukmin who knows the existence Allah SWT without proof then he is considered sinful if he has the ability to do research and understand about the proposition (*ma'a istita'atihi al-nazar wa ma'rifah al-dalil*). At least one should know the proof of the existence of Allah SWT by saying that the proof of the existence of Allah SWT is this world. In *fardu 'ain*, every Muslim needs to understand the argument of *ijmali* that is the general rule as mentioned earlier. However, in *fardu kifayah*, some Muslims need to understand the interpretation of the *tafsili* the details in detail to defend the faith (Ayyub, 1983). This is between the point of view of the significance of understanding for Muslims about the proponents of the Creator and the like. Ibn Jama'ah (1990) states that, having agreed with the intellectuals and those who possessed the well-being of the jinn and humans about the existence of Allah SWT even the obligatory existence of the Almighty God is bestowed upon them to guide them as long as they are not influenced by lust. Habannakah (2007) describes this nature by stating that people really feel the essence of this feeling and believe it whether they are capable of proving the truth of the feeling or vice versa. This doctrine of precedence precedes the prophecy of *nazari* (study) to prove the existence of Allah SWT even sometimes it is more thorough (*adaqqu*) and more true (*asdaqqu*). Al-Qaradawi (2002) explains that the evidence of the existence of Allah has been created by Him in the person itself. The feeling of feeling there is an infinite absolute power. This feeling has existed within them without acquiring it through learning and learning process.

Al-Ash'ari does not elaborate on the existence of Allah SWT in the nature of debate as he distinguishes between His nature and existence (Rosder, 1989). However, al-Ash'ari (1955) explains it elsewhere. 'Amran (2009) in his advance of edits to al-Ghazali's *al-Iqtisad fi al-I'tiqad* book, states that the prophecy used by al-Ash'ari in proving his existence is known as the al-'inayah. This rule demonstrates that the order and order of nature shows that there is a creator who determines it. According to him, if one asks: what is the proposition that this nature exists with its author and administrator? Al-Ash'ari responded to this question by using the method and followed up. From the aspect of the story, he touches on the creation of man as a perfect creature. Humans are created from the semen (*nutfah*), then a clot of blood (*'alaqah*), then a clot of meat (*mudghah*), then bones (*lahm*), then blood (*damm*) and then meat (*'azm*). It is understood that the change in the stage of the human event does not occur by itself. Similarly, the senses of hearing and viewing can not exist by themselves. The inability also can be seen in the aspect of human age from small, juvenile, old and adult. Humans are not able to turn back into youth after they become old. Hence, it's impossible that it happened without its creator. Al-Ash'ari then brings arguments, Allah SWT said:

أَفَرَأَيْتُمْ مَا تُمْنُونَ. أَلَنْتُمْ تَخْلُقُونَهُ أَمْ نَحْنُ الْخَالِقُونَ

Translation : Have you seen that which you emit? Is it you who creates it, or We are the Creator?

Surah al-Waqi'ah, (56): 58-59.

Al-Ash'ari (1955) describes that humans incapable to argue that they are the ones who make the semen. In fact, sometimes they want a child, but they do not get it and sometimes they do not want a child, but they get it. Al-Ash'ari also elaborates the next argument that the verse indicates that humans have their weaknesses and they need creators and administrators. Allah SWT said:

وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ

Translation : As also in your ownelves : Will you not then see?

Surah al-Dharyyat, (51 : 21).

In the view of al-Maturidi (d. 333H), the existence of Allah SWT can be proved through three arguments (al-Maturidi, n.d.; Rosder, 1989):

- a) The concept of nature: everything in this world that can be united and separated valid by itself. This shows there is creator who makes it.
- b) Evidence of change: if this nature happens by itself then there is no more time or character than time or property. If it happens at different times then it proves that it does not happen by itself.
- c) Dalil *shar*: If this nature exists naturally then no crime will occur because something that happens itself is definitely not going to be the crime it exists to it and it certainly will only have its own good. However, it is proven to be evil so nature does not exist by itself.

According to al-Baqillani (d. 403H), the existence of Allah SWT can be proved through the explanation about *jawhar* and *'arad*. According to him, nature is divided into *jawhar* and *'arad*, both of which are new. The renewal of nature is aimed at something that makes it not of nature and it is *qadim*.

This new nature (*muhdath*) is necessary to something that renews it (*muhdith*) (Salman, 2013). The new nature can be named with several names such as *makhluk*, *'alam*, *mumkin*, *hadith*, *kawn*, *jirm* and *jism* (Joll, 2018). On the other hand, the existence of Allah SWT cannot be described as same as the existence of creatures. It is because being is either eternal (*al-qadim*) or temporal (*al-hadith*). The eternal being has no beginning whereas the temporal one does have a beginning (Ismail, 2017). As writing is necessary for a writer, construction is necessary to someone who built it and the necessary picture to someone who painted the picture (al-Baqillani, 1957; Rosder, 1989).

Al-Razi (n.d.) divulged in four ways to prove the existence of Allah SWT described in the subtopics of the Second Problem in Revealing the Knowledge of the Creator (*al-mas'alah al-thaniyah fi ithbat al-'ilm bi al-sani* '):

a) *Imkan al-dhawāt*: The existence of something that exists whether it is obligatory or *mumkin*. If it is obligatory, then there is no problem, but if it is *mumkin* then it is necessary for something that affects its existence. *muaththir*. If the *muaththir* is compulsory then it is no problem, but if the *muaththir* is *mumkin*, then whether it is the effect of something it creates or the effect of something else. However, both are impossible.

b) *Huduth al-dhawāt 'ala wujud wajib al-wujud*: It is gratefully acknowledged that every matter of mass is new and every new thing will be made by other. It is impossible for the new inventor to belong to something new. If not the new creator is new too.

c) *Imkan al-sifat*: something is the earth and something else is a star then there must be something that determines whether it becomes earth or becomes a star.

d) *Huduth al-sifat*: It can be seen in nature and in the human self itself. A clear example that can be seen is the semen that is something that appears to have an equation in terms of its shape in a liquid state. In short, if this nature has no creator and naturally occurring naturally, it would be reasonable to accept that the semen will produce a naturally shaped animal (*tabi'ah*). However, the reality is that there is a difference in shape in all living things, including in humans. Hence, it is not *tabi'ah* that determines what life is born or created, but there is a compulsory creator that exists in it.

According to al-Baydawi (d. 685H), the existence of Allah SWT can be evidenced from two aspects (al-Baydawi, 1998):

1. There is no doubt that the *hadith* is existed, every matter of the *hadith* is *mumkin*. If it is not *mumkin* then there is no part yet that some part does not exist. Every *mumkin* thing is the cause (*sabab*) which is why it must be obligatory to exist or to stop him as a cause for the existence of another. This is because, it is impossible to cycle (*al-dawr*) and chain (*al-tasalsul*).

2. There is no doubt that for the existence of a *mumkin* matter must be upon him the precursor or the intermediary.

According to al-Attas (1994), he explained that *hadith* denotes 'originated things'; things that were new, not having been before. Those things are ever-new and there is no doubt that everything that are ever-new necessarily require *muhdith* to create and renew them. *Hadith* has a beginning in time and its essence is not self-subsistent. Its existence essentially belongs to the Ultimate Reality, Allah SWT. The real knowledge about the existence of Allah SWT is important in order to know further about His attributes. Some of the Muslim theological sects have wrongly describe Allah SWT. The

anthropomorphists have extremely approach to the literal side till led them into committing tashbih, that is an act of comparing Allah SWT with the attributes of temporal being (Mohd Shahrar, 2017).

Sabiq (n.d.) explains that the essence of Allah SWT is unlikely to be known by human intellect but it does not deny the existence of Allah SWT. The existence of Allah SWT is something that no doubt is there and no space to be denied (Muhammad, 2014). It is clear to refer to the natural things like the sun and the examples of other natural events that prove (*shahid*) to the existence of Allah SWT. Will not be accepted by the mind of the existence of a creation without its creator (Akhyar & Syahrin, 2011). This is explained by Sabiq in the subtopics of the natural thing to prove the existence of the Creator (*al-tabi'ah tuakkid wujud al-Khaliq*). Therefore, the prophecies used to prove the existence of Allah SWT among them are based on the existence of this nature.

The conclusion based on this brief highlight, the scholars have long debated the evidence of the existence of Allah SWT They face those who deny the existence of the creator as well as trying to help Muslims to be more confident with the existence- Him. It can be seen in general that the arguments used by the scholars are based on the prophecy of prophecy and prosperity that are not contrary to the law. In addition, it is a proof of nature that can be felt by all human beings about the feeling of absolute ultimate power. The reason for the use of scholars in addition to the proposition to help Muslims on how to prove the existence of Allah SWT Among the approaches undertaken are based on observations of the universe.

3. Research Questions

How does al-Ghazali explains about the concept of the existence of Allah SWT in *Ihya' 'Ulum al-Din*?

4. Purpose of the Study

The purpose of the study is to highlight al-Ghazali's explanation about the concept of the existence of Allah SWT in *Ihya' 'Ulum al-Din*.

5. Research Methods

We conducted the qualitative by menas of content analysis to the book of *Ihya' 'Ulum al-Din* in order to carry out this work. All the data were collected and had been analyzed to produce the output of the research.

6. Findings

According to al-Ghazali (1999) in *al-Risalah al-Qudsiyyah fi Qawa'id al-'Aqid* in *Ihya' 'Ulum al-Din*, the first clue for a person to learn it is based on what Allah has described himself SWT in the Qur'an as there is no clearer explanation than what has been in the Qur'an. Al-Ghazali brings the seven Qur'anic proofs that prove the existence of Allah SWT. Allah SWT said:

أَلَمْ نَجْعَلِ الْأَرْضَ مِهَادًا. وَالْجِبَالَ أَوْتَادًا. وَخَلَقْنَاكُمْ أَرْوَاجًا. وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا. وَجَعَلْنَا اللَّيْلَ لِبَاسًا. وَجَعَلْنَا
النَّهَارَ مَعَاشًا. وَبَنَيْنَا فَوْقَكُمْ سَبْعًا سِدَادًا. وَجَعَلْنَا سِرَاجًا وَهَاجًا. وَأَنْزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً ثَجَّاجًا. لِنُخْرِجَ بِهِ حَبًّا
وَنَبَاتًا. وَجَنَّاتٍ أَلْفَافًا.

Translation : Have We not made the earth as a wide expanse. And the mountain as
pegs. And (have We not) created you in pairs. And made your sleep for rest. And
made the night as a covering. And made the day as a means of subsistence. And
(have We not) built over you the seven firmaments. And placed a Light of Splendour.
And do We not send down from the clouds water in abundance. That We may
produce therewith corn and vegetables. And gardens of luxurious growth.

Surah al-Naba', (78): 6-16.

Allah SWT said:

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَالاخْتِلافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَع النَّاسَ وَمَا أَنْزَلْنَا
اللَّهُ مِنَ السَّمَاءِ مِنْ مَاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيَّاحِ وَالسَّحَابِ الْمُسَخَّرِ
بَيْنَ السَّمَاءِ وَالْأَرْضِ لآيَاتٍ لِقَوْمٍ يَعْقِلُونَ

Translation : Behold! In the creation of the heavens and the earth; in the alternation
of the night and the day; in the sailing of the ships through the ocean for the profit of
mankind; in the rain which God sends down from the skies, and the life which He
gives therewith to be an earth that is dead; in the beasts of all kinds that He scatters
through the earth; in the change of the winds, and the clouds which they trail like
their slaves between the sky and the earth; (here) indeed are Signs for a people that
are wise.

Surah al-Baqarah, (2): 164.

Allah SWT said:

أَلَمْ تَرَوْا كَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمَاوَاتٍ طِبَاقًا. وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسَ سِرَاجًا.

Translation : “See you not how God has created the seven heavens one above
another”. “And made the moon a light in their midst and made the sun as a
(glorious) lamp?”

Surah Nuh, (71): 15-16.

Allah SWT said:

أَفَرَأَيْتُمْ مَا تُمْنُونَ. أَنْتُمْ تَخْلُقُونَهُ أَمْ نَحْنُ الْخَالِقُونَ. نَحْنُ قَدَرْنَا بَيْنَكُمْ الْمَوْتَ وَمَا تَحْنُ بِمَسْبُوبِينَ. عَلَىٰ أَنْ تُبَدِّلَ
أَمْثَالَكُمْ وَنُنشِئَكُمْ فِي مَا لَا تَعْلَمُونَ. وَلَقَدْ عَلِمْتُمُ النَّشْأَةَ الْأُولَىٰ فَلَوْلَا تَذَكَّرُونَ. أَفَرَأَيْتُمْ مَا تَحْرُثُونَ. أَنْتُمْ تَرَرُّعُونَهُ أَمْ
نَحْنُ الرَّارِعُونَ. لَوْ نَشَاءُ لَجَعَلْنَاهُ حُطَامًا فَظَلْتُمْ تَفَكَّهُونَ. إِنَّا لَمُعْرِمُونَ. بَلْ تَحْنُ مَحْرُومُونَ. أَفَرَأَيْتُمُ الْمَاءَ الَّذِي
تَشْرَبُونَ. أَلَنْتُمْ أَنْزَلْنَاهُ مِنَ الْمُزْنِ أَمْ نَحْنُ الْمُنزِلُونَ. لَوْ نَشَاءُ لَجَعَلْنَاهُ أُجَاجًا فَلَوْلَا تَشْكُرُونَ. أَفَرَأَيْتُمُ النَّارَ الَّتِي
تُورُونَ. أَنْتُمْ أَنْشَأْتُمْ شَجَرَتَهَا أَمْ نَحْنُ الْمُنشِئُونَ. نَحْنُ جَعَلْنَاهَا تَذَكُّرًا وَمَتَاعًا لِلْمُقِيمِينَ.

Translation : Do you then see? The (humad Seed) that you throw out. Is it you who
create it or are We the Creators? We have decreed death to be your common lot, and

We are not frustrated. From changing your forms and creating you (again) in forms that you do not know. And you certainly know already the first form of creation, why then do you not celebrate His praises? See you the seed that you sow in the ground? Is it you that cause it to grow or are We The Cause? Were it Our Will, We could crumble it to dry powder and you would be left in wonderment. (Saying), “We are indeed left with debts (for nothing)”. “Indeed are we shut out (of the fruits of our labour)”. See you the water which you drink? Do you bring it down (in rain) from the cloud or do We? Were it Our Will, We could make it salt (and unpalatable), then why do you not give thanks? See you the fire which you kindle? Is it you who grow the tree which feeds the fire or do We Grow it? We have made it a memorial (of Our handiwork), and an article of comfort and convenience for the denizens of deserts. Surah al-Waqi`ah, (56): 58-73.

Al-Ghazali (1999) states that these arguments are clear to those who want to think in minimal even though they can understand the wonders, the beauty, the order of creation of Allah SWT in heaven and earth. All these arguments show the existence of Allah SWT that creates, determines and regulates everything. Human nature is also capable of understanding that all creation is related to the power and provision of Almighty God Almighty. Allah SWT said:

﴿قَالَتْ رُسُلُهُمْ أَلِيَّ اللَّهِ شَيْءٌ فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ﴾

Translation : Their apostles said : “Is there a doubt about God, the Creator of the heavens and the earth?”

Surah Ibrahim, (14): 10.

The apostles were commanded to guide their people to believe in the true God by uttering God's ilahilla. The apostles explain that man and nature have God. This is because the nature of the existence of God is already present in man since they were little. Allah SWT said (al-Ghazali, 1999):

﴿وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ﴾

Translation : If indeed you ask them who it is that created the heavens and the earth, they would be sure to say, “God”.

Surah al-Zumar, (39): 38.

Allah SWT said:

﴿فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا ۚ فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا ۚ لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ۚ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾

Translation : So set your face steadily and truly to the faith : (establish) God's handiwork according to the pattern on which he has made mankind : no change (let there be) in the work (wrought) by God : that is the standard Religion : but most among mankind not understand.

Surah al-Rum, (30): 30.

‘Amran (2009) states the arguments used by al-Ghazali as the verses of *al-kawniyyah*. According to al-Ghazali (1999) further, the Qur'an explains that based on the human nature and the proofs expressed in the Qur'an itself, it has been able to prove the existence of Allah SWT. Furthermore, as the scholars explain, human reason also can prove the existence of Allah SWT. Akal can understand that the existence of something new (*al-hadith*) is sure to have the reason (*al-sabab*) to make it. The existence of that is also certainly a beginning and ending time. Because it requires the beginning and the end, it certainly requires the *mukhassis* (something decisive) to determine the beginning and the end time. This nature is also considered new because it involves the movement (*al-harakah*) and silence (*al-sukun*) something. This description can be understood by looking at the three stages of the following argument:

a) All masses cannot be separated from movement and silence. The intellect can understand this explanation and it is impossible to say that the mass does not move and does not remain silent because it has gone far beyond the reasonable sense of reason.

b) Movement and silence is something new as it always changes. It is understandable that the silent mass will move and the mass of motion will stop moving. The exchange of positions between movement and silence shows it is something new. After moving, the mass will remain silent, so the nature of the previous movement is considered new as it has been lost due to the emergence of silence afterward. Similarly, new emerging silence is also considered new as it has just emerged. If the mass has *qidam* properties, it certainly will not disappear.

c) Something irrespective of new elements, then something is considered new. If the orbital rotation of a planet in the universe is not new eg no end, it will be denied with the possibility of the number of rounds whether first; even or odd, second; even and odd or third; not complete or unobtrusive. Firstly, if the duration of its lasting rotation is even, it will still be odd if added with one round again, and vice versa. So, how can something ever change if it's added to one more round? Secondly, if the steady rotation is concurrently even and oddly in the same time then it is impossible because even and odd is a contradictory nature. So, if even, then the rotation is not odd. Thirdly, if the sum of the spin is not even odd, then the rotation does not exist anymore, so it is impossible.

According to al-Ghazali (1999), based on these three reasoning arguments, the universe can not be separated from being associated with new elements. So, the universe is something new and it requires *al-muhdith* (something that renews it). This al-Ghazali method helps one to strengthen the argument and proof of the existence of Allah SWT after being explained to him the teachings of the Quran and based on the nature the man himself. These are used not too deeply but it is sufficient for the lay people who are not expert in the science of the faith in detail to understand it. What else is suitable for the preparation or when a society faces a deviation of faith. Al-Ghazali views that if there is a little bit of *bid'ah* and there is no dispute about the school, it is sufficiently taught to the inhabitants of the place where the faith is in the first clause of the superstition *Qawa'id al-'Aqid* titled *Tarjamah 'Aqidah Ahl al-Sunnah fi Kalimatayn al-Shahadah* in the book *Ihya' 'Ulum al-Din*. For them, the use of the arguments is not needed yet and it is necessary to ensure that the teaching of the theology is not a *syubhat*. If *syubhat* arises, then the arguments need to be presented as necessary. When the *bid'ah* is increasingly dispersed and fearful of affecting children, then they need to be taught using the faiths accompanied by the lack of profound profiling, as explained in the same subtopics in the third clause titled *al-Risalah al-Qudsiyyah fi Qawa'id al-'Aqid*.

7. Conclusion

This paper concludes that al-Ghazali explains the existence of Allah SWT by using the passages of nature, *nas* and intellect. The doctrine of fitrah is embedded in the human being itself and it can be felt for someone who is not controlled by his lust. The arguments are taken from the seven Qur'anic verses known as *al-kawniyyah* verses which are the main arguments given by al-Ghazali. The arguments are closely related to the prophecy as they urge people to observe the universe to prove the existence of Allah SWT. The order and the order of nature reveals the real evidence of the existence of Allah SWT which is known as the *al-'inayah*. The reasoning also includes using the theory of something new (*al-hadith*) is sure to have the reason (*al-sabab*) to make it. This nature includes new things based on three levels of argument; first, the mass cannot escape the movement (*al-harakah*) and silence (*al-sukun*); second, movement (*al-harakah*) and silence (*al-sukun*) shows change and new; and thirdly, something that's not out of date then it's new. These arguments are appropriate and desirable to be exposed and understood by the public especially when they are dealing with the *bid'ah* in the faith.

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