

IBN RUSYD ON GOD AND CREATIONISM

Sheyla Nichlatus Sovia*
sheyla.sovia@iainkediri.ac.id

Abstrak

Berbagai pendapat atau faham-faham atheis ditampilkan, yang menganggap bahwa dunia telah ada dengan sendirinya. Sebagaimana dunia merupakan mesin yang bergerak terus-menerus tanpa lelah yang tidak mempunyai permulaan dan tidak mempunyai penghabisan. Hal tersebut itulah yang telah memberikan suatu anggapan bahwa alam semesta tidak memiliki pencipta ataupun pemelihara, sehingga istilah Tuhan tidak berlaku dalam pemikiran serta keyakinannya. Penelitian ini merupakan penelitian kepustakaan (*library research*) sehingga jenis penelitian kualitatif. Sumber data diperoleh dari sumber data primer Ibnu Rusyd, *Al-Kasyf 'an Manāhij al-Adillat fi' Aqāid al Millat Tahafut at Tahafut dan fash al Maqal*. Metod pengumpulan data yang digunakan dalam penelitian ini adalah metode deduktif, komparatif dan hermeneutic. Penelitian ini menghasilkan kesimpulan, Ibnu Rusyd membuktikan adanya Tuhan dengan mengemukakan tiga dalil, yaitu *dalil al Ināyah* (pemeliharaan Tuhan), *dalil al ikhtira* (dalil penciptaan) dan *dalil al ḥarakah* (dalil gerak). Kita menyaksikan, bahwa segala sesuatu yang tidak berakal, seperti umpamanya; tubuh alamiah, berbuat menuju kepada akhirnya. Analisis yang didapat dalam pembuktian adanya Tuhan oleh Ibnu Rusy adalah mengakui akan adanya Tuhan. Akal dan wahyu mereka jadikan sumber pengetahuan dan alat untuk mencapai kebenaran, khususnya dalam membuktikan adanya eksistensi Tuhan. Kemudian pola pemikiran filsafatnya secara tidak langsung lebih banyak dipengaruhi oleh filsafat Aristoteles, beliau berhasil mendamaikan dunia filsafat dengan dunia Teologi dan lewat argumen kosmologisnya telah membuktikan adanya eksistensi Tuhan.

Kata Kunci: Ibnu Rusyd, Argumentasi, Tuhan

Abstract

Various opinions or atheist ideals are displayed, which assume that the world already exists by itself. As the world is a tirelessly moving machine that has no beginning and no end. That is what has given an assumption that the universe does not have a creator or maintainer so that the term God does not apply in his thoughts and beliefs. This research is library research (*Library Research*), so that the type of qualitative research. The data source was obtained from Ibn Rusyd's primary data source, *Al-Kasyf Manāhij al-Adillat fi 'Aqaid al Millat Tahafut at Tahafut and fash al Maqal*, the data collection methods used in this study were the deductive, comparative and hermeneutic methods. This research concludes, Ibnu Rusyd proved the existence of God by proposing no propositions, namely the *Dalil al Inayah* (providence of God), *Dalil al-Ikhtira* (the proposition of creation), and *Dalil al Harakah* (the proposition of motion). We witness that everything that has no sense, like for example, natural body, towards the end. The analysis obtained in proving the existence of God by Ibnu Rusyd is acknowledging the existence of God. Their intellect and revelation become the source of knowledge and tools to achieve truth, especially in proving the existence of God. Then his philosophical thought patterns indirectly influenced more by the philosophy of Aristotle. He succeeded in reconciling the world of philosophy with the world of Theology and through his cosmological arguments, has proven the existence of God.

Keywords: Ibn Rusyd, Argumentation, God

INTRODUCTION

In the history of human civilization, the development of spiritual beliefs or beliefs has an inseparable connection with the presence of high power, although it is not visible, that power has an impact on human life. From this

emerges the belief that every object around humans has a mysterious power. People who embrace this teaching give various names to these magical powers.¹ Where Melanesia

¹ Geddes Mac Gregor, *Introduction to Religious Philosophy*, (London: Macmillan & Co Ltd, 1960), p. 45. See also Harun Nasution, *Falsafat Agama*, (Jakarta: Bulan Bintang, cet. 9,1991), p. 24

* Institut Agama Islam Negeri (IAIN) Kediri

people call it, the Japanese call us Indians call it days or Shakti, Pygmies in Africa call it *oudah* and the Indians call it *wakan*, *orenda* and *maniti*.

In his belief, which occupies particular objects (fetish) and can move to another place, the goal of humans in beliefs who have understood dynamism is to get as much as possible. The more a person grows, the more his safety increases. Conversely, the more reduced, the more easily he can be dangerous also, which ones that cannot be controlled, and those who bring danger to humans must be avoided. Only a shaman can approach, which is dangerous by reciting mantras or performing specific ritual movements. For ordinary people, such things are called "taboo" (abstinence), as eating certain fruits for women is taboo. If eaten, it will also bring danger to those who eat it.

In the thinking of primitive societies, it is not so bright the difference between the spiritual and the material, as is our present understanding. Therefore it is complicated to simulate whether such primitive beliefs, fetishes, and taboos are beliefs in the strength of forces that exist in nature or personal agents or a belief in power or spirit. Belief is called the understanding of dynamism².

Besides the belief in the mysterious power of nature (dynamism), primitive societies also believe in the role of spirits in their lives, and all nature is filled with many spirits, not only humans or animals, but non-living things also have spirits, like bones and stones. According to them, the spirit consists of a delicate matter. The nature of this spirit is to have form, age, and be able to eat. Belief in supernatural powers that increase into belief in spirits is called animism³. Animism undergoes several stages of development. At first, animists believed all things have a spirit. Then of the many things that have spirits, there are strong ones that cause an influence on nature. The objects that are considered the most powerful are then used

as symbols of worship and worship. According to E.B. Tylor that primitive religion arises from this belief.

The spirit that became the symbol of worship finally took its function and was named according to that function. The name of the function is called a god, as Agni is the God of fire, and Adad is the rain god in the Babylonian beliefs⁴. From this description, it can be said that belief in gods originates from the development of animism beliefs, or it can also be called Politeism.

Because of such difficulties, people who are more advanced in their way of thinking look for a more comprehensive explanation. They try to find a belief that does not cause a contradiction in him. There is a logical sequence in the development of the human belief system. Starting from those who believe in things that have supernatural powers, then those things that have spirits, that spirit is terraced, and the highest is worshiped. Regular worship of spirits increases to the deity, and among the deities, there is the most glorified. Such sequences describe at the same time the development of human thought from resting on the matter, changing to various functions, and finally limited to a few functions. Finally, the function lies in the highest and most perfect; this is what then exists in the belief systems of henotheism and Monotheism. Henotheism is a belief that does not deny the existence of many gods but only recognizes one single God as a God who is worshiped⁵.

Furthermore, humans in the development of history show the currents in the concept of God. The streams in the concept of God are also called the world view of God as the highest reality. People's views on the highest reality give rise to various views about the concept

²Amsal Bakhtiar, *Filsafat Agama*, (Jakarta: Logos, 1997), pp. 60-61.

³Daniel L. Pals, *Seven Theories of Religion*, (Jogjakarta: Ircisod, 2012), pp. 47-49

⁴Mac Gregor, *Introduction.*, p. 49. See also Nasution, *Falsafat.*, p. 26.

⁵Hamzah Ya'kub, *Filsafat Agama (Titik temu akal dengan wahyu)*, (Jakarta: Pedoman Ilmu Jaya, 1991), p.12.

of God, namely Theism⁶, Deism⁷, Pantheism⁸, and Panentheism⁹. Adherents of the concept of God agree on God as the creator substance. However, they are different about the way of being, the activities and relationships of God with nature and humans (God's existence). God as a personal God is only known in theism, as in Jewish, Christian, and Islamic theism. The concept of God in the three religions is clear of his identity and active and has various attributes of perfection.

IBN RUSYD: A SHORT-BIOGRAPHY

Abu Al Walid Muhammad Ibn Ahmad Ibn Muhammad Ibn Ahmad Ibn Rusyd is the full name of a famous philosopher in Islam and including the third-largest Islamic philosopher in the western world. Or more familiar with the title "Ibn Rusyd." Ibnu Rusyd was born in 520H / 1126M in Cordova, a city that is highly praised and is the center of scientific studies. Behind his glorious success later, it turns out that Ibnu Rusyd did not come from an ordinary family in general.¹⁰

⁶Theism is a belief in a transcendent and personal God who creates, nurtures, and intervenes (for example, through miracles) in the human world. Theism does not absolute divine immanence to equate God with the world. Theism believes that God is not just a distant creator, but through His providence, revelation, and various acts of His salvation, God is endlessly involved in the history of human life and the world; see Gerald O'Collins, SJ, Edward G. Farrugia, SJ., (*Kamus Teologi*, Kanisius, Yogyakarta, 1996), p. 312.

⁷The word Deism comes from the Latin *Deus*, which means God. The general term for mention the beliefs of many British, European, and American writers from the seventeenth century and eighteenth, which in various ways emphasizes the role of mind in religion and rejecting revelation, miracles, and the involvement of Divine providence in nature and human history

⁸Pantheism (Greek "all [is] God"). Teachings that equate God with the universe highway. Although this word appeared for the first time in 1709, the pantheistic system of thought at least it is as old as Hinduism. There are those who interpret the Divine in terms natural (naturalistic Pantheism)

⁹Panenteism comes from the Greek "everything in God". The philosophical system was developed in various ways by western philosophers, according to their belief in God is so pervading the universe that everything is in God. Unlike pantheism, which holds that the universe and God are the same, so everything is God. Panenteism argues that God does permeate the universe but at the same time overcome it.

¹⁰Oliver Leaman, "Ibnu Rusyd on Happiness and Philosophy", in *Studia Islamica*, No. 52, 1980, pp. 167-181.

Ibn Rusyd came from a well-known pious family in *fiqh*, not only was the Ibn Rusyd family also a very influential community figure in Andalusia (Spain). Ibn Rusyd's father, Abu Al Qasim Ahmad, was a judge. His grandfather, Abu Al Walid Muhammad, was the chief judge of Cordova.

His education began with studying the Koran with his father at his home. After that, it was continued with basic Islamic sciences such as *fiqh*, *uṣūl fiqh*, *hadīth*, *kalām* science, Arabic language, and *adab* (literature). In the field of *fiqh*, he studied and mastered the book of Malik's priest, who became the guide of the Maliki school and became an example of Islam in Andalusia, the book of *Al-Muwaṭa*. In the field of *kalam* science, he held fast to Ash'ariyah¹¹. In the discipline of comparative Islamic law (*fiqh ikhtilāf*), he studied with Abu Muhammad bin Rizq and Ibn Basykual in the field of *hadith*. For medical fans, he studied with Abu Ja'far Harun Al Tardjalli, a medical figure from the Trujillo region of Peru. Besides Abu Ja'far, Ibn Rusyd's teacher, who contributed to the medical field, was Ibn Zhuhr.

Moreover, to Abu Marwan Ibn Jurban Al Balansi, he studied philosophy. As well as for fans of logic, philosophy, theology, Arabic literature, mathematics, physics, and astronomy, he studied Ibn Thufail. Ibn Rusyd is seen as a philosopher who is very prominent because of the strength and sharpness of his philosophy, which is very broad and very influential on certain phases of Latin thought from 1200 - 1650 AD. Besides, the very unusual thing in Ibnu Rusyd is that most of his life was used to study and to read. According to Ibn Abror, although a little excessive, he said, "it seems since Ibn Rusyd had a reason he never left thinking and reading except in two conditions, namely when his father passed away and on the night of his wedding. So do not be surprised if Ibn Rusyd reached the highest peak in achieving brilliant knowledge."¹²

¹¹Bryan Magee, *The Story of Philosophy*, (Yogyakarta: Kanisius, 2008), pp. 27-28

¹²Graham Oppy, *Medieval Philosophy of Religion*, (London: Acumen, 2013), p. 121.

In 1153 Ibnu Rusyd moved to Morocco at the request of the caliph Abu Ya'qub Abu Muhammad Abdul Al Mukmin from the Al Muwahid dynasty¹³. He was a caliph who loved science and respected scholars — evidenced by the many schools and institutions of science that he has built. After Abu Ya'qub died, the caliphate was replaced by his son, Abu Ya'qub Ibn Abdul al-Mukmin, in 1163 AD. The change of the caliphate, which was led by the son of Abu Yaqqub, did not change the State order, which had been formed by his father¹⁴.

In 1169 AD Ibn Thufail brought Ibn Rusyd to the presence of a sultan who was forward-thinking and loved that knowledge. Then Ibn Thufail invited to talk about the difficulties regarding the immortality of the world and the possibility of making interpretations of the works of Aristotle that were felt so complicated and profound. Hearing about this, *Pendul*, one of the students of Ibn Rusyd, told the caliph about his teacher, Ibn Rusyd, who was an expert in the field until Ibn Rusyddd received the honorary title of The Famous Commentator of Aristotle, the title was given by Dante Comedy. After consideration, Sulthan appointed Ibn Rusyd as a Qadhi in Saville, Spain. After becoming a qadhi, he was vilified by a group of opponents of philosophy, which resulted in Ibn Rusyd being thrown into prison and removed from the position of qadhi. However, this condition did not last long, in 1197 AD, the caliph revoked his sentence and re-appointed Ibn Rusyd as qadhi. Unfortunately, this excellent condition was not enjoyed by him for a long time. Ibn Rusyd died on December 10, 1198, M / 9 Shafar 595 H in Marrakech, even 72 years old, according to the Islamic year and 75 years according to the Islamic year¹⁵.

¹³Alfredo Rimper, *Konsep Allah menurut Thomas Aquinas*, Pascasarjana Fakultas Ilmu Pengetahuan Budaya Depok, 2011, p. 23.

¹⁴Ali Hasan, "Al Ghazali and Ibn Rusyd on Creation and the Divine Attributes," in J. Diller and A. Kasher (eds.), *Models of God and Alternative Ultimate Realities*, (USA: Springer, 2012), pp. 141-156.

¹⁵Ibrahim Abu Bakar, *Konsep Kerasulan dan Peranannya dalam Pembentukan Masyarakat*, (Kuala Lumpur: Dewan Bahasa dan Pustaka, 1990), p.12.

Ibn Rusyd died, leaving many of his works. Ernest Renan, a researcher and scholar of Pranas found about 78 pieces¹⁶. Which details are, philosophy fan 20 medical fans 8 Islamic law fan five kalam fan 4 in astronomy fan 2 Arabic literature fan and 11 pieces not mentioned. Ibn Rusyd's most important work and up to us are four, namely: *Bidāyatul Mujtahid wa Nihāyatul Muqtaṣid* (a comparison of schools in fiqh; *Fash al-Maqāl fī mā Bayn al-Ḥikmah wa al Shari' min al Ittiṣāl*) a book that explains about kalam science); *Al-Kasf an Manāhij al-Adillah fī Aqā'id al-Millah* (the methodology of religious ideology argumentation); and *Taḥāfut al-Taḥāfut* (the fields of philosophy and kalam science aimed at defending philosophy from al-Ghazali's attack in his book, *Taḥāfut al-Falasifah*)

WESTERN AND MUSLIM CONCEPT OF GOD

In Western thinking, the concept of God is a concept that originates from or is based on the results of thought in the form of either the inner experience or the outer experience, both rationally and irrationally. In the history of divine thought, many theories have been born that refer to the evidence of the existence of God. At least the writer will raise six theories from many theories about God¹⁷.

Theory of Evolutionism. This theory was originally put forward by Friedrich Max Muller, a philosopher who was born on December 6, 1823, in Dessau, Germany. Then the theory of evolutionism was restated by E.B Taylor, Robert Smith, Lubbock, and Javens. The theory of evolutionism is a theory which states that there is a belief in the Almighty Essence. Very simple, then gradually become perfect. From this theory of evolutionism emerged the theory of the divine theory, which perfected it.

Theory of Dynamism. In this understanding since ancient times, humans have recognized and trusted the existence of a very influential force in this life. This power has many different

¹⁶Alfredo Rimper, *Konsep Allah menurut Thomas Aquinas*, (Pascasarjana Fakultas Ilmu Pengetahuan Budaya Depok, 2011), p.15.

¹⁷Rimper, *Konsep Allah*, p.18.

names. Some call it *mana* (Melanesia), good luck (Malay), *syakti* (Indian), and others¹⁸. However, the names have the same perspective, namely supernatural powers that cannot be seen with the naked eye but can be felt the benefits or effects.

Animism. In ancient times (primitive societies) also believed in the existence of spirits in this life. All things, both inanimate and inanimate objects that are both good and bad, are all spirit. Moreover, these spirits have an effect or influence on humans. So that humans are not affected by negative effects or influences; in this belief, humans are required to provide for the needs of the spirit. Moreover, these needs are in the form of offerings suggested by shamans.

Polytheism. After the birth of dynamism and animism, polytheism was born, which was caused by dissatisfaction with the results given by the two theories. That is too much power that must be worshiped and praised. In this theory, a spirit that is considered to have more power than others is called a god. Gods have different duties and power¹⁹s. There are Gods of Light, Gods of the Winds, Gods of the Sun, and so forth.

Honoteism. The emergence of this theory was also motivated by the dissatisfaction of the ancients with the theory of polytheism. Especially for scholars, according to them, the gods could not possibly have the same power. Eventually, human trust becomes more critical and conical. Honoteism (God at the national level) is a belief held by a nation that believes in only one God. However, they still recognize and respect the gods of other nations²⁰.

Monotheism. The longer the belief of humans in the theory of divinity, the more critical and conical. Like the theory of Monotheism, which is a form of conquest from Honoteism. If Honoteism believes in one God within the scope of a nation, Monotheism is a belief in one

God within the scope of an entire nation and is international²¹.

On the other hand, the thought of the concept of God in Islam arose after the Prophet's death. From this concept of divinity gave birth to a variety of knowledge vans such as *Tawhīd*, *Kalām*, *Uşuluddīn*, and so forth. It is easier there are a variety of different streams. Some are liberal, traditional, and some are both. The flow is:

Mu'tazilah. The Mu'tazilah flow in Islam is a very rational school. This flow always prioritizes his mind than anything in understanding something. This school believes that when someone commits a big sin, that person is not a believer but not an infidel. Such people, according to the Mu'tazilah school, are in the middle or commonly called *manzilah bainal manzilataini*.²²

Qodariyah. Qodariyah School is a school that understands that all human actions are produced or created by humans themselves. There is not the slightest intervention of God. Therefore this school is called Qodariyah which is derived from Arabic, which means strength or ability²³.

Jabariyah. Jabariyah flow is a flow that is inversely proportional or opposite to the Qodariyah school. If Qodariyah thinks humans produce behavior by themselves without God's intervention, then the Jabariyah school is a school of thought that humans do not have the strength or the will to do anything. So all human behavior is a provision and coercion from God.

From the understanding above there are methods to prove the existence of God. The first is Ontological argument. Plato first used ontological in 428-348 BC with his theory of ideas²⁴. Ontological comes from Greek, which is *ontos*, which means something tangible or something that exists. So ontology is the study of something existent or existing. From this

¹⁸Sugiarto, *Pengaruh Filsafat Ibn Rusyd Terhadap Tokoh-Tokoh Agama Kristen Di Barat Abad XIII*, Fakultas Ushuluddin IAIN Walisongo Semarang, 1992-tidak diterbitkan

¹⁹Mac Gregor, *Introduction*, p. 31.

²⁰Ya'kub, *Filsafat*, p.18.

²¹Bryan Magee, *The story of philosophy*, (Yogyakarta: Kanisius, 2008), pp. 30-32.

²²Rimper, *Konsep Allah*, p.30

²³<http://librarianshendriirawan.blogspot.co.id/2013/04/makalah-argumen-eksistensituhan.html?m=2>

²⁴Abu Bakar, *Konsep Kerasulan*, p.16.

argument, Plato produced his idea theory. Plato believed that everything in the world must have an idea. Examples of ideas in humans are thinking. Moreover, from this idea, all things originate and manifest. So according to Plato, all that is in nature is an only mere shadow. Furthermore, the realm of ideas is eternal and everlasting. Because everything has ideas, so there are many kinds of ideas. Furthermore, these ideas are interconnected and united in the highest idea called the absolute good, and then this is what is believed to be God. The second is Cosmological Arguments. This argument was first stated by a student of Plato, namely Aristotle, in the year (384-322) BC. Cosmological arguments are usually called cause and effect arguments. Everything that exists in this universe must have its original cause. Therefore, "cause" becomes more mandatory than nature itself. The "cause," which is the reason for the existence of the universe, must be more than anything in the universe. Namely the Great. Almighty, Most Great, and other Most.²⁵

According to Aristotle, everything in this world has matter and form. Unlike his teacher, Plato, Aristotle argued that the form of all matter or a *benta* is not an illusion or shadow. However, the form is the Essence of the object. Between matter and form, there is a link called Motions. In these, there must be moving. Something that moves; this is called "prime mover". This prime mover, according to Aristotle, must be the perfect Essence.²⁶ In the form of the object, the world, and the form which is still being debated, there must be an Essence that moves it, that is, the prime mover believed to be God.

The third is teleological argument. The term 'theological' comes from the word *Telos*. Which means purpose. William Palley (1743-1805 AD), a British theologian. Argued that everything in this world must have a purpose. Not just a mere coincidence. According to him,

²⁵Sugiarto, *Pengaruh Filsafat*.

²⁶Joseph A Tighe, "The God Concept; Aristotle and the Philosophical Tradition," in *Found Science*, Vol. 13 No. 3-4, 2008, pp. 217-228.

the world is full of orders. With a light blue sky in the morning and being in a high place. The stars are scattered, the sun rises from the east and sets in the west and other things. In teleological understanding, all things are seen as organized things that work together and are closely related. All of that aims to universal good for the world. Then the Essence that moves this nature towards that goal is believed to be God.²⁷

IBN RUSYD ON THE EXISTENCE OF GOD

Ibn Rusyd's thoughts about God had a different method from the general method.²⁸ Ibn Rusyd said in his method that God is an immovable mover that cannot be captured by the five senses. Something that cannot be captured by the five senses is called metaphysical, so God is included, that is, something metaphysical. Then Ibn Rusyd made a summary of God's metaphysics, which discussed three issues, namely *al-mawjūd al-farar* and *al-wāhid*.²⁹ Nevertheless, finally, in the following years, the philosophers, as well as many cleric *kalam* who held fast to the opinion of Ibn Sina, namely God is *Wājibul al-Wujūd*.³⁰

a. God of justice

In the thought of Ibn Rusyd, the word *azali* is closely related to the issue of time. Moreover, being able to grasp eternity means eternity, eternity, not beginning with something, and not ending with anything. Moreover, it turns out that this theory is not only related to something about something that has never been destroyed. However, it also deals with the origin of something that exists. That is why *azali* means no beginning and no end.

²⁷daniel L. Pals, *Seven Theories of Religion*, (Jogjakarta: Ircisod, 2012), pp. 51-53

²⁸Ilona Kock, "The Debate About God's Simplicity: Reason and Spirit in The Eighth Discussion of Al-Ghazali's *Tahafut Al-Falasifa* and IBN Rusyd's *Tahafut At-Tahafut*", *Islamic Metaphysics Revived and Recent Phenomenology of Life*, Nov. 2010, pp. 157-183.

²⁹Mac Gregor, *Introduction.*, p. 48; see also Nasution, *Falsafat.*, p. 31.

³⁰Agus Fawait, "Rancang Bangun Pemikiran Ibn Rusyd Dalam Pembelaan Atas Filsafat," in *Islamic Akademika*, Vol. 3 No. 1 tahun 2019, pp. 23-32.

In his philosophy, Ibn Rusyd saw God as the Essence of the Essence, the eternal which had no beginning in the end. Nevertheless, when he uses the word *azali*, he wants to talk about the most profound nature of things³¹. That is the ability that is not monotonous that accompanies everything, both in totality and particular reality. Thus Ibn Rusyd concludes that *zealism* means eternity, eternity, no beginning and no end, neither group nor duration.

b. God's Specialty concerning Motion

According to the thought of Ibn Rusyd, Motions, God, and the universe cannot be separated. In the process of creating a natural, according to Ibnu Rusyd, it was not God who created the universe because God is the immovable mover, and nobody moves it. In the process of creating nature, the position of God is only as a mobilizer, but not a God who moves. Thus God is the source of Motions, but not God who moves to create the universe.³²

God is the leading cause and only the first cause. While the various events that occur in nature are caused by movements that are generated by the next intellect. Therefore every event or event that occurs in nature is not a direct action from God. Nevertheless, all that happens caused by the forces of nature itself without any direct intervention from God. Because of the existence of natural forces, it is the cause of the Motions of the universe that forms the characteristics and specific realities in it.³³

Movement is a result where there is a cause that causes something to move. This means that because, of course, there is first compared with the consequences. If we look for that cause, we will find the cause of the motive. Furthermore, it always will be until there is no end. Then it becomes an obligation to assume that the first cause or the antecedent cause is not moving. An activator that has no beginning and no end is only worthy of being pinned on to the Eternal

God. Where all the things that exist in this world, nothing is eternal. The only thing that is eternal in this world is immortality itself.³⁴

In the theory of emanation, it might be mentioned that the God is perfect to emanate the universe without the need for intermediaries or help from something else. Nevertheless, according to Ibn Rusyd in that incident, God was emancipating himself. So that the universe and its various characters are formed. So here God who initially gave the power of nature or creative power in the universe. Furthermore, Ibn Rusyd argues that every object has a motion or even has a life that is undoubtedly following the conditions and their respective objects. In this case, Ibn Rusyd developed his thoughts by searching for and interpreting verses of the Qur'an. One of them is QS al A'raf verse 54. Their situation is similar to that of Pharaoh's followers and those before them. They rejected the verses of his Lord, so we destroyed them because of his sins, and we drowned Pharaoh and his followers because they were people who were wrongdoers.³⁵

In the interpretation of Ibn Rusyd, this verse confirms that the universe is a reality made by God Almighty. In addition to pointing out the reality of the creation of nature, this verse also points to the existence of age or period before the creation of heaven and earth. Moreover, that age was a container of this universe. In addition to this verse, Ibn Rusyd also took the Qur'anic verse that reads "on the day when another earth replaces the earth and so is the sky, and they (humans) gather (in the *Maḥshar* field) facing God Almighty, The Almighty." According to Ibn Rusyd in this verse, there is the value of the continuity of the earth as well as being a supporter of Ibn Rusyd's previous opinion.³⁶

He also quoted verse al Qur'an Q.S Fushilat: 11 "Then He went to heaven and (the sky) was still in smoke and He spoke to him and

³¹Ya'kub, *Filsafat*, p.12.

³²Magee, *The Story*, pp. 39-41.

³³Abu Bakar, *Konsep Kerasulan*, p. 20.

³⁴Rimper, *Konsep Allah*, p. 21.

³⁵Yusuf Suyono, *Bersama Ibnu Rusyd Menengahi Filsafat dan Ortodoksi*, Pascasarjana IAIN Sunan Kalijaga Yogyakarta, 1993.

³⁶Fuad Mahbub Siraj, *Ibn Rusyd, Cahaya Islam di Barat*, (Jakarta: Dian Rakyat, 2012), p. 9.

the earth. Come both of you according to My orders obediently or forced,” both answer “we come obediently. From various explanations and theories that have been presented above, Ibn Rusyd concluded that the existence of nature or nature is *azali*, while what is included is only a change in the form and characteristics of nature itself.³⁷

c. God's Specialism Relates to Space and Time

The Muslim holy book, the Qur'an is not just a personal guide that contains things that are spiritual or just dogma. However, the Qur'an also contains sources of knowledge that contain answers to various human questions, whether it is related to the problem of God, nature, human, politics, law, *muamalah*, and other problems. Moreover, all these problems, from the trivial to the al Qur'an will be able to answer it. That is why the Qur'an is the only holy book that has the nickname “*ṣāliḥun fī kullī zamān wa al-makān*,” which means the Qur'an is always in harmony with every time or age and every place or condition³⁸. Seeing this incident, Ibn Rusyd believes, especially for intellectuals, the contents of the Koran must be interpreted rationally so that its readers can grasp the meaning of the verse being read. So that the Qur'an is not only a book using a room decorating religious dogma or only containing spiritual matters. Nevertheless, the Koran is a guide to human life that can benefit all humanity.

Regarding the Qur'an, Ibn Rusyd believed that the Qur'an was a holy book that was revealed by Allah to all humankind, not only Muslims. Therefore Ibn Rusyd divides the level of understanding of the Qur'an into two categories, first, the Qur'an for ordinary people. That is, for ordinary people, the Qur'an must be interpreted and presented according to their way of thinking so that the desired intent can be delivered optimally. Secondly, the Qur'an for scholars or intellectuals. For the

intellect of the Qur'an must be interpreted in greater depth by using the figurative languages contained in the Qur'an. In the creation of the universe, it has to do with space and time. The Qur'an itself has been explained about the creation of heaven and earth, which takes up to six days. Following Al Qur'an verses that have been listed above. Ibn Rusyd made this necessary information from the Koran as evidence for his argument about the relation between the cosmic universe, which is time and space³⁹.

CONCLUSION

Ibn Rusyd proved the existence of God by proposing three propositions, namely: *Dalīl al-Ināyah* (Providence of God), *Dalīl al-Ikhtirā'* (the proposition of creation), and *Dalīl al-Ḥarakah* (the proposition of Motion). The analysis obtained in proving the existence of God by Ibnu Rusyd is that he acknowledges the existence of God. His intellect and revelation made him the source of knowledge and tools to attain truth, especially in proving the existence of God. Then his philosophical thought patterns are more indirectly influenced by the philosophy of Aristotle, and Ibn Rusyd managed to reconcile the world of philosophy with the world of Theology. Through cosmological arguments, he has proven the existence of God.

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³⁷Magee, *The Story*, p. 35

³⁸Zaenal Abidin Ahmad, *Riwayat Hidup Ibn Rusyd*, (Jakarta: Bulan Bintang, 1975), p. 35.

³⁹Sirajudin Zar, *Filsafat Islam: Filosof dan Filsafatnya* (Jakarta: Raja Grafindo Persada, 2007), hlm. 222.

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