



DOI: 10.24014/Jush.v30i2. 17738

p-ISSN: 1412-0909

e-ISSN: 2407-8247

Ibnu Rushd's Criticism of the Existence of God Philosophy

**Tonny Ilham Prayogo, M. Adib Fuadi Nuriz, M. Nurrosyid Huda Setiawan,
M. Kharis Majid**

Universitas Darussalam Gontor, Indonesia
goelham@unida.gontor.ac.id

Article Information

Received: June 19, 2022

Revised 1: June 21, 2022

Revised 2: August 8, 2022

Accepted: December 14, 2022

Keywords

*The existence of God; Ibn
Rushd's criticism; dalil al-
'Inayah; dalil al-Ikhtira'*

Abstract

As an axiom, the existence of God promotes various social inequalities in society and religion, which is inseparable from the modern world. The modern world is inseparable from the philosophical study of three natural of all time; nature, humans, and God. Atheism, in this case, negates the existence of the most realistic entity, God. An influential philosopher and Muslim theologian in both East and West, Ibn Rushd, had his conception of the existence of God. His thought, primarily influenced by Islamic philosophy and law, made him a very rational yet objectively Qur'anic-based Muslim scholar. This paper examines the Atheist's conception and their influence on the existence of God through Ibn Rushd's thought. This research is a type of library research employs a normative-theological approach. The results of this paper indicate that Ibn Rushd used a specific strategy, namely dalil al-'Inayah and dalil al-Ikhtira', to show that his philosophical thinking influenced more on his rational theology. Another exciting thing is how Ibn Rushd reviews the problems that emerged from this discourse. He criticized the opinions of Atheism based on Muslim philosophers and mutakallimin; simultaneously, he offered both parties to return to the Qur'an. Based on this case, the writer assumes that Ibn Rushd's philosophical and theological thinking will not be the same as the thoughts of other philosophers in criticizing the thought of Atheism.

Kata Kunci

*Eksistensi Tuhan; Kritik
Ibnu Rushd; dalil al-
'Inayah; dalil al-Ikhtira'*

Abstrak

*Eksistensi Tuhan sebagai aksioma yang mengadvokasi berbagai
kesenjangan social, baik aspek sosial maupun keagamaan, tidak
lepas dari Dunia modern. Oleh karena itu, di zaman modern, tiga*

proses entitas yang sebenarnya telah menjadi objek penelitian filosofis yang serius pada dinasti-dinasti masa lalu, yaitu: alam, manusia, dan Tuhan. Artikel ini bertujuan untuk mengupas tuntas pemikiran Ibnu Rusyd yang mengkritik para pemikir Ateisme yang menolak eksistensi Tuhan serta dampak yang ditimbulkan oleh para Ateisme. Di samping seorang filosof, ia juga sekaligus teolog muslim yang memiliki pengaruh besar di Barat, serta memiliki konsepsi tersendiri tentang eksistensi Tuhan. Pemikirannya yang dipengaruhi oleh filsafat dan hukum Islam menjadikannya seorang yang sangat rasional, namun tidak liberal. Dalam artikel ini penulis ingin mempresentasikan pandangannya tentang eksistensi Tuhan. Penelitian ini merupakan penelitian kepustakaan, menggunakan pendekatan normatif-teologis. Hasil dari penelitian ini menunjukkan bahwa Ibnu Rusyd menggunakan strategi khusus; yaitu dalil al-'Inayah dan dalil al-Ikhtirah' untuk menunjukkan bahwa pemikiran filosofisnya mempengaruhi teologi yang lebih rasional. Hal menarik lainnya adalah cara Ibnu Rusyd mengulas masalah, yakni ia mengkritik pendapat para Ateis terkait pertentangan terhadap eksistensi Tuhan dengan menyodorkan tawaran untuk kembali kepada al-Qur'an. Berdasarkan hal ini, penulis berasumsi bahwa pemikiran filosofis dan teologis Ibn Rusyd tidak akan sama dengan pemikiran para filsuf lain dalam mengkritik pemikiran Atheisme.

Introduction

Discussing God is one of the topics that often attracts a lot of attention because this discussion is always make many people wonder about where and who is God, even to the point of the relationship between God with man, God with nature. Problem topic This will be so interesting because it relates to trust humans who have been built for thousands of years and have a very strong influence on human beliefs.¹ One of the factors that cause discussions about God never to end to be discussed is that the five human senses themselves can never prove the form of God. Therefore the problem of God constantly raises various kinds of questions. From various questions, the question of God has always been

discussed by intellectuals and several schools to get the essence of God's existence.²

As for the problems of some schools and other intellectuals, several groups, such as empiricists, discuss God. This empirical group says something is considered to exist if the five senses can perceive it. In this empirical flow, this group will later become an atheist group. In the view of atheism, God is an understanding that does not admit that God exists.³ According to David Hume,⁴ regarding the existence of God, when we believe in God as the ruler of this universe, we are faced with a dilemma. We think about God from our own experience,

¹Supian, "Argumen Eksistensi Tuhan dalam Filsafat Barat," *Tajdid: Jurnal Ilmu Ushuluddin* 15, no. 2 (2016): 227-46, <https://doi.org/10.30631/tjd.v15i2.8>.

²Muhammad Alif, "Eksistensi Tuhan dan Problem Epistemologi dalam Filsafat Agama," *Aqlania: Jurnal Filsafat Dan Teologi Islam* 12, no. 2 (2021), <https://doi.org/http://dx.doi.org/10.32678/aqlania.v12i2.2108>.

³Endang Saifuddin Anshari, *Ilmu Filsafat & Agama* (Surabaya: Bina Ilmu, 1979), 111.

⁴Harry Hamersma, *Tokoh-Tokoh Filsafat Barat Modern* (Jakarta: Gramedia, 1986), 22.

and no evidence can be used to prove that God exists and that He is the organizer of the world. Meanwhile, Nietzsche not only rejects the existence of God but also attacks God. Also, assume that God is dead.⁵

Furthermore, rational groups state that truth must be determined or obtained through evidence, logic and analysis based on facts, not from sensory experience. This rational understanding opposes empirical understanding because rational understanding holds that there is a truth that can be directly understood. Even atheists are part of a belief that denies the existence of God.⁶ Atheism arises from hatred of religion and the desire to be free from religious rules. Ludwig Andreas Feuerbach's rational figure proves that God's existence is the same as human beings who are absolute and objective, the same as saying that God is the result of human projection.⁷

In Western thought, "God does not exist," they impose the understanding of God with their rationality. Even their prejudices point that something exists by itself without having to be created; if sensory knowledge cannot perceive knowledge without the existence of God, then the object of knowledge does not exist. Living things exist because they can be seen, heard, touched, and captured by the five senses, whereas anything that cannot be perceived is considered non-existent. This tradition of philosophical argumentation about the existence of God, His attributes, and actions then gradually entered and influenced the world of the Islamic faith.

The culmination of it all is the changing of humans into *homo hormone deus* (becoming

God).⁸ The later anthropocentric pattern in the early 19th century gave birth to a spirit of autonomy and independence to declare God's freedom. This is where the beginning of philosophy and various scientific interpretations in total, with the conclusion, not giving place and space to God. This was the century when Ludwig Feuerbach, Karl Mark, Charles Darwin, Friedrich Nietzsche, and Sigmund Freud composed philosophical and scientific interpretations of reality without giving place to God.⁹ The crisis of religiosity has also become a color for the modern world, and Religion as a custom where religiosity gets a more concrete and practical format and order, which ultimately concludes with an existential crisis currently being faced.

The state of modern rationality has shifted all things that are sacred, predictive, and things that are considered myths because they contradict reason and think scientifically. So this led to the birth of the idea that God can be criticized radically; thus, existentialists assume that it is no longer appropriate in the era of the industrial revolution 4.0. Modern thinkers provide an interpretation of the situation that is following modern times, with a theological construct formulation of a new belief expressed by Friedrich Nietzsche, called "The Death of God Theology," which states that with the death of God, humans become free. and open the most comprehensive opportunity for him to determine himself.¹⁰

Ibn Rushd was one of the Islamic figures who always voiced critical (rational) thoughts about God. This philosopher is famous for

⁵Mohammad Muslih and Haryanto, "Konsep Tuhan Nietzsche dan Pengaruhnya Terhadap Pemikiran Liberal," *Kalimah* 16, no. 2 (2018), <https://doi.org/10.21111/klm.v16i2.2870>.

⁶Tonny Ilham Prayogo, "Ateisme dalam Perspektif Barat dan Timur," *Kalimah* 17, no. 1 (2019): 105, <https://doi.org/10.21111/klm.v17i1.2943>.

⁷Budi Hardiman, *Filsafat Modern: Dari Machiveli Sampai Nietzsche* (Jakarta: Pustaka Umum, 2004), 230.

⁸Ignace Lepp, *Ateisme Dewasa Ini*, ed. Sayyid Umar & Edy Sunaryo (Yogyakarta: Shalahuddin Press, 1985), 70.

⁹Karen Armstrong, *Sejarah Tuhan; Kisah Pencarian Tuhan Yang Dilakukan Oleh Orang-Orang Yahudi, Kristen, dan Islam Selama 4.000 Tahun*, translated by Zainul Am (Bandung: Mizan, 2003), 446.

¹⁰H. M. Estall, *The New Dictionary of Existentialism*. Edited by St Elmo Nauman Jr. (New York: Philosophical Library, 1971), 166; *Dialogue* 10, no. 3 (1971): 610-11. <https://doi.org/10.1017/s0012217300033072>.

their rationalism in looking at life, especially theological issues. By studying the history of philosophy in the Islamic world, Ibn Rushd reduced the understanding of Greek philosophy. This reduction stems from mixing up different schools of thought, such as the Aristotelian school of rational-realistic nuances, Plato's school of mystical spiritualist philosophical nuances and the neo-Platonism school of philosophical-mystical nuances.

From the results of the description above, there are several kinds of proof of the existence of God who tried to open the way to the actual existence of God from a prominent philosopher and expert in Islamic law, namely Ibn Rushd. In his presentation, Ibn Rushd provided enlightenment regarding the existence of God. He wrote this in several of his works, namely, *Al-Kasyf 'an Manàhij al-Adillah fi 'Aqà'id al-Millah* and *Faṣl al-Maqàl fi Taqriri mà Baina al-Syari'ah wa al-hikmah min Ittishal*. Although religious texts, which are found in the Qur'an and Hadith, give signs and information about God, in reality, there is an opportunity for philosophers and theologians to interpret the text. Because Ibn Rushd is a well-known philosopher in the East and West, it can be seen that Ibn Rushd tended to think that the direction of his views on the Greek philosopher Aristotle was called "*a'qal al-Yunàn*" (a rational Greek philosopher).¹¹ In addition, the popularity of Ibn Rushd in Europe is also very well known due to rationalist thoughts followed by his followers to this day, and he refers to himself as a follower of Averroism in the West.¹² His fame and greatness made him popular among philosophers and rational thinkers due to his sincerity and sincerity in unifying philosophy and religion.

Thus, the presence of existentialism brings

¹¹Ernest Renan, *Ibn Rushd Wa Rushtiyah* (Mesir: Dâr Ihyâ el-Kutub al-'arabiyah, 1957), 60.

¹²Mahmud Qasim, *Falsafat Ibn Rusyd Wa Atsaruhu Fî al-Tafki al-Gharbi* (Iskandariyah: Dâr al-'Ilmi, 1987), 14.

the struggle of two schools in it, namely those who acknowledge the existence of God and those who do not acknowledge the existence of God. Because Ibn Rushd was not a direct student from the time of Aristotle, it has been seen in Ibn Rushd's thought that the teacher who teaches philosophy rationally comes from the great Greek teacher, Aristotle, among the aspects of the problem is related to divinity which will be the core discussion later. Some of the arguments he describes are related to the philosophy of divinity to strengthen belief in the Creator for his existence as well.¹³

This article tries to describe Ibn Rushd points to a critique that attacks the theological evidence for the existence of God in an attempt to reveal the difficulties involving some of the evidence. Researchers will discuss opinions and an alternative related to the development to present his views on the existence of God by employing the method of divine the Existence of God on Ibn Rushd's Perspective. This research is a type of library research that employs a normative-theological approach. This article can be criticism and a challenge. Some interpretations conclude that those who acknowledge God's existence and those who do not acknowledge the existence of God.

Intellectual Biography of Ibn Rushd

Ibn Rushd or Averroes in Latin, his full name is Abu al-Walid Muhammad Ibn Rushd,¹⁴ born in the city of Cordova, Andalusia, in 1126 AD.¹⁵ Averroes is another name for Ibn Rushd, famous in the West; Ibn Rushd is part of a family of experts in Islamic law and Fiqh. Ibn Rushd's father had a profession as a judge (*qādhī*) in the city of Andalusia, and his grandfather had the same profession and had

¹³Ibnu Rushd, *Faṣl Maqal Fî Taqriri Ma Baina as-Shari'ah Wal Hikmah Min Ittishal* (Beirut: Markaz Dirasat al-Wahdat al-'Arabiyah, 1998), 22.

¹⁴Muhammad 'Abid Al-Jabiri, *Bunyah Al-'Aql Al-'Arabi*, first edition (Beirut: al-Markaz al-Tsaqafi al-'Arabi, 1991), 5.

¹⁵Ernest Renan, *Ibn Rushd Wa Rushtiyah*, 28.

been the head of a court or a chief judge (*qādhī al-qudhāh*) throughout Andalusia.¹⁶ The city of Cordova, the birthplace of Ibn Rushd, at that time, was the center of knowledge and the center of residence for educated scholars and scholars.¹⁷ In the history of civilization at that time, it was the largest city in Andalus (Spain) under Islamic rule.

As it is known that Ibn Rushd was also a famous philosopher at that time, but in some information on the works of Ibn Rushd and related books stating that Ibn Rushd was an expert in the field of philosophy, there is no definite information on the beginning of his study of science. Philosophical. Some suspect that he started studying philosophy at 13 by studying with Ibn Bajjah, but in 1138 AD Ibn Bajjah died. The second assumption is that Ibn Rushd studied with Ibn Tufail and introduced Ibn Rushd's philosophical expertise at that time to the caliph Abu Ya'qub Yusuf. The same thing was expressed by Urvoy, that while studying philosophy with Abu Ja'far al-Tarajjali, Ibn Rushd was also studying medicine. So that at that time, Ibn Rushd studied philosophy as well as studied medicine.¹⁸

Shortly after that, in 1169, Ibn Rushd was appointed judge in Seville, a city that would later become the capital of Andalus. According to Abi Usaibah, Ibn Rushd was proficient in the field of Fiqh and became an expert on Fiqh and a jurist (*Qadhi*) in matters of Khilafah in his time.¹⁹ Then he was transferred to Cordova in 1171 as a judge (*Qadhi*), so he often made

official trips from Seville to Marrakech; besides that, he used this trip to hone and optimize adaptability and develop his philosophical and judicial scholarship. Then in the following year, namely in 1182, Ibn Rushd was appointed to be a chief justice (*qāḍī al-quḍat*); this position was the highest position ever held by his grandfather.²⁰ In the same year, Ibn Rushd received a call to go to Marrakech to be appointed a personal doctor for the caliph in the government palace to replace Ibn Tufail.²¹

Ibn Rushd is a scholar of science, far more famous than Ibn Rushd as a scholar in the religious sciences. Therefore, his name is more airborne which is upheld in the world of knowledge, especially in the West, because in his time, Islamic science and philosophy had reached their peak.²² Ibn Rushd inherited intellectual talent from his family; he mastered various scientific fields and was productive in thinking, covering various disciplines, such as philosophy, medicine, astronomy, literature, logic, theology, *Fiqh*, and others. He put his abilities into various works, but unfortunately, many of his works are hard to find anymore. The cause was the tragedy of the slander that was directed against Ibn Rushd at the end of his life, including the rulers who were encouraged by the clergy, the jurists, and the mutakallimin because they disapproved of Ibn Rushd's philosophical thought and destroyed works containing philosophy and deemed to have deviated from the true Aqidah.²³ Most of his works have been saved from destruction by the orientalist, although they are still in manuscript form, which can be found in the Escorial Library, Spain. While

¹⁶Ahmad Mustofa, *Filsafat Islam* (Bandung: CV Pustaka Setia, 2004), 284; Khail Syarafuddin, *Ibnu Rusyd* (Beirut: Dar wa Maktabah al-Hilal, 1979), 23; Muhammad Yusuf Musa, *Baina al-Din Wa al-Falsafah Fi Ra'yi Ibni Rusyd Wa Falasifah al-Ashr al-Wasith* (Mesir: Dâr al-Ma'arif, n.d.), 26; Philip K. Hitti, *History of the Arabs*, 1970, 582, <https://doi.org/10.1007/978-1-349-15402-9>.

¹⁷Muhammad Yusuf Musa, 27.

¹⁸Ahmad Mustofa, 285–374.

¹⁹A. Khudori Soleh, "Mencermati Sejarah Perkembangan Filsafat Islam," *Tsaqafah* 10, no. 1 (2014): 63, <https://doi.org/10.21111/tsaqafah.v10i1.64>.but philosophy of Islam are not based on it, because; (1

²⁰Ernest Renan, *Ibn Rushd Wa Rushdiyah*, 38.

²¹Charles E. Butterworth, "Dominique Urvoy, Ibn Rushd (Averroes), Trans. Olivia Stewart (London: Routledge, 1991), 156." *International Journal of Middle East Studies*, 1993, 156, <https://doi.org/10.1017/s002074380005858x>.

²²Ahmad Ridlo Shohibul Ulum, *Ibnu Rusyd Api Islam dari Andalusia* (Yogyakarta: Sociality, 2017), 30.

²³*ibid.*, 77.

some of the manuscripts in Arabic are found in the *Dār al-Kutub al-Mishriyah* Library, Cairo (Egypt), besides that there are several areas where manuscripts were found in several parts of Europe, such as in Venice (Italy), Munich (Germany), and Madrid (Spanish).²⁴ In general, Ibn Rushd's works can be grouped into four parts, namely (a) original works, (b) *syurūh kubrā* (extended review) or *tafsīrāt* (interpretation), (c) *syurūh wusthā* (medium review) or *jawāmi'*, and (4) *syurūh shughrā* (short review) or *talkhīshāt* (summary).²⁵

Ernest Ernan (1823-1892 AD) traced some of Ibn Rushd's works and managed to identify a collection of written works with details as follows: 78 book titles, including 28 in philosophy, 20 in medicine, 5 in theology, 8 pieces in law, 4 pieces in astronomy, 2 pieces in literature, and 11 pieces in other sciences.²⁶ However, experts have different opinions regarding the number of Ibn Rushd's works, such as Sulaiman Dunya and Ibn Abi Usaibiāh only mentioning 47, Dzahabi writing 43, Kamil Uwaidah collecting 22, and Imarah recording 121.²⁷ According to Bayumi, Ibn Rushd's work was divided into two things in the discovery of his works, namely: (a) many of Ibn Rushd's works were burned in 1195 AD, and (b) the method used by Ibn Rushd in writing his scientific works, namely the first writing a summary short, then medium reviews, and finally long comments. From there, the experts finally differed in opinion; and some made one, and the others separated them separately.²⁸

Regarding Ibn Rushd's works on issues of divinity, he wrote down the primary sources of his thoughts in his famous trilogy,

namely *Faṣl al-Maqāl*, *Manāhij al-Adillah*, and *Tahāfut al-Tahāfut*. Of the three works, Ibn Rushd describes the discussion of religious issues so that there is an assessment that the theological-philosophical style can solve the problems discussed.²⁹ Each of the works written by Ibn Rushd has characteristics in its method and systematic presentation.

The Existence of God in Philosophical Discourses

God, there are two characteristics related to the existence of God, namely atheism and theism. Atheism is rejecting the existence and existence of God for the sake of human freedom, while theism is accepting the existence of God and humans getting freedom according to the rules of God's existence. A cultural phenomenon that has emerged in post-Renaissance history in the West is the thought of atheism. Various essential distortions in the 16th century until the 17th century became the ground for a revolution of philosophical, religious, and theological thought.³⁰ Addressing the existence of This triggers the problem of the existence of God, which is deeply rooted in the regime of essentialism and institutionalism. From this regime, Christian institutions and essentialistic Christian views were born. So that the church emerged as an authoritarian institution that not only determines its adherents and sometimes also dictates cultural development.³¹

The renewal century was a period of European history that transitioned from the Middle Ages to modern times. In contrast, it was more focused on the universe, humans, society, and history at that time. It is part of a

²⁴Muhammad 'Athif al-'Iraqi, *Dirasat Fi al-Falsafah al-Islamiyyah* (Mesir: Dār al-Ma'arif, 1967), 325.

²⁵Abbas Mahmud al-'Aqqad, *Ibn Rusyd* (Kairo: Dār al-Ma'arif, n.d.), 49.

²⁶Ernest Renan, *Ibn Rushd Wa Rushdiyah*, 79–93.

²⁷Sulaiman Dunya, *Tahafut Al-Tahafut 1*, "Muqaddima (Mesir: Dār al-Fikr, n.d.), 13–16.

²⁸*Ibid.*, 278.

²⁹Aminullah el-Hady, *Ibn Rusyd Membela Tuhan; Filsafat Ketuhanan Ibn Rusyd* (Surabaya: Lembaga Pengkajian Agama dan Masyarakat (LPAM), 2004), 49.

³⁰Harun Hadiwiyono, *Sari Sejarah Filsafat Barat 2* (Yogyakarta: Kanisius, 1989), 12.

³¹Friedrich Nietzsche and Thomas Common, *The Joyful Wisdom*, 1910, 50.

transitional period that has abstract ideas that fall under the auspices of church religiosity and overrides essential matters. Nature and man became an object of thought for the philosophers of that era. Thus, two things enable a person to find his new consciousness, namely, the world and himself. That is, human consciousness has led to the recognition of the subject, its knowledge, and its limits. He recognizes the ability that is in himself is sourced from the results of his thoughts and feels free from all power and tradition.³²

Reading Nietzsche and Sartre's thoughts about God and their reasons for rejecting the existence of God, it can be concluded that God's activities negate the density of human existence. In other words, atheistic existentialists rebel against God's intervention and, at the same time, eliminate His existence by making humans have their freedom which in turn gives rise to human creative activities.³³ According to Nico Syukur Dister, this way of thinking is a difficulty they face, caused by anthropomorphism in their perception of God.³⁴

So the century of renewal or renaissance has laid a philosophical basis based on the birth of secularism objectively and subjectively. objectively, the renaissance movement provided a new vision to be able to weaken the power of the church with a thought of the past. Meanwhile, there is a separation in religious practice; namely, the ratio is considered a different field from revelation. Thus, the reason is considered as one that has no power and influence on the authority of revelation. So to produce a search for truth is to rely on the potential power of human reason freely without having to present the existence

of God.³⁵ So at that time brought such rapid progress, especially in science and technology; this was because humans were required to rely on knowledge in their lives without presenting the existence of God. Various sciences were born at that time and colored that era with secular thoughts that dominated the schools of rationalism and empiricism.³⁶

As for the arguments of the theists that they accept the existence of God and humans get their freedom. Existentialism argues that humans overcome temporal characteristics that characterize existence by making God their future. Talking about God's theism and its relation to the proposition that the concept has indeed been placed in the human mind. The implication of God's theism, namely believing in the existence of God, can affect philosophers and theological figures. Among them are those who support theistic existentialism philosophers: Plato, Aristotle, Kierkegaard, Karl Jasper, Gabriel Marcel, and others. According to Sartre's grouping, the theists are Karl Jaspers and Gabriel Marcel.³⁷ According to Jaspers' view, it is rooted in the transcendent, which places human life in the direction of God.³⁸

So far, the synthesis between atheism and theism is a form of reaction and response to the philosophy of essentialism and rationalism in Modern Western philosophy by emphasizing the importance of the existence of God. The emergence of existentialism is part of the doctrine of essentialism and any thought that leads to collectivism or the system by constructing the subjective ability of humans to make creative individualist decisions. For

³²Harun Hadiwiyono, 13.

³³Friedrich Nietzsche and Thomas Common, 167; Jean Paul Sartre, *Existentialism and Human Emotions*, translated by Bernard Fretzman (New York: The Philosophical Library, 1948), 14–16.

³⁴Nico Syukur Dister OFM, *Filsafat Kebebasan* (Yogyakarta: Kanisius, 1993), 28–29.

³⁵Ibid., 13–15.

³⁶Rr. Siti Murtiningsih, "Teologi Tuhan Mati (Tinjauan Tentang Eksistensi Tuhan dan Otonomi Manusia dalam Perspektif Ateisme)," *Jurnal Filsafat* 28 (1997): 60, <https://doi.org/10.22146/jf.31663>.

³⁷Jean Paul Sartre, 13.

³⁸P.A Van Der Weji, *Filsuf-Filsuf Besar Tentang Manusia*, translated by K. Bartens (Jakarta: PT. Gramedia Pustaka Utama, 1991), 144–48.

Karen Armstrong, a genius can be dangerous if left absolutely out of control; humans need rules that go beyond their knowledge and expectations.³⁹ Muhammad Iqbal (1877-1938), a modern Muslim philosopher, stated that the whole universe represents the Absolute, the highest form of individuation that humans call "God." In this case, Iqbal describes the existential placement between human freedom and God as a form of the creator; as a result, the authenticity of the individual human being is given and recognized by God.⁴⁰

As previously stated, philosophically, God and religion are two things that cannot be separated because God is independent of religion, so God is not absolute and specific. On the other hand, religion without God has no clear direction. Therefore, if atheism criticizes absolute and certain things, it can be interpreted that God and the religion referred to by atheism are not God and the true religion or God, the creator and maintainer of the universe.⁴¹ According to Franz Magnis Suseno's critique of atheism, believing in God's existence is a very reasonable thing because this is evidenced by the creation of the outer world and the inner realm, which can be understood better when accepting and believing in the existence of God. Therefore, the reality of this universe would be very problematic to understand if there was no God.⁴² So if there is a denial of God, he has also denied religion.

The Existence of God on Ibn Rushd's Perspective

When studying the problems of divinity, Ibn Rushd often presented the axioms of the

assumptions of philosophers and theologians while noting the results of their opinions either directly or from the results of their scientific works to provide an assessment and criticism of their views. As many recognize, Ibn Rushd is better known as a *faqih*; some even call him the greatest in the Islamic world. Therefore, if philosophers' opinions do not follow their views, then Ibn Rushd will cast his argumentative opinion by bypassing the holistic, systematic network from the results of his study and understanding. There is an interesting incident in which Ibn Rushd was never found mentioning himself as a *mutakallim*, as stated in several of the works he made based on the pattern and framework of thought on religious arguments regarding the issue of divinity, so he divided them into three groups.⁴³

As for the division, first, the lay group, namely the general public, who have a simple mindset and tend to understand the arguments based on textual sound and do not interpret these arguments.⁴⁴ Second is the *Mutakallimin* group, namely those who take the path of interpretation in understanding the arguments. According to Ibn Rushd, the results cannot be understood by the laity and cannot satisfy the seekers of proof. Third, the *falasifah* group, namely those who take the path of interpretation in understanding the arguments with the method of proof.⁴⁵

A prominent feature of Ibn Rushd's philosophical thought, especially concerning the issue of divinity, can be understood through the basis of his criticisms. According to Al-'Iraqi, Ibn Rushd was a critic in the field of thought, which did not exist before in the East or the West, among *falasifah* that could be matched. As for Ibn Rushd's critical argument,

³⁹Karen Armstrong, 469.

⁴⁰Ibid., 468.

⁴¹Himyari Yusuf, "Eksistensi Tuhan dan Agama dalam Perspektif Masyarakat Kontemporer," *Kalam* 6, no. 2 (2012): 215-234. <https://doi.org/10.24042/klm.v6i2.404>.

⁴²Franz Magnis Suseno, *Menalar Tuhan* (Yogyakarta: Kanisius, 2006), 23.

⁴³Ibn Rushd, *Fasl al-Maqal Fi Ma Bayn al-Hikmah Wa al-Shari'ah Min al-Ittisal* (Mesir: Dâr al-Ma'arif, 1969), 58.

⁴⁴Ibid., 49.

⁴⁵Aminullah el-Hady, 288.

it tends to be against the *falāsifah*.⁴⁶

Ibn Rushd is a thinker who is passionate about showing the common ground between wisdom (philosophy) and shari'ah (religion, shari'a), which is reflected in his writings entitled *Faṣl al-Maqāl fi Taqriri mā Baina al-Shari'ah wa al-hikmah min Ittishal* (explanation of the relationship between philosophy and the Shari'ah). In addition, he highly values philosophy because, according to him, the Qur'an implicitly commands its use to know Allah. Ibn Rushd's attitude towards this, namely that he considered 'philosophizing,' i.e., using reasoning, was part of 'sharia'.⁴⁷

Ibn Rushd has a different method of establishing proof of the existence of God. According to Abid al-Jabiri, the method put forward by Ibn Rushd is that God is the mover that causes the whole universe to move. In addition, the existence of God is related to causation, *mudrak bi al-hawàs*, and *mudrak bi al-'aql*. *Mudrak bi al-hawàs* are objects that stand-alone or the external forms indicated by these objects, while *mudrak bi al-'aql* is the essence and its forms.⁴⁸

When explaining the argument about the existence of God, Ibn Rushd conveyed two concepts in combining reasoning and shari'ah, namely *dalil al-'inàyah* and *dalil al-ikhtirà'*.⁴⁹ The two theories put forward by Ibn Rushd are the elaboration of codes in the form of signs that he understands from the information of the shari'ah texts (revelations). As many experts say that not all shari'ah's arguments can be understood as textual as they are, Islam opens up opportunities for those who can carry out *ijtihad* in the context of understanding a

⁴⁶Muhammad 'Athif al-'Iraqi, *Al-Manhaj al-Naqdi Fi Falsafah Ibn Rushd* (Mesir: Dâr al-Ma'arif, 1968), 13–14.

⁴⁷Ibn Rushd, *Faṣl al-Maqāl Fi Ma Bayn al-Hikmah Wa al-Shari'ah Min al-Ittishal*, 22.

⁴⁸Ibn Rushd, *Tahafut Al-Tahafut II* (Beirut: Dâr al-Fikr, n.d.), 558–958.

⁴⁹Ibn Rushd, *Al-Kasyf 'an Manahij al-Adillah Fi 'Aqaid al-Millah*, ed. Muhammad Abid al-Jabiri (Beirut: Markaz Dirasat al-Wahdat al-'Arabiyyah, 1998), 24–28.

proposition that has not indicated its meaning or is unable to understand it textual.⁵⁰

According to the etymological description, *al-'inàyah* means help, care, and maintenance, and this whole nature is following human life; this is part of the gift given by Allah to humans, as they are caliphs on this earth. According to Ibn Rushd, *dalil al-'inàyah* was built on two foundations. First, the entire universe that stretches out and everything in nature results from creation. It is designed to have a mutually beneficial relationship with humans and is compatible with living things and nature. Second, the compatibility between life has happened for sure because it is based on the design of the Creator of nature, not just by chance or without a definite direction. Ibn Rushd gave an example, the occurrence of changes in day and night, the sun and the moon, natural weather phenomena with the alternation of the four seasons, the occurrence of various phenomena of life found in the world, the development of plants, soil, water, fire, air, and others, suitable for human life and existence.⁵¹

Through *dalil al-'inàyah*, it will be illustrated in the human mind that the existing phenomena and the existence of these natural objects are intended for human knowledge because all the creations of this universe are compatible with human life. According to 'Athif al-'Iraqi, Ibn Rushd mentions a particular way for the *falāsifah* is to investigate everything that exists in this nature because there is no devotion to God that is more important than the effort to know the works of His creation to arrive at the knowledge of the Essence of God earnestly.⁵² In other words, for someone who wants to know God's existence perfectly, he should investigate

⁵⁰Ibn Rushd, *Faṣl al-Maqāl Fi Ma Bayn al-Hikmah Wa al-Shari'ah Min Al-Ittishal*, 44.

⁵¹Ibn Rushd, *Al-Kasyf 'an Manahij al-Adillah Fi 'Aqaid al-Millah*, 150; Aminullah el-Hady, 290–91.

⁵²Muhammad 'Athif al-'Iraqi, *Al-Manhaj al-Naqdi Fi Falsafah Ibn Rushd*, 225.

the *tadabbur* nature that exists in all of this universe.⁵³

Therefore, Ibn Rushd strengthens his argument regarding the existence of using revelation information as the basis for proofing the existence of God's existence, QS. al-Furqon (25): 61. The argument invites all philosophers and scientists to realize the existence of God, and it is necessary to investigate and contemplate the creation of the universe, which is part of the knowledge of the existence of God's existence through ratios that do not rule out revelation information, namely the Qur'an, 'an and Hadith. Thus, the creation was arranged in such a way by the Creator of nature in a neat and orderly manner, which, when measured by modern science, shows the accuracy in detail of the universe.

Therefore, in the *Dla'imimah*, Ibn Rushd emphasizes that the object form is that which originates from the results of human knowledge.⁵⁴ The matter means to state the difference between God's knowledge and human science. According to Ibn Rushd, knowledge from humans is based on observations and research on the existence of objects, material and rational, so that they are considered to have a time relationship and related relations. In contrast, God's knowledge makes each object a form of knowledge that is *qadim*.⁵⁵ Thus, it means for all human beings who want to know the omnipotence of the Almighty and the Supreme Creator by exploring the universe or practicing the nature of nature's creation as well as investigating the essence and wisdom contained in the creation of nature and the compatibility between nature and living things with various phenomena that

occur appeared in this universe.

Another proof to show the existence of God is through *dalil al-ikhtirà'*, which means creation. The argument is to prove natural events through existing creation. As the condition of the creative universe in a neat, orderly, planned, and controlled state, this indicates that there is creation in the universe, not because the universe was created by itself. Things such as those animals, plants, and objects in the universe are moving is a piece of empirical evidence that someone created; thus, if we pay attention to all the phenomena of living things, humans will come to the idea that there is the creation and everything that controlled from created. It is the Creator who controls them; therefore, the Creator is the cause of the existence of these objects. Because the argument is related to causation, it is called thecausality (*sababiyyah*) proposition. Aristotle's view is that all the movements of nature are caused by the Prime Mover, who is not moved by anything (the Unmoved Mover) because he is the maker of all those movements.⁵⁶

The same thing is in line with *dalil al-'inayah*, and *dalil al-ikhtirà'* is built on two foundations: First, the entire movement of the universe exists because its existence was created and maintained; it can be seen in its availability for food needs, and other. Second, the conclusion is that if something is created, there must be a Creator who created it. Therefore, anyone who wants to know the existence of Allah, let him seek the truth of nature and all things. The effort to know the nature of the creation of all these forms will be achieved in its entirety.⁵⁷ If a person does not know the nature of something, he will not be able to know the true nature of creation.⁵⁸

⁵³Ibnu Rushd, *Al-Kasyf 'an Manahij al-Adillah Fi 'Aqaidi al-Millah*, 151.

⁵⁴Ibnu Rushd, *Dla'imimah al-Mas'alah* (Beirut: Dâr al-Afaq, 1978), 41; Muhammad Imarah, *Al-Madiyyah Wa al-Mitsaliyyah Fi Falsafah Ibnu Rushd* (Mesir: Dâr al-Ma'arif, n.d.), 87.

⁵⁵Ibnu Rusyd, *Dla'imimah al-Mas'alah*, 41.

⁵⁶Abbas Mahmud al-'Aqqad, *Allah: Kitab Fi Nafsyiah al-'Aqidah al-Ilahiyyah* (Kairo: Dâr al-Ma'arif, 1969), 207.

⁵⁷Aminullah el-Hady, 293.

⁵⁸Ibnu Rushd, *Al-Kasyf 'an Manahij al-Adillah Fi 'Aqaidi al-*

Ibn Rushd strengthens his argument by using revelation information as the basis for proof of the existence of God's existence, QS. al-A'raf (7): 185. Ibn Rushd uses the argument to invite people to think about the creation of this universe which is quite clear. He also emphasized that the verses contained in the Qur'an in this matter, if considered carefully, three signs will be found that indicate the existence of God. Namely, verses that contain messages with the model of *dalil al-'inayah*, *dalil al-ikhtirah* and verses that combine the two models of the proposition.⁵⁹

From these arguments, the existence of God is confirmed through two arguments put forward by Ibn Rushd. All creatures in this universe have the same symptoms, such as eating and breeding, but what distinguishes them is the level of their lives and the differences in their respective characters. The example is directed at humans; humans have advantages compared to other creatures because humans have the power of thought (*dzū 'aql*). Ibn Rushd's view shows that the Creator of the universe wants humans to be creatures with a high degree compared to other creatures, meaning that the Creator who governs them is one.⁶⁰ Ibn Rushd also claims that if one wants to know for sure that God exists, then one must relate His existence to the existence of other substances, such as various phenomena in nature.

They were based on the description above, that the source of knowledge of the creation of nature, according to Ibn Rushd's perspective, consists of two kinds: the realities of existence and revelation. The results from the two perspectives gave birth to different disciplines; the realities of existence gave birth to science and philosophy, while revelation gave rise to religious sciences (*'ulūm al-*

Syar'iyyah). However, according to Ibn Rushd, the two kinds of sources of knowledge are not contradictory but harmonious and related because both are true and invite to the truth. One truth cannot contradict another truth.⁶¹

Among the methods of proof as proposed by the *falasifah*, the rational argument put forward by Ibn Rushd asserts that it is in harmony with revelation. Ibn Rushd does not separate the proposition of rationality from revelation. In contrast, revelation in several verses calls on humans to believe in the form of God by paying attention to this universe as His creation, such as the verse that mentions the origin of human creation from *min mā' dāfiq*. So, the instructions are pretty understandable by all circles, both the intelligent and the layman, to prove that Allah exists and He is the Creator.⁶²

While the methods of proof by *falasifah* in the use of *al-jawhar al-fard* theory and *al-mumkin wa al-wājib* theory, are not philosophical and also not *syar'i* in style because with these arguments, they only propose dialectics and does not offer a clear new answer.⁶³ Thus, Ibn Rushd rejects these arguments and criticizes the views of *falāsifah* regarding this matter.

Regarding Ibn Rushd's criticisms to *falasifah*, and atheists, a lesson can evaluate that an assessment of a view should not be based on presumptions but must take precedence by a genuine understanding of the view of what wants to criticize. Thus, the method of criticizing Ibn Rushd uses the *burhānī* theory. In the field of religious thought, Ibn Rushd is a person who is responsive and critical of religious issues that arise and develop in the community. Because of his critical attitude towards *philosophy*,

⁵⁹Millah, 151.

⁵⁹Ibid., 152.

⁶⁰Aminullah el-Hady, 297.

⁶¹Ibn Rusyd, *Fasl al-Maqal Fi Ma Bayn al-Hikmah Wa al-Syari'ah Min al-Ittisal*, 19.

⁶²Aminullah el-Hady, 299.

⁶³Mahmud Qasim, *Falsafat Ibn Rusyd Wa Atsaruhu Fi al-Tafki al-Gharbi*, 27.

there is a weakness in Ibn Rushd; namely, he overestimates Aristotle's philosophy and places him as the most influential and rational among Greek philosophers; therefore, he is known as *a'qal al-Yunan*.

Conclusion

Thus the discussion of the philosophical argument of the existence of God, according to some philosophers. In the history of philosophy, the existence of God is very often questioned. According to Ibn Rushd, realizing the existence of God is possible; he argues that realizing it does not require the existence of matter. In this case, he sees the phenomena of the universe in the surrounding environment as a form of the presence of God's existence. In his method, he says that God is the unmoving mover; he is the Most Motivator and causes the next movers. Finally, in a summary of his metaphysics, Ibn Rushd discusses three issues regarding divinity: *al-Maujud*, *al-Jauhar*, and *al-Wahid* (The Existing, the Substance, and the One).

However, Ibn Rushd's rationality did not cause him to be trapped in religious "liberal" hegemony, in fact, he seemed to be "conservative" in interpreting revealed texts, especially those related to the concept of divinity. All that is not capable of reason, then God gave it to humans through revelation and proved by the creation of the universe and its maintenance. Therefore, Ibn Rushd uses *dalil al-Inayah* and *dalil al-Ikhtira'* to perfect the harmony of one's thoughts about the existence of God and the universe. Thus, Ibn Rushd has harmonized the relationship between reason and revelation, philosophy and religion, placing both in the proper position.

The above description describes Ibn Rushd's philosophical and theological thoughts. Responding to Ibn Rushd's style of thinking, the author argues that a philosopher does not have to have a mindset that leads to distrust of the existence of God. On the

contrary, rational and philosophical thinking can be harmonized with revelation so that there is no protracted struggle over a problem, especially in matters of faith. Another exciting thing is how Ibn Rushd discusses the problem. Namely, he criticizes the opinions of atheists who oppose and reject the existence of God by offering an offer to return to the Qur'an. Based on this case, the writer assumes that Ibn Rushd's philosophical and theological thinking will not be the same as the thoughts of other philosophers in criticizing the thought of Atheism.

References

- al-'Aqqad, 'Abbas Mahmud. *Ibn Rushd*. Kairo: Dâr al-Ma'arif, n.d.
- al-'Aqqad, Abbas Mahmud. *Allah: Kitab Fi Nafsyiah al-'Aqidah al-Ilahiyyah*. Kairo: Dâr al-Ma'arif, 1969.
- al-Jabiri, Muhammad 'Abid. *Bunyah al-'Aql al-'Arabi*. First edition. Beirut: al-Markaz al-Tsaqafi al-'Arabi, 1991.
- al-'Iraqi, Muhammad 'Athif. *Al-Manhaj al-Naqdi Fî Falsafah Ibn Rushd*. Mesir: Dâr al-Ma'arif, 1968.
- al-'Iraqi, Muhammad 'Athif. *Dirasat Fî al-Falsafah al-Islamiyyah*. Mesir: Dâr al-Ma'arif, 1967.
- Alif, Muhammad. "Eksistensi Tuhan dan Problem Epistemologi dalam Filsafat Agama." *Aqlania: Jurnal Filsafat dan Teologi Islam* 12, no. 2 (2021). <https://doi.org/http://dx.doi.org/10.32678/aqlania.v12i2.2108>.
- Anshari, Endang Saifuddin. *Ilmu Filsafat & Agama*. Surabaya: Bina Ilmu, 1979.
- Armstrong, Karen. *Sejarah Tuhan; Kisah Pencarian Tuhan Yang Dilakukan Oleh Orang-Orang Yahudi, Kristen, dan Islam Selama 4.000 Tahun*. Translated by Zainul Am. Bandung: Mizan, 2003.

- Butterworth, Charles E. "Dominique Urvoy, Ibn Rushd (Averroes), Trans. Olivia Stewart (London: Routledge, 1991). 156." *International Journal of Middle East Studies* (1993). <https://doi.org/10.1017/s002074380005858x>.
- Dister OFM, Nico Syukur. *Filsafat Kebebasan*. Yogyakarta: Kanisius, 1993.
- Dunya, Sulaiman. *Tahafut al-Tahafut 1*. Muqaddima. Mesir: Dâr al-Fikr, n.d.
- el-Hady, Aminullah. *Ibn Rusyd Membela Tuhan; Filsafat Ketuhanan Ibn Rusyd*. Surabaya: Lembaga Pengkajian Agama dan Masyarakat (LPAM), 2004.
- Estall, H. M. The New Dictionary of Existentialism. By St Elmo Nauman Jr. (New York: Philosophical Library, 1971), 166; *Dialogue* 10, no. 3 (1971): 610–11. <https://doi.org/10.1017/s0012217300033072>.
- Hadiwiyono, Harun. *Sari Sejarah Filsafat Barat 2*. Yogyakarta: Kanisius, 1989.
- Hamersma, Harry. *Tokoh-Tokoh Filsafat Barat Modern*. Jakarta: Gramedia, 1986.
- Hardiman, Budi. *Filsafat Modern: Dari Machiveli Sampai Nietzsche*. Jakarta: Pustaka Umum, 2004.
- Hitti, Philip K. *History of the Arabs*. 1970. <https://doi.org/10.1007/978-1-349-15402-9>.
- Ibnu Rushd. *Al-Kasyf'an Manahij al-Adillah Fî 'Aqaidi al-Millah*. Edited by Muhammad 'Abid al-Jabiri. Beirut: Markaz Dirasat al-Wahdat al-'Arabiyah, 1998.
- Ibnu Rushd. *Fashl Maqal Fî Taqriri Ma Baina as-Shari'ah wal Hikmah Min Ittishal*. Beirut: Markaz Dirasat al-Wahdat al-'Arabiyah, 1998.
- Ibnu Rushd. *Dlamimah al-Mas'alah*. Beirut: Dâr al-Afaq, 1978.
- Ibnu Rushd. *Tahafut al-Tahafut II*. Beirut: Dâr al-Fikr, n.d.
- Ibn Rushd. *Fasl al-Maqal Fi Ma Baina al-Hikmah wa al-Shari'ah Min al-Ittisal*. Mesir: Dâr al-Ma'arif, 1969.
- Imarah, Muhammad. *Al-Madiyyah Wa al-Mitsaliyyah Fî Falsafah Ibnu Rushd*. Mesir: Dâr al-Ma'arif, n.d.
- Lepp. Ignace. *Ateisme Dewasa Ini*. Edited by Sayyid Umar & Edy Sunaryo. Yogyakarta: Shalahuddin Press, 1985.
- Murtiningsih, Rr. Siti. "Teologi Tuhan Mati (Tinjauan Tentang Eksistensi Tuhan dan Otonomi Manusia dalam Perspektif Ateisme)." *Jurnal Filsafat* 28 (1997): 59. <https://doi.org/10.22146/jf.31663>.
- Musa, Muhammad Yusuf. *Baina al-Din Wa al-Falsafah Fî Ra'yi Ibni Rusyd Wa Falasifah al-'Ashr al-Wasith*. Mesir: Dâr al-Ma'arif, n.d.
- Muslih, Mohammad and Haryanto. "Konsep Tuhan Nietzsche dan Pengaruhnya Terhadap Pemikiran Liberal." *Kalimah* 16, no. 2 (2018). <https://doi.org/10.21111/klm.v16i2.2870>.
- Mustofa, Ahmad. *Filsafat Islam*. Bandung: CV Pustaka Setia, 2004.
- Nietzsche, Friedrich and Thomas Common. *The Joyful Wisdom* (1910).
- Prayogo, Tonny Ilham. "Ateisme dalam Perspektif Barat dan Timur." *Kalimah* 17, no. 1 (2019): 105. <https://doi.org/10.21111/klm.v17i1.2943>.
- Qasim, Mahmud. *Falsafat Ibn Rusyd Wa Atsaruhu Fî al-Tafki al-Gharbi*. Iskandariyah: Dâr al-'Ilmi, 1987.
- Renan, Ernast. *Ibn Rushd Wa Rushdiyah*. Mesir: Dâr Ihyâ el-Kutub al-'arabiyah, 1957.
- Sartre, Jean Paul. *Existentialism and Human Emotions*. translated by Bernard Frectman. New York: The Philosophical Library, 1948.
- Soleh, A. Khudori. "Mencermati Sejarah Perkembangan Filsafat Islam." *Tsaqafah* 10, no. 1 (2014): 63. <https://doi.org/10.21111/tsaqafah.v10i1.64>.
- Supian. "Argumen Eksistensi Tuhan dalam Filsafat Barat." *TAJDID: Jurnal Ilmu*

- Ushuluddin* 15, no. 2 (2016): 227–46. <https://doi.org/10.30631/tjd.v15i2.8>.
- Suseno, Franz Magnis. *Menalar Tuhan*. Yogyakarta: Kanisius, 2006.
- Syarafuddin, Khail. *Ibnu Rushd*. Beirut: Dâr wa Maktabah al-Hilal, 1979.
- Ulum, Ahmad Ridlo Shohibul. *Ibnu Rusyd Api Islam dari Andalusia*. Yogyakarta: Sociality, 2017.
- Weji, P.A Van Der. *Filsuf-Filsuf Besar Tentang Manusia*. Translated by K. Bartens. Jakarta: PT. Gramedia Pustaka Utama, 1991.
- Yusuf, Himyari. “Eksistensi Tuhan dan Agama dalam Perspektif Masyarakat Kontemporer.” *Kalam* 6, no. 2 (2012): 215-234. <https://doi.org/10.24042/klm.v6i2.404>.