The Mother of Islamic Sciences in Al-Ghazali's Perspective

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Abstract: *Al-Ghazali stated that Kalam is the foundation (mabadi) of Islamic sciences. Does it mean the mother of Islamic sciences? It must be clarified because it is the basis for the development of Islamic sciences. Therefore, the researcher formulated questions about the meaning and the nature of philosophy as the mother of Islamic sciences from al-Ghazali's perspectivei. This study uses philosophy as the method, and its character is rational, critical, reflective, and argumentative. Al-Ghazali's books on philosophy and logic are the data sources analyzed through the discourse analysis method. It shows that al-Ghazali criticized philosophy–as a product of thought–by using philosophy–in the sense of process–as the tool. This study found the essence of philosophy is a process that plays a role in criticizing beliefs (naqd al-i'tiqad). Philosophers do physical reflection (tabi'iyyah), mathematical reflection (riyadah), and metaphysical reflection (ilahiyyah) that produce three-level abstraction. At the highest level, the result of Kalam is an abstraction toward a pure metaphysical realm. Philosophy is just an abstraction of natural and social reality, which is not purely metaphysical. Al-Ghazali did not reduce philosophy to Kalam but placed it as the mother of the rational sciences, besides kalam that has its realm, namely pure metaphysical reality. Finally, Kalam led to the discovery of the basic assumptions of sciences, theoretical frameworks, and paradigms that are the foundation of Islamic sciences. This research concludes that the meaning of Kalam as a foundation (mabadi) is the mother of Islamic sciences, because Kalam played a role in forming basic assumptions, paradigms, and theoretical frameworks of Islamic sciences.*

Keywords: *Mother of Science; Kalam; al-Ghazali's Perspective*

A. Introduction

Although in Aristotle's time, empirical problems were answered by philosophy, not based on investigations of reality, in the 17th century, the situation changed by the hard work of Galileo, Descartes, and Newton, that marked by separating physics from philosophy, then a clear distinction between philosophy and science emerged in the late 18th and early 19th centuries.[1] In its distinction, science cannot replace philosophy because of philosophical problems gradually raised by scientists,[2] so science always needs philosophy to answer philosophical questions that placed philosophy as the foundation for science, so philosophy deserves to be called the mother of sciences.[3]

In the context of Islamic scholarship, al-Ghazali stated explicitly in the introduction to his book *al-Mustasfa* that the foundation (*mabadi*) of Islamic sciences is Kalam.[4] This statement raises the question, does it mean the mother of Islamic sciences? To find it out, the author conducted research with the following two questions: 1) What is the meaning of philosophy as the mother of science from the perspective of al-Ghazali? 2) what is the mother of Islamic sciences according to al-Ghazali's concept?

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[1] 'Abd al-Ḥamīd Al-Ṣāliḥ, *Mabādi' Al-Falsafah* (Aleppo: Mansyūrāt Jāmi'ah Ḥalab, 1997). 10.

[2] A. C. Ewing, *The Fundamental Questions of Philosophy* (London: Routledge & Kegan Paul Limited, 1951). 13.

[3] Jujun S. Suriasumantri, *Filsafat Ilmu: Sebuah Pengantar Populer* (Jakarta: Sinar Harapan, 2005). 23.

[4] Abū Ḥāmid Al-Ghazālī, *Al-Mustaṣfā Fī 'Ilm Al-Uṣūl* (Beirut: Dār al-Kutub al-'Ilmiyyah, 2000). 6.

Al-Ghazali's perspective is valuable to discuss in this study, because he is a transitional figure from the *al-kalam al-taqlidi* tradition to the *al-kalam al-falsafi* tradition.[5] During this transition period, Muslim scholars found their philosophy that separated from Greek philosophy. In this context, al-Ghazali's thoughts played a role in constructing the relationship between Islamic sciences and their philosophy (Kalam), whose source is the holy book (Qur'an).[6] Here is the reason why it is inappropriate to mix with foreign elements.

However, the significance of this research lies in its correlation with Law Number 12 of 2012 concerning Higher Education as its explanation of Article 10 in paragraph (1), which states that religious knowledge originates in the holy books, so this statement demands explanation in the context of the mother of sciences because the clarity of the term 'mother of sciences' is valuable in developing Islamic sciences.

B. Method

This study uses philosophy as a method whose characteristics are rational, critical, reflective, and argumentative,[7] so it follows the general framework of philosophy that sorts and categorizes objects based on 1) ontology (*mahiyyah*)[8] to answer the question 'what' is the nature of something; 2) epistemology (*kayfiyyah*)[9] to answer the question 'how'; 3) axiology (*ghayah*)[10] to answer the question 'for what' that relates to goals.[11]

The data sources for this study are al-Ghazali's books and other books that discuss philosophy and logic. The author applies two research stages to analyze the data. In the first stage, the author used the discourse analysis method to describe al-Ghazali's thoughts based on his books. Discourse analysis usually refers to research that aims to uncover the features of the text that maintain coherence in units.[12] This method was applied to generate al-Ghazalis's thoughts about foundation of Islamic sciences in his books, such as *al-Mustasfa*, *Mi'yar al-'Ilm*, and *Maqasid Falasifa*.

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[5] 'Abbās Muḥammad Sulaymān, *Al-Ṣīlah Bayn 'Ilm Al-Kalām Wa Al-Falsafah Fī Fikr Al-Islāmī* (Beirut: Dār al-Ma'rifah al-Jāmi'iyyah, 1998). 61.

[6] Jabbar Sabil, "MASALAH ONTOLOGI DALAM KAJIAN KEISLAMAN," *Jurnal Ilmiah Islam Futura* 13, no. 2 (2014): 13–26, https://doi.org/10.22373/jiif.v13i2.67. 148.

[7] Ahmad Baidowi, *Rekonstruksi Metodologi Ilmu-Ilmu Keislaman*, ed. Ahmad Baidowi (Yogyakarta: SUKA Press, 2003). 22.

[8] Jan Hendrik Rapar, *Pengantar Filsafat* (Yogyakarta: Kanisius, 2012). 45. Ontology is another name for general metaphysics that discusses everything that exists as a whole and at once.

[9] Mohammad Muslih, *Filsafat Ilmu; Kajian Atas Asumsi Dasar, Paradigma Dan Kerangka Teori Ilmu Pengetahuan* (Yogyakarta: Belukar, 2005). 20. In this field, there are three main issues: (a) what is the source of knowledge? Where does valid knowledge come from, and how do we know it? (b) What is the nature of knowledge? Is there a world truly beyond our thinking? If there is, can we find out? (This is a problem that leads to problem phenomena and noumena). (c) Is our knowledge correct (valid)? How can we distinguish right from wrong? (This last point is what leads to verification problems).

[10] Suriasumantri, *Filsafat Ilmu: Sebuah Pengantar Populer*. 234. Axiology is the theory of value relating to the usefulness of acquired knowledge.

[11] Juhaya. S Praja, *Filsafat Hukum Islam* (Bandung: LPPM, 1995). 4.

[12] Anssi Peräkylä and Johanna Ruusuvuori, "Analyzing Talk and Text," in *The SAGE Handbook of Qualitative Research*, ed. Norman K. Denzin and Yvonna S. Lincoln, 5th ed. (California: SAGE Publications, Inc., 2018). 1156.

The author dedicated the second stage to analyzing al-Ghazali's concept of the mother of Islamic sciences based on a philosophical framework that emphasizes the study of fundamental structures and basic ideas while ignoring less relevant details of issues.[13] Technically, this method had to fulfill the characteristics of philosophical thinking, namely radical, universal, conceptual, coherent, consistent, systematic, comprehensive, and free from prejudice.[14]

C. Result and Discussion

Definition of philosophy and Kalam

The word philosophy comes from Greek (*Philosophia*), that compound form consisting of the words *philos* and *Sophia*,[15] and then absorbed into Arabic as the term *falsafa*, and considered a foreign element (*ajami*) equivalent to the word *al-hikmah*,[16] so *falsafa* means love of wisdom (*hubb al-hikmah*).[17] The word *philos* means lover or friend, while *Sophia* means wisdom or knowledge, so *philosophia* means wisdom lover or being a friend of wisdom.

In Indonesian, the meaning of the word *filsafat* is knowledge and investigation that uses reason regarding the nature of everything, its causes, origins, and laws,[18] so it seems that the essence of philosophy is a process. In the view of Muslim scholars, philosophy as a process plays a role in criticizing beliefs (*naqd al-i'tiqad*) in the form of a priori knowledge. However, many scholars interpret the essence of philosophy as a product of thought or the result of thinking activities.

As a process, philosophy is two intellectual activities (*nasyat al-fikr*) called reasoning (*al-nazr*), namely analysis (*al-tasawwur*) and synthesis (*al-tasdiq*).[19] Its goal is to criticize existing knowledge to arrive at what was initially unknown conceptually or synthetically.[20] Based on the general framework of philosophy (ontology, epistemology, and axiology), the nature of philosophy can explain below:[21]

1. The ontological essence of philosophy is intellectual activity.
2. The epistemological perspective shows that philosophy is a kind of conversation that is carried out by a person or with other people.
3. The axiological perspective explains that intellectual activity aims to compile conceptual diagrams, the results of generalizations and abstractions from experiences about various things and processes one by one.

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[13] Anton Baker and Ahmad Charis Zubair, *Metodologi Penelitian Filsafat* (Yogyakarta: Kanisius, 1992). 116.

[14] Louis O. Kattsoff, *Elements of Philosophy* (New York: The Ronald Press Company, 1953). 5.

[15] Jan Hendrik Rapar, *Pengantar Filsafat*. 14.

[16] Ibn Manẓūr, *Lisān Al-'Arab* (Cairo: Dār al-Hadīs, 2003). VII, 158.

[17] Praja, *Filsafat Hukum Islam*. 1.

[18] Tim Redaksi, *Kamus Besar Bahasa Indonesia*, 4st ed. (Jakarta: Gramedia, 2008). 392.

[19] 'Abd al-Raḥmān Ḥasan al-Ḥabnakah Al-Mīdānī, *Ḍawābiṭ Al-Ma'rifah Wa Uṣūl Al-Istidlāl Wa Al-Munāẓarah* (Damaskus: Dār al-Qalam, 1993). 23.

[20] Ḥusayn 'Alī, *Mā Hiya Al-Falsafah* (Beirut: Dār al-Tanwīr, 2011). 18, 26.

[21] Kattsoff, *Elements of Philosophy*. 6.

Anyone can carry out this intellectual activity as long as fulfilling its characteristics. Therefore, people think that Kalam and philosophy are two of the same entity.

According to Ibn Khaldun, Kalam is a scientific discipline to study aqidah (theology) strengthened by rational postulates.[22] Therefore, the word 'Kalam' was used as the name for the speculative discipline developed by the Mu'tazilah and the Asy'ariyyah schools of thought.[23]

Even though some people equate the science of Kalam to philosophy, it is not the same because the topics discussed in the science of Kalam are much different from those discussed in philosophy.[24] The flow of rational thinking in the science of Kalam and philosophy is quite different because the philosophy's analysis begins and ends with reason. Mutakallimin started from the holy scriptures, then elaborated and strengthened them with the reason.[25] According to *Mutakallimin*, faith must come from scripture, whereas philosophers rationalize at first and then believe.[26]

Historical contextualization of al-Ghazali's philosophy

Al-Ghazali's is a transitional figure from the *al-kalam al-taqlidi* tradition to the *al-kalam al-falsafi* tradition. His criticism and thoughts about philosophy have strengthened the existence and continuity of Islamic philosophy.[27] Henry Corbin stated that we cannot say Islamic philosophy died after the death of Ibn Rushd in 1198 AD,[28] and then he shows the continuation of philosophical contemplation in Islam.

Some scholars emphasize that philosophy is the way of life discovered by the Greeks in the 6th century BC, so Islamic philosophy is considered nothing more than a translation of Greek philosophy,[29] which means Muslims do not have their philosophy.[30] Even some scholars state that the Qur'an limits the role of reason, so Muslims can't do philosophy.[31]

Likewise, if philosophy is limited to the Greek system of thinking, it does not mean that Muslims did not think before becoming familiar with Greek philosophy. Even a long time ago, before their contacts with Greek philosophy, Muslims had developed the science of Arabic, the science of qiraah, the science of tafsir, and so on.[32]

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[22] Ibn Khaldūn, *Muqaddimah* (Beirut: Dār al-Fikr, n.d.). 458.

[23] Taufic Ibrahim and Arthur Sagadeev, *Classical Islamic Philosophy* (Moscow: Progress Publishers, 1990). 19.

[24] 'Alī, *Mā Hiya Al-Falsafah*. 91.

[25] Maḥmūd Muḥammad 'Ayd Nafīsah, *Aṣr Al-Falsafah Al-Yūnāniyyah Fī 'Ilm Al-Kalām Al-Islāmī Ḥattā Al-Qarn Al-Sādis Al-Hijrī: Dirāsah Taḥliliyyah Naqdiyyah* (Beirut: Dār al-Nawādir, 2010). 29.

[26] Fayṣal 'Aun, *'Ilm Al-Kalām Wa Madārisuhu* (Cairo: Dār al-Ṡaqāfah, 1976). 62.

[27] Sulaymān, *Al-Ṣīlah Bayn 'Ilm Al-Kalām Wa Al-Falsafah Fī Fikr Al-Islāmī*. 61.

[28] Henry Corbin, *History of Islamic Philosophy* (New York: Kegan Paul International, 1993). xiv.

[29] Richard Walzer, *Greek into Arabic: Essays on Islamic Philosophy* (Cambridge: Harvard University Press, 1962). 2.

[30] "Framework Richard Walzer Terhadap Filsafat Islam Dalam Bukunya; Greek Into Arabic Essay On Islamic Philosophy | Latief | Jaqfi: Jurnal Aqidah Dan Filsafat Islam," accessed November 2, 2023, https://journal.uinsgd.ac.id/index.php/jaqfi/article/view/12095/7304.

[31] Fayṣal 'Aun, *Al-Falsafah Al-Islāmiyyah Fi Al-Masyriq* (Cairo: Dār al-Ṡaqāfah, 1980). 72.

[32] Abū al-Yazīd Abū Zayd Al-'Ajamī, *Al-'Aqīdah Al-Islāmiyyah 'Ind Al-Fuqahā' Al-Arba'Ah* (Cairo: Dār al-Salām, 2007). 45.

According to Ibrahim Madkur, Islamic philosophy emerged long before the peripatetics (*musya'iyun*) were known as philosophical figures.[33] Greek-style philosophical thinking only became known to Muslims in the third century of the Hijrah through the works of al-Allaf (d. 234 H/849 AD) or al-Nazzam (d. 230 H/845 AD).[34] Judging from the year of death of these two figures, it is clear that there is a gap of thirty years from the year of Imam al-Syafi'i's death (d. 204 AH/820 AD). The work of al-Allaf and al-Nazzam took place after Imam al-Syafi'i compiled the science of jurisprudence (*usul al-fiqh*). It means the Qur'an encourage Muslims to think reflective-philosophic so that the Kalam was born and became the mother of Islamic sciences.[35]

In the development of *usul al-fiqh*, al-Ghazali is the first to use logic as its foundation. He called logic the link between all sciences (*ribat al-'ulum kulluha*)[36] and took it as the introduction of his book *al-Mustasfa*. He said:[37]

This introduction is not part of the *usul al-fiqh*, and it is not a specific introduction to *usul al-fiqh*, and it is an introduction to all sciences. Whoever does not master (this introduction), then there is no confidence in him with his knowledge.

It shows al-Ghazali's contribution that continues to this day and confirms that Muslims' thinking activities live in these three environments: 1) kalam, 2) theoretical philosophy, and 3) Sufism.[38] As is known, al-Ghazali is considered an expert in these three fields of study.

Al-Ghazali's treatment of philosophy

Al-Ghazali's treatment of philosophy shows that he succeeded in philosophy as a tool for criticizing philosophy. By looking at philosophy as a process, al-Ghazali developed philosophy without rejecting the role of Greek philosophers in systematizing intellectual activity, even appreciating it.[39] Al-Ghazali said: As for logic (*mantiqiyyat*), most are on the right path and rarely wrong because the differences are only in terms used among them, not the concepts and the goals. They aimed to strengthen the inference methods as done by other thinkers.[40]

Although al-Ghazali stated in his book *al-Munqiz min al-Dalal* that we must deny some philosophical thinking, this work can only be handled by people who reach the highest ranks in philosophy,[41] those who can see philosophy as a process, so philosophy is useful for criticizing. This point concluded that the negation of Islamic philosophy arises from the meaning of philosophy as a product of thought.[42]

Even though philosophers claimed that philosophy originated from pure reason, ideological concepts of metaphysics still infiltrated into philosophy through the ideology of

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[33] Ibrāhīm Madkūr, *Fī Al-Falsafat Al-Islāmiyyah: Manhaj Wa Taṭbiquh* (Cairo: Dār al-Maʿārif, 2003). 7.

[34] Ahmad Daudy, *Kuliah Filsafat Islam* (Jakarta: Bulan Bintang, 1992). 4.

[35] Muḥammad Yūsuf Mūsā, *Al-Qur'ān Wa Al-Falsafah* (Cairo: Maktabah al-Iskandariyyah, 2011). 10.

[36] Abū Ḥāmid Al-Ghazālī, *Miḥak Al-Naẓarī Fi Al-Manṭiq* (Beirut: Dār al-Kutub al-ʿIlmiyyah, 2000). 55.

[37] Al-Ghazālī, *Al-Mustaṣfā Fī 'Ilm Al-Uṣūl*. 9.

[38] Madkūr, *Fī Al-Falsafat Al-Islāmiyyah: Manhaj Wa Taṭbiquh*. 8.

[39] ʿAun, *Al-Falsafah Al-Islāmiyyah Fi Al-Masyriq*. 37.

[40] Abū Ḥāmid Al-Ghazālī, *Maqāṣid Al-Falāsifah* (Cairo: Dār al-Maʿārif, 1960). 32.

[41] Abū Ḥāmid Al-Ghazālī, *Al-Munqiż Min Al-Ḍalāl Wa Al-Mūṣil Ilā Żī Al-ʿIzzah Wa Al-Jalāl* (Beirut: Dār al-Andalus, 1967). 74, 78.

[42] ʿAun, *Al-Falsafah Al-Islāmiyyah Fi Al-Masyriq*. 45.

philosophers.[43] Therefore, al-Ghazali re-criticized metaphysical concepts related to logical terms by exposing inconsistencies and non-comprehensive categorization, likely attributing categorization based on actions along the diversity of actions. Al-Ghazali said there are also various properties attributed to substances, so he criticized the opinions of philosophers who forget that there are categories of attributes based on actions.[44] It shows that al-Ghazali criticized philosophy—as a product of thought—by using philosophy—in the sense of process—as the tool.

The critical analysis of al-Ghazali's views (strengths and weaknesses)

Al-Ghazali stated that the science of Kalam had not been well systematized, so Mutakallimin made contradictions in their statements.[45] After studying Greek philosophy, he did not hate the science of logic,[46] because it was like what was discussed by *Mutakallimin* in the context of texts.[47]

Considering that the main study of Islamic sciences is the text of the Qur'an, it is appropriate if the science of logic is used as an introduction because one of the aims of the science of logic is to study words in terms of their meaning and correct use.[48] *Usul al-Fiqh,* for example, al-Ghazali calls it the science of how to explain texts to the law (*'ilm bi wujuh dilalat al-nass 'ala al-hukm*) because it revolves around reasoning on the text of legal verses.

Unfortunately, some extreme *Mutakallimin* adhere to the text, so they tend to ignore rationality, and the other extremes adhere to reason, so they almost ignore the text. Between these two extremes, al-Ghazali moderated it when he stated: "And what is true is the opposite, not believing in something at all, then examining the evidence and calling its guidance as truth and the opposite as error".[49]

The strength of al-Ghazālī's thought lies in the moderation between rational understanding (*muqtada*) and text (*al-dalil*) by abandoning *taqlid* because researchers must doubt what is known and open themselves to knowledge that is moderate between rational understanding and text (*al-dalil*). It means he applies a dualistic thinking pattern to moderate the two extreme sides. This epistemological pattern can be called the skepticism method (*syakk manhaji*), which lasts temporarily during the research process.[50]

Al-Ghazali applied this epistemology into two methodological steps: 1) examine the opinions of all existing schools of thought, and 2) break away from *taqlid* to arrive at a

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[43] Sa'īd 'Abd al-Laṭīf Fawdah, *Mawqif Al-Imām Al-Ghazālī Min 'Ilm Al-Kalām* (Omman: Dār al-Fatḥ, 2009). 21.

[44] Al-Ghazālī, *Maqāṣid Al-Falāsifah.* 224, 310.

[45] Al-Ghazālī, *Al-Munqiż Min Al-Ḍalāl Wa Al-Mūṣil Ilā Żī Al-'Izzah Wa Al-Jalāl.* 74.

[46] Sulaymān, *Al-Ṣīlah Bayn 'Ilm Al-Kalām Wa Al-Falsafah Fī Fikr Al-Islāmī.* 64.

[47] Al-Ghazālī, *Al-Munqiż Min Al-Ḍalāl Wa Al-Mūṣil Ilā Żī Al-'Izzah Wa Al-Jalāl.* 82.

[48] Mundiri, *Logika* (Jakarta: Rajawali Pers, 2009). 21.

[49] Abū Ḥāmid Al-Ghazālī, *Al-Iqtiṣād Fī Al-I'Tiqād* (Beirut: Dār al-Qutaybah, 2003). 84.

[50] Saeful Anwar, *Filsafat Ilmu Al-Ghazali: Dimensi Ontologi Dan Aksiologi* (Bandung: Pustaka Setia, 2007). 204,

conclusion that is becoming closer to the truth.[51] Some writers compare this epistemology with the ideas of Rene Descartes in the modern era, so he is called the initiator of the modernity of philosophy. The result is that this epistemology is similar to the skepticism method (*syakk manhaji*), so, in this case, al-Ghazali is ahead of Descartes.[52]

The problem is that al-Ghazali's philosophy demands a holistic and comprehensive approach because he uses a multidimensional perspective. It is a weakness in his philosophy, so his thinking is not easy to understand, even considered trapped in a contradiction, especially by those who adhere to a monistic way of thinking. Adherents of ontological monism recognize only one substance, so they view reality from only one perspective.[53]

Metaphysical reflections on philosophy and Kalam

As mentioned above, al-Ghazali looks at philosophy as a process, namely an abstraction. It is called *al-tajrid* in Arabic, a mental activity that starts from particular matters (*al-juz'iyyat*) to the formation of universal concepts (*al-kulliyyat*).[54] Also, abstraction is immaterialization, a process of leaving behind the physical aspects of the object.[55] This universal concept takes the form of an idea, image, or appearance in the intellect called *fikrah* in Arabic, which means the image in mind (*al-surah al-zihniyyah*) or concept (*al-ma'na*).[56]

The abstraction is carried out at three levels of reflection below:[57]

1. Physical reflection (*tabi'iyyah*) is carried out by eliminating individual and concrete characteristics but still has material qualities;
2. Mathematical reflection (*riyadah*), which removed the quality of the material. The only thing maintained is the quantity as long as it is measured;
3. Metaphysical reflection (*ilahiyyah*), in which the individual and concrete characteristics, sensory qualities, and quantities are disappeared. Therefore, there is no corporeality, such as the concepts of cause, essence, existence, understanding, truth, and justice.

According to al-Ghazali, these level of reflection produces three kinds of knowledge: 1) the concepts that are independent of any matters, for example, the concept of God, the concept of reason, the concept of causality, the concept of conformity, the concept of existence, and so on. 2) the concepts that have a relationship with the matter but are not bound to, such as the relationship between the concept of causality and an object as the

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[51] 'Aun, *Al-Falsafah Al-Islāmiyyah Fi Al-Masyriq*. 452.

[52] 'Aun. 461.

[53] Kattsoff, *Elements of Philosophy*. 50. Adherents of epistemological monism only see one pattern of truth, even though what is known does not always correspond to the object of known.

[54] Majma' al-Lughah Al-'Arabiyah, *Al-Mu'jam Al-Wasīṭ* (Cairo: Maktabah al-Syurūq al-Dauliyyah, 2011). 39.

[55] W. Poesporodjo, *Logika Scientifika; Pengantar Dialektika Dan Ilmu*, 2nd ed. (Bandung: Pustaka Grafika, 2007). 69.

[56] Al-'Arabiyah, *Al-Mu'jam Al-Wasīṭ*. 138.

[57] Poesporodjo, *Logika Scientifika; Pengantar Dialektika Dan Ilmu*. 69-70.

cause; 3) the concepts are tied to empirical matters, such as the concept of humans or triangles, although not always discussed in their relationship to empirical matters.[58]

Al-Ghazali stated that reflective thinking activities in kalam are carried out through both metaphysical reality (*mawjud al-Khaliq*) and empirical reality (*mawjud makhluq*) as in the following quote:[59]

> *Mutakallimin are the people who study existence (al-mawjud) divided into existing existence (qadim) and new existence (hadis). Mutakallimin divided the new existence into substance (al-jawhar) and attribute (al-'arad), and attribute divided into two categories: 1) the attributes that require life, namely knowledge, will, power, wisdom, hearing, and seeing; 2) the attributes that do not require life, such as color, smell, and taste. Besides that, they divided substances into animals, plants, and things, and then they explained each diversity based on species (al-naw') and attribute (al-'arad). After that, Mutakallimin examines the existing existence (no beginning/*qadīm*), not multiple and not divided, and then they continue discussing attributes that are obligatory for Him and others that are impossible for Him. They explained that doing is permissible (ja'iz) for Him where nature is part of His action because nature needs the one who created it. Likewise, the sending of prophets is part of His actions. He could do that and was able to prove the truth through the miracles. The study of Kalam ends at this point.*

This quote shows two kinds of reflection: 1) pure metaphysics reflection that produces the concept of divinity; 2) metaphysically reflection (not pure metaphysics), which produces the concept of nature. Reflective thinking metaphysically is applied in philosophy and Kalam because the aim is to compile a conceptual chart of empirical reality,[60] so this is the reason why al-Ghazali did not reduce philosophy to Kalam but placed it as the mother of the rational sciences, besides kalam that has its realm, namely pure metaphysical reality. Al-Ghazali said:

> *From the Prophet, Mutakallimin discovered that they received explanations about Allah, the hereafter, and other things that reason cannot obtain and cannot be considered impossible. Likewise, the Sharia tells things that are unexplained by reason itself because reason cannot know that obedience is the cause of victory in the afterlife and immorality is the cause of harm, and reason also cannot say that it is impossible, even reason leads to the truth of the Prophet who supported by the miracles, so if he preaches something, then reason justifies it in that way, this is the content of Kalam science.*

After explaining the object of the Kalam, al-Ghazālī stated that Kalam is the foundation (*mabadi*) of religious knowledge, he said: Then you know that this (the science of Kalam) starts from a very general view of things that exist, then goes down to the details that we have mentioned, and then the foundation of religious science is born.[61]

The Kalam as the mother of Islamic sciences

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[58] Al-Ghazālī, *Maqāṣid Al-Falāsifah*. 135.
[59] Al-Ghazālī, *Al-Mustaṣfā Fī 'Ilm Al-Uṣūl*. 6.
[60] Kattsoff, *Elements of Philosophy*. 6.
[61] Al-Ghazālī, *Al-Mustaṣfā Fī 'Ilm Al-Uṣūl*. 6.

Basic assumptions, theoretical frameworks, and paradigms are the foundation of sciences founded by using metaphysical reflection,[62] so this foundation is base of the subject matter of Islamic sciences.[63] Al-Ghazali stated: "Because exegetes do not study except the meaning of *al-Kitab*, hadith experts do not study except the method of establishing hadith, fiqh experts do not study except the law, and fiqh experts do not study except the postulates of Sharia Law".[64] From the various sciences mentioned by al-Ghazali, it seems that reflective thinking on empirical reality in Kalam science is limited to what intersects with that science, such as language as a symbol, legal acts as social reality and so on. Meanwhile, al-Ghazali accepted the role of philosophy in reflection on natural and social phenomena, so philosophy and Kalam complement each other.

Al-Ghazali differentiates kalam reflection from philosophy because Islam has a worldview that sees cosmological reality in two categories, namely: 1) the reality of the Creator (*mawjud al-Khaliq*), which is pure metaphysical reality, and 2) the reality of creation (*mawjud makhluq*), namely everything other than Allah (*al-alam: kullu mawjud siwa Allah Ta'ala*).[65] According to al-Ghazali, there are four kinds of existence in reality of creation, he said:[66]

> *Please note that we mean four levels, of which the word is the third. That something has material existence* (mawjud fi al-a'yan), *then becomes a concept in the soul* (mawjud fi al-aahan), *then becomes existing in words* (mawjud fi al-alfaz), *then becomes existing in writing* (mawjud fi al-kitabah), *so writing is a guide to words, then words are a guide to meaning in the form of concepts in the soul meanwhile the concepts are examples of objects that exist materially in the real world.*

This quote describes the reality of creation from the perspective of human cognition, so that Islamic cosmological reality can illustrated as follows:
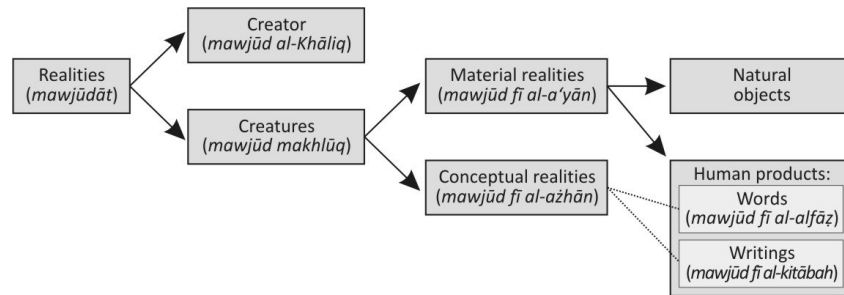

Figure 1. Cosmological reality according to the Islamic worldview
Source: excerpted from al-Ghazali, *Mi'yar al-'Ilm fi al-Mantiq.*

There are three realities in Figure 1, namely the reality of The Creator (*mawjud al-Khaliq*), physical-material reality (*mawjud fi al-a'yan*), and conceptual reality (*mawjud fi al-*

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[62] Fawdah, *Mawqif Al-Imām Al-Ghazālī Min 'Ilm Al-Kalām.* 26.

[63] Muslih, *Filsafat Ilmu; Kajian Atas Asumsi Dasar, Paradigma Dan Kerangka Teori Ilmu Pengetahuan.* 30.

[64] Al-Ghazālī, *Al-Mustaṣfā Fī 'Ilm Al-Uṣūl.* 6.

[65] Al-Ghazālī, *Al-Iqtiṣād Fī Al-I'Tiqād.* 46.

[66] Abū Ḥāmid Al-Ghazālī, *Mi'yār Al-'Ilm Fī Al-Manṭiq*, ed. Sulaymān Dunyā (Cairo: Dār al-Ma'ārif, 1961). 75.

azhan). The Islamic worldview builds a cosmological concept that places the existence of the Creator as a pure metaphysical reality that is different from conceptual reality.

Even though conceptual reality (*mawjud fi al-azhan*) is called metaphysics, it is not so because scientists abstracted those concepts from physical-material reality, so it becomes clear from corporeality, which is why it is called metaphysical. Referring to Karl R. Popper, this is called the world of mental processes that are different from pure metaphysical reality.[67]

For Muslims, pure metaphysical reality cannot be known except through revelation. Therefore, there are two realities as sources of knowledge, namely nature and the holy book. From natural reality, various sciences are born along the diversity of material objects contained in them and the diversity of formal objects used by researchers. Likewise, in religious science, the text of the Quranic verses becomes a material object with several formal objects, so the science of *qira'ah*, the science of *tafsir*, and so on are born. Therefore, in the introduction of *al-Mustasfa*, al-Ghazali divides science into two types: 1) rational sciences (*'aqliyyah*), 2) religious sciences (*diniyyah*). Al-Ghazali divided these two sciences into universal science (*kulliyyah*) and particular science (*juz'iyyah*). Here's an illustration:[68]
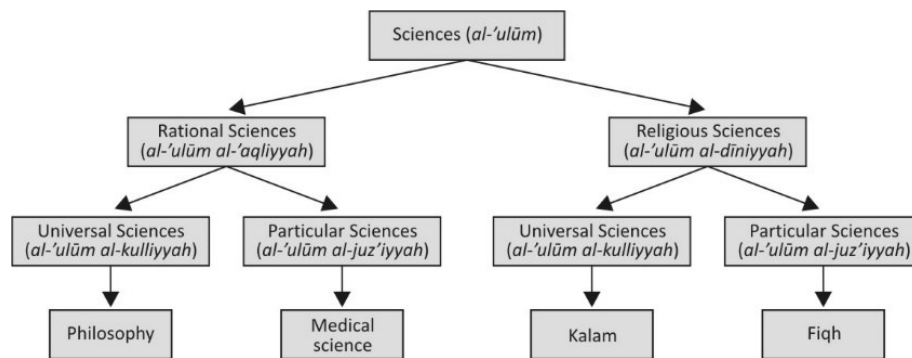

Figure 2. Division of knowledge based on material objects
Source: excerpted from al-Ghazali, *al-Mustasfa.*

According to al-Ghazali, philosophy is universal knowledge because it is the foundation for rational sciences such as medical science, and the science of Kalam is universal knowledge because it is the foundation for religious sciences such as fiqh. Likewise, the foundation of *usul al-fiqh* resulted from rational reflection toward matters of revelation, reason, treatises, and imamate.[69] *Kalamiyyah* issues surrounding the issue of revelation can see in the Quranic verses as the following verse:

> Is it astonishing to people that We have sent revelation to a man from among themselves, ⸢instructing him, "Warn humanity and give good news to the believers that they will have an honorable status with their Lord."? Yet the disbelievers said, "Indeed, this ⸢man⸣ is clearly a magician!" (Yunus: [10] 2)

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[67] Karl R. Popper, *Realism and the Aim of Science* (New Jersey: Rowman and Littlefield, 1983). 80. According to Karl R. Popper, there are three worlds: (1) the physical world, (2) the world of mental processes, and (3) the autonomous metaphysical world.

[68] Al-Ghazālī, *Al-Mustaṣfā Fī 'Ilm Al-Uṣūl*. 6.

[69] Al-Syahrastānī, *Al-Milal Wa Al-Nihal* (Beirut: Dar al-Fikr, 2005). 9-10.

According to Ibn 'Asyur, the word *kana* in this verse contains the meaning of continuity and potentiality (*istiqrar wa tamakkun*), so the assumption that revelation is impossible always exists among humans.[70] This topic is pure metaphysics, which provides a foundation (*mabadi*) for the *usul al-fiqh* through reflective thinking activities on issues of revelation. At the level of metaphysical reflection on legal verses, basic assumptions, paradigms, and theoretical frameworks for the *usul al-fiqh* are produced. Thus, all of the basic assumptions, paradigms, and theoretical frameworks of the *usul al-fiqh* reflect the *kalamiyyah* stance of its constituents.

if we realize that the mother of Islamic sciences is Kalam.

The school of Muktazilah states that the Sharia Law can be discovered by reason without having a revelation, so those who do not know Islamic teaching and those before the apostle (*fatarat*) are burdened (*taklif*) because of charging for abandoning goodness based on the capacity of the potential of reason.[71] On the other hand, the school of Asy'ariyyah stated that the benefits of actions existed long before the Sharia, but the law only existed after *khitab*.[72] It shows that Kalam ideology influences the basic assumptions, paradigms, and framework of *usul al-fiqh* compiled by each school of thought.

Nowadays, the ideologies that influence basic assumptions, paradigms, and theoretical frameworks have expanded. For example, in the reform of *usul al-fiqh* proposed by al-Turabi, he assumed that fiqh had become narrower due to the development of modern science.[73] It means the natural and social science paradigm used as the foundation for the development of *usul al-fiqh*, so the mother of *usul al-fiqh* science replaced with philosophy, no longer Kalam. As a result, the development of the *usul al-fiqh* will deviate. However, it can prevent

D. Conclusion

Although some writers negate Islamic philosophy, this study found that al-Ghazali's thought contributed to the existence and continuity of Islamic philosophy in Kalam, theoretical philosophy, and Sufism. He looks at philosophy as a process and uses it as a tool to criticize philosophy itself. In this way, he distinguishes Kalam as the foundation (*mabadi*) of religious sciences from philosophy as the foundation of rational sciences.

Al-Ghazali formulated Kalam epistemology called the skepticism method (*syakk manhaji*), which lasts temporarily during the research process. It is similar to the ideas of Rene Descartes in the modern era, so al-Ghazali is ahead of Descartes. This epistemology led him to realize that the object studied by Kalam is pure metaphysical reality, which formulated basic assumptions, theoretical frameworks, and paradigms. These three entities

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[70] Muḥammad al-Ṭāhir ibn ‘Āsyūr, *Tafsīr Al-Taḥrīr Wa Al-Tanwīr*, 2nd ed. (Tunisia: al-Syirkah al-Tūnisiyyah li al-Tawzī‘, 1985). XI, 83.

[71] Ḥusayn Ḥāmid Ḥassān, *Al-Ḥukm Al-Syar‘ī ‘ind Al-Uṣūliyyīn* (Kairo: Dār al-Nahḍat al-‘Arab, 1972). 120.

[72] Al-Syīrāzī, *Al-Luma‘ Fī Uṣūl Al-Fiqh* (Beirut: Dar al-Kutub, 2003). 105.

[73] ‘Abd al-Qādir ibn Khalīfah Muhāwāt, *Tajdīd Uṣūl Al-Fiqh ‘ind Al-Duktūr Ḥasan Al-Turābī (‘Arḍḍ Wa Naqd)* (Aljazair: Sāmī, 2020). 81.

are the foundation that means the mother of sciences, so the word *mabadi* is similar to the idiom 'mother of sciences'. It answered the first research problem, that the meaning of philosophy as the mother of science is a philosophical reflection that produces basic assumptions of science, theoretical frameworks, and paradigms. So, what is the mother of Islamic sciences according to al-Ghazali's concept?

Nobody denies that scholars' ideology plays a role in formulating the foundations of science. Even in the contemporary era, the perspective of natural and social sciences influences scholars' views on basic assumptions, theoretical frameworks, and paradigms of Islamic sciences. It is a bad precedent because it can distort the renewal and development of Islamic sciences. Therefore, Muslim scientists must realize that the mother of Islamic sciences is Kalam. So, according to al-Ghazali's concept, the mother of Islamic sciences is Kalam.

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