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## #6362 EDITING

SUMMARY REVIEW EDITING

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Authors: Taufiqurrahman Taufiqurrahman, Radea Y.A. Hambali

Title: Ibn Rushd's response to Ibn Sina and Al-Ghazali's philosophical thoughts on cosmology

Section: Original Research - Issue 4

Editor: Suzanne Taylor   
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Elizna de Bod   
Andries Van Aarde   
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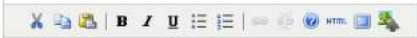
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Ref. No.: 6362  
Manuscript title: Ibn Rushd's Response to Ibn Sina and Al-Ghazali's Philosophical Thoughts on Cosmology  
Journal: HTS Teologiese Studies / Theological Studies

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Please include with your revised submission an itemised, point-by-point response to the reviewers which details the changes made. The revised manuscript should be submitted by 04-Jan-21; if you anticipate that you will be unable to meet this deadline, please notify the Editorial Office.

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Yours sincerely,  
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#### Abstract

This study is based on the many cosmological problems in Islam as aspects of thought that receive serious attention. In fact, there are also many polemics of thought that occur among Muslim scholars, which can be divided into two main groups: traditionalists and rationalists. The traditionalists, represented by al-Ghazali and the Ash'ariyah theologians, put forward their cosmological thinking on the principle of God's absolute will. While the rationalists, especially those represented by Avicenna (Ibn Sina), proposed their cosmological thinking based on the theory of emanation from Plotinus in terms of its creation, and the concept of a geocentric Ptolameus in terms of its structure. In this conflict of thought between the two groups, Averroes (Ibn Rushd) proposed a different cosmological thought from the two. This literature study seeks to elaborate on the thought of Ibn Rushd's cosmology which is different from Ibn Sina and al-Ghazali.

**Keywords: Cosmology, Emanation, Philosophy, Rationalists, Traditionalists.**

## 22 Introduction

**Commented [A2]:** In INTRODUCTION please describe the problem statement in more details. At the present moment, it is not complete.

23  
24 Cosmology started when man began to wonder, "What is beyond the horizon and what  
25 occurred before the earliest occurrence I can remember?" (Alfvén 1977). Cosmology is also  
26 concerned with the harmony of the universe (Wikandaru, Lasiyo & Sayuti 2018). Cosmology in  
27 this study is defined as a theory about the origin of the universe (Steiner 1996; Al-Attas 2005; Ellis  
28 2014). It has become the belief of Muslims that the universe or nature was created by Allah SWT.  
29 However, they disagreed in determining the process. The creation of the universe as it is known,  
30 is one of the important matters not only in Islamic thought (Islamic Theology, Sufism, and Islamic  
31 Philosophy), but also in the field of Cosmology. In the historical record of Islamic thoughts, this  
32 issue has become a subject of sharp polemic between muslim thinkers. This polemic can be  
33 observed when Muslim thinkers try to formulate the process of creating the universe. The opinions  
34 of these Muslim thinkers are generally divided into two groups: *First*, the traditional group  
35 Asy'ariah, which states that the universe was created out of nothing directly. *Second*, the rationalist  
36 muslim philosophers who believe that the universe was created indirectly by Allah from existing  
37 matter (Chapra 1999; Duhri 2016).

**Commented [A3]:** Check all the citations and revise them according to journal guidelines

(Alfvén, 1977)

38  
39 In contrast to the speculative field of Islamic thought, modern cosmology (twentieth  
40 century) tends to conclude that the universe was created from nothing. This concept is based on  
41 the results of Hubble's observations in 1929 through his giant binoculars. Hubble saw that the  
42 galaxies surrounding the Milky Way were retreating at a proportional rate to their distance from  
43 Earth; the farther the greater the speed. The entire universe is expanding. Cosmologists in this  
44 regard claim that the previous universe was at a singularity point. Due to the shock of the vacuum  
45 and negative gravitational pressure there was an explosive force which resulted in a very powerful  
46 explosion about fifteen billion years ago (Chernin 2011). This event became known as the Big  
47 Bang.

48  
49 The cosmological studies of classical Muslim philosophers have basically been carried out  
50 by many contemporary scholars. Some of them are Ali Mohammad Bhat's research on  
51 "*Philosophical Paradigm of Islamic Cosmology*," which examines how the origin of the universe



52 in the study of Muslim thinkers. Many theories were put forth by the physicists, philosophers and  
53 even religions at large but Islam has its prime source of information “Quran” upon which Muslim  
54 cosmologists builds their theories and directed their ideas about the cosmology. A large portion of  
55 the Holy Quran contains such information from first big bang to expansion of the universe, the  
56 concept of time, space, creation of heavens and earth, constellations and extinction of the total  
57 canvas of the universe (Ali 2016). Another study is Hossin Zamaniha's research on “*A*  
58 *Comparative Study on the Theory of Form and Matter and Its Role in Aristotle and Avicenna's*  
59 *Cosmology.*” In his study, Zamaniha states that: Although Avicenna accepts the Aristotelian  
60 theory of form and matter, he makes some alterations in this theory and redefines it in a new  
61 manner. His theory of form and matter despite its Aristotelian background is mostly influenced by  
62 his own metaphysical bases which are originally inspired by the monotheistic spirit of Islamic  
63 teachings. As a result, while in Aristotelian cosmology the prime matter of the world is eternal and  
64 uncreated, Avicenna by making a distinction between temporal eternity and essential eternity of  
65 the world, rejects the former while accepts the latter (Zamaniha 2019). Similar studies can also be  
66 found in Syamsudin Arif's study of “*Divine Emanation As Cosmic Origin: Ibn Sinâ and His*  
67 *Critics.*” Ibn Sinâ's efforts are in order to reconcile the Aristotelian doctrine of the eternity of  
68 matter with the teaching of al-Qur'ân on the One Creator-God, resulting in the conclusion that the  
69 universe, which comprises a multitude of entities, is generated from a transcendent Being, the One,  
70 that is unitary, through the medium of a hierarchy of immaterial substances. While the ultimate  
71 source is undiminished, the beings which are emanated are progressively less perfect as they are  
72 further removed from the first principle (Arif 2012).

73  
74 While in this study, Ibn Sina, a Muslim thinker, in relation to other studies, elaborated on  
75 the cosmology of al-Farabi, which concluded that nature was created from existing matter.  
76 However, Ibn Sina's cosmology was later criticized by al-Ghazali, who concluded that nature was  
77 created from nothing. The opinion of these two philosophers received a strong response from Ibn  
78 Rushd who stated that the universe was created from something that already existed, with a  
79 different structure from that proposed by Ibn Sina. Ibn Rushd's thoughts about the universe that  
80 emerged as his critique of the thoughts of al-Ghazali and Ibn Sina are very interesting. Ibn Rushd's  
81 response to Ibn Sina was even more prominent than his response to al-Ghazali, who was considered  
82 a philosopher's response to a philosopher. Meanwhile, Ibn Rushd's response to al-Ghazali is the

83 response of a philosopher to a theologian. Based on this, the main problem to be expressed in this  
84 study is the concept of Ibn Rushd's cosmology, and how Ibn Rushd's response to the cosmological  
85 thoughts of Al-Ghazali and Ibn Sina. This comparative study of the thoughts of classical Muslim  
86 philosophers about cosmology is important, considering that their thoughts can provide important  
87 value for the development of cosmological studies itself, especially by providing an Islamic  
88 perspective and the role of God in the creation of the universe.

89

## 90 **Method**

91

92 The most important objectives to be achieved from this study are: *first*, to reveal and  
93 analyse the importance of the discussion of cosmology by Muslim philosophers; and *second*, to  
94 understand and analyse Ibn Rushd's cosmological thoughts and his responses to Al-Ghazali and  
95 Ibn Sina's cosmological thoughts. Ibn Rushd's cosmological thoughts will also be compared with  
96 modern cosmological theories. This discussion will later prove the suitability and incompatibility  
97 of Ibn Rushd's cosmological thinking with the development of modern science today.

98

99 Based on the aforementioned objectives, this study will use library research through  
100 analytical and critical methods (ed. Denzin, N. K., & Lincoln 2000; Moleong 2004). The main  
101 sources that are used in this study are books written by the three philosophers, such as the works  
102 of Al-Ghazali: among them *al-Munqiz min al-Dhalâl*, *Tahâfut al-Falâsifah*; Ibn Sina's works such  
103 as: *Al-Syifâ'*, *al-Najâh*, and *al-Isyârât wa al-Tanbihât*; and the works of Ibn Rushd such as: *Fashl*  
104 *al-Maqâl*, *al-Kasyf 'an Manâhij al-'Adillat* and *Tahâfut al-Tahâfut*. Another source that is used as  
105 a guide in this study is the work of other thinkers who specifically discuss the cosmological  
106 thoughts of these three philosophers. This supporting source can be taken from books, scientific  
107 journals and the results of previous studies that are relevant to this study.

108

109 This study also cannot be separated from the development of modern cosmological  
110 theories. Because of that, various modern cosmological literature will be used as sources and

**Commented [A4]:** The Author mentioned two objectives for this study. In Results, Discussion or Conclusion, the author should describe according to these two categories.

111 additional reference material in this study. The research steps taken in this study are: 1) Description  
112 of the primary idea that is the focus and object of study, both those found from the main source of  
113 the study and the supporting sources, 2) Discussion and interpretation of primary ideas, 3) Critical  
114 reading of the primary ideas that have been interpreted, 4) Analytical study of a series of primary  
115 ideas, 5) Summarizing the results of the study.

116

## 117 **Result and Discussion**

Commented [A5]: results

118

### 119 *Ibn Sina and al-Ghazali: The Concept of the Creation of the Universe*

120

121 There are differences of opinion between theologians and Muslim philosophers about the  
122 meaning of the universe. Theologians define nature in general as anything other than Allah (Al-  
123 Juwainy 1965). Meanwhile, Muslim philosophers defined the universe as a collection of *Jauhar*  
124 (substance) composed of *mâddat* (matter) and *shûrat* (forms) that exist on earth and in the sky  
125 (*majmû 'al-ajsâm al-thabî'iyat au jawhar al-murakkab min mâddat wa al-shûrat min 'ardh wa*  
126 *samâ'*) (Shaliba 1973).

127

128 Ibn Sina's concept of cosmology, in this case, can be traced from his philosophy of  
129 emanation (*al-faydh*). The concept of emanation itself comes from Plotinus (204/5-270 AD).  
130 Plotinus' thought inspired and influenced the cosmological building of Ibn Sina (980-1037 AD),  
131 as also known as *al-Syaikh al-Râis*. According to Ibn Sina, Allah created the universe through the  
132 process of emanation, in the sense that Allah bestows natural forms. This emanation occurs  
133 through Allah's thought or Allah's *ta'qqul* about His substance as the cause of the existence of  
134 this nature. Allah's *ta'qqul* regarding His substance is Allah's knowledge about Himself and that  
135 knowledge is the power (*al-qudrat*) that creates everything. In order for something to be created,  
136 it is sufficient for it to be known by Allah (Aini 2018).

137

138 Ibn Sina's intention when proposing this concept of emanation was to avoid a lot in Allah.  
139 Because Allah could not directly create a nature with many elements. If Allah is directly related to  
140 this plural nature, then it means that there are many things (plural) in Allah's *ta'qqul*. This is  
141 contrary to the teachings of *tawhid* in Islam. In this context, the systematics of Ibn Sina's  
142 emanation can be stated as follows:

143 Allah The Most Perfect only thinks (*ta'qqul*) about His substance, which is the power,  
144 and the thinking power of Allah creates the First Intellect. As Almighty Allah, the First  
145 Intellect is also one in number, but it contains much in its meaning. The First Intellect is  
146 the second being--Allah as the first being--has three objects of thought: Allah as *wajib al-*  
147 *wujūd li dzātihi*, itself (first intellect) as *wajib al-wujūd bi ghairihi*, and itself as *mumkin*  
148 *al-wujūd*.

149  
150 The First Intellect thinks of Allah, who is also the power (*qudrat*), which then manifests  
151 the Second Intellect, which then thinks of itself as *wajib al-wujūd bi ghairihi*, and manifests the  
152 First Soul. Then think of himself as *mumkin al-wujūd* and manifest the First Heaven. And so on  
153 every reason thinks of Allah as the *wajib al-wujūd* manifesting similar ideas until the Tenth  
154 Intellect. Whereas this Tenth Intellect no longer manifests a similar kind of intellect, because its  
155 power is already weak and only produces the Tenth Soul, the spirit earth, the first matter which  
156 forms the basis for the four elements: water, air, fire and earth. When the minds are doing *ta'qqul*  
157 about themselves as *wajib al-wujūd bi ghairihi*, then the souls are manifested until the Tenth Soul,  
158 and when the minds are doing *ta'qqul* about him as *mumkin al-wujūd*, then the planets appears--  
159 the planets in sequence are: First Sky, Stars, Saturn, Jupiter, Mars, Sun, Venus, Mercury, Moon,  
160 and Earth (Sina 1938).

161  
162 The intellect and the planets in the emanation are basically emanated by Allah  
163 hierarchically. This situation can occur because of Allah's *ta'qqul* about His substance (*dzat*) as  
164 a source of energy and produces tremendous power.

165  
166 The fundamental difference between Ibn Sina's emanation and Plotinus is: Plotinus sees  
167 that this world is just emanating from Allah which impresses Allah as not the Creator and is  
168 inactive. This can be captured from Plotin's metaphor of the sun that shines in describing the

169 emanation process. Meanwhile, Ibn Sina used the emanation process to explain how Allah created  
170 the universe. In Islam Allah is the Creator of the universe (*qath'i al-dalâlah*). This reversal of  
171 Allah must be fully believed. For those who deny it can lead to *kufr*. Therefore in Islam Allah is  
172 active (*Khâliq: ism fâ'il*), then the metaphor of emanation is like the sun that shines is a misleading  
173 metaphor.

174  
175 Ibn Sina's cosmological thinking resulted in the idea that the universe was created by Allah  
176 from existing matter (*al-ijâd min syai'*), from the energy produced by Allah's ta'acquq towards His  
177 substance, which then condensed into original matter (*al-hayla al-ûla*), which consists of *al-nâr*  
178 (fire), *al-dukhân* (air), *al-mâ'* (water), and *al-thîn* (land) which later became the universe. This  
179 view is in line with the philosophical principle, that it is impossible for nothing to turn into  
180 existence, because what actually happens is that what exists changes into being in another form  
181 (*shûrat*).

182  
183 Based on the conception of emanation, this nature or universe is *qadim*, because it has been  
184 emitted by Allah from the beginning (*qidam*) and *azali*. However, there is a big difference between  
185 the *qadim* of Allah and the universe. The difference lies in the causes that created the universe.  
186 The universe is *qadim*, because it has no beginning in time (*taqaddum zamâni*). Meanwhile, in  
187 terms of essence, because Allah created it in abundance, the universe is new (*hâdist*). Just as Allah  
188 is in essence, not in terms of time, then the essence of Allah as Creator is prior to nature as creation  
189 (*taqaddum dzâti*). So the universe is both new and *qadim*, new in essence and *qadim* in terms of  
190 time, which is also called creation azali (*muhdats azali*).

191  
192 However, Ibn Sina's cosmological thought received harsh criticism from Al-Ghazali. Al-  
193 Ghazali even mocked Ibn Sina by saying: "*the abundance of intellects from God is delusion, this*  
194 *is a sign that Ibn Sina's mind has been corrupted*"(Al-Ghazali 1966). Al-Ghazali then continued:  
195 "*if the abundance of the universe from Allah is a necessity, as is the abundance of rays from the*  
196 *sun, then this universe will be qadim like the qadim of Allah (pantheism).*" In other words, the  
197 universe was not created and Allah is not the Creator of the universe. Because nobody would say  
198 lights make rays and people make shadows. The person who gives rise to a job will not be called

199 a maker, but only the cause of the job. Based on this reason, Al-Ghazali then assessed Ibn Sina as  
200 a *kafir zindiq* (Al-Ghazali 1960).

201  
202 Al-Ghazali also criticized Ibn Sina for his thought that Allah can only think of Himself,  
203 while the intellect (*'aql*) can think of Allah and himself. This view, according to Al-Ghazali, will  
204 lead to the conclusion that Allah's abundant intellects is more perfect and more exalted than Allah  
205 Himself (Averroes 1930). Thus, the idea of emanation cosmology suggests that Ibn Sina no longer  
206 glorifies Allah as the most perfect substance. Ibn Sina has considered Allah like a dead being, but  
207 still knows himself (Al-Ghazali 1966).

208  
209 Basically, Al-Ghazali's criticism was closely related to the Ashariyah theology he believed  
210 in. Al-Ghazali could not possibly accept the notion of emanation which was based on rational  
211 thinking towards religious understanding, because like other Ash'ariyah theologians, al-Ghazali's  
212 thought was based on the belief in the absolute will and power of Allah.

213  
214 Based on the brief description above, it can be said that there has been a fundamental  
215 difference in views between the two Muslim thinkers. Ibn Sina based his thinking on the rational  
216 side of religious cosmology, while al-Ghazali started from the religious empirical side. However,  
217 one must be aware of this difference in starting points, to understand that such criticism does not  
218 necessarily make one thinker superior to another.

219  
220 Ibn Sina's concept of emanation, according to al-Ghazali, will lead to the idea that the  
221 nature or universe is *qadim*, negates Allah as Creator, places Allah as inferior to His creatures, and  
222 pantheism. Al-Ghazali, like many Muslim theologians, believed that Allah created the nature from  
223 nothing into existence (*al-ijad min al-Adam, critio ex nihilo*) based on His qudrat and in accordance  
224 with His absolute will. Causality, in this case is not a necessity, but only a natural habit. Certainly,  
225 al-Ghazali's view is actually not in accordance with the concept of emanation that Ibn Sina meant.  
226 Al-Ghazali's criticism is simply a misinterpretation of Ibn Sina's concept of emanation.

227

228 ***Ibn Rushd's Views and His Response to Ibn Sina's and al-Ghazali's Cosmological Concepts***



229

230 Ibn Rushd (Averroes) is a Cordova-born Muslim scholar and philosopher. Dante Aleghieri,  
231 author of Divine Comedy, calls Ibn Rushd as the famous commentator of Aristotle (Al-Ahwany  
232 1962). Ibn Rushd, in this case provides an interesting explanation in response to the cosmology of  
233 Ibn Sina or al-Ghazali. According to Ibn Rushd, there is a mistake in understanding the arguments  
234 of *wâjib al-wujûd* and *mumkin al-wujûd* by Ibn Sina. Ibn Sina's mistake, as explained by Ibn  
235 Rushd, lies in his opinion about *wâjib al-wujûd min ghairihi* and *mumkin wujûd bidzatihi*, where  
236 Ibn Sina said that *mumkin al-wujûd* requires what is *wajib al-wujûd*. According to Ibn Rushd, the  
237 concept of *al-wâjib* does not have a *mumkin* (contingent) element, because *wâjib* is fundamentally  
238 different from *mumkin*. However, something that can be *wâjib* if seen from a certain point of view  
239 and may be seen as *mumkin* from another perspective (Al-Ahwany 1962).

240

241 The division of *al-maujûdât* to: *mumkin al-wujûd* and *wâjib al-wujûd*, in the sense that  
242 *mumkin* occurs because there is a cause (*'illat*), while *wâjib* occurs automatically without cause  
243 (*'illat*) as stated by Ibn Sina, does not prove the denial of the existence of an infinite cause (*'illat*).  
244 Therefore, this infinite cause becomes part of the *maujûdât* (nature) which also has no cause. Thus,  
245 everything that is included in the *maujûdât* will become an element that must exist (*wâjib al-*  
246 *wujûd*) (Rusyd no date)

247

248 The concept of *al-mumkin* and *al-wâjib* of Ibn Sina, according to Ibn Rushd, is a wrong  
249 concept, because *al-mumkin fi dzâtihi* cannot possibly be *wâjib (dharûry)* in terms of its agent  
250 (*fâ'ilihi*). Unless, if the *mumkin* element turns into the *wajib* element. For this reason, Ibn Rushd  
251 accused Ibn Sina of agreeing with the theologians. However, his accusation against Ibn Sina for  
252 not adhering to the rational method still needs to be questioned, because Ibn Sina has used a  
253 rational method, for example in his book: *Al-Mantiqiyat bain al-Thâriq al-Burhâny al-Falasafy*  
254 *wa al-Thâriq al-Jadaly al-Kalâmy*. In his work, Ibn Sina actually uses the philosophical  
255 demonstrative method (*al-burhân al-falsafy*).

256

257 The basis for Ibn Rushd's accusation against Ibn Sina was actually more because Ibn Rushd  
258 agreed with Aristotle's view, which did not use the concepts of *al-mumkin* and *al-wâjib*. However,

259 when we examine the potential and actual concepts proposed by Aristotle, there is a kind of  
260 similarity between the two as well as differences.

261

262 Ibn Rushd emphatically rejects Ibn Sina's emanationism. Ibn Sina's thinking, according to  
263 Ibn Rushd, has several weaknesses, difficulties and conflicts, including:

264 First, the opinion of Ibn Sina that from *al-fâ'il al-awwal* only emits one, contrary to his  
265 own opinion, that what emanates from the first one there are many in him, whereas from one must  
266 emit one. This idea is acceptable, according to Ibn Rushd, if only he said that there is much in the  
267 first effect (*al-ma'lûl al-awwal*) and each of the many is the first. But this is not possible, as it  
268 would force him to say that the former is a lot (Rusyd 1971; Halim 2016).

269

270 Second, due to Ibn Sina's lack of thoroughness, this thought was followed by many people,  
271 then they attributed it to philosophers, in this case Aristotle, even though he did not think so.  
272 Furthermore, Ibn Rushd said that this thought is an illusion and a form of belief that is much weaker  
273 than the opinion of the theologians (*mutakallimun*), and it is not in line with the principles of the  
274 philosophers, and cannot even give satisfaction to the *khitâbi*. Therefore, Ibn Rushd said that it is  
275 most appropriate to assume in *ma'lûl awwal* there are many and many must be one (Rusyd 1971).  
276 Thus, this unity requires that the many return to the one and the one who created the many to be  
277 one, it has a simple meaning and arises from one simple one: Allah.

278

279 Third, according to Ibn Rushd, the principles (*al-mabâdi'*) that emanate from other  
280 principles as stated, are something that were not known to previous philosophers. Because they  
281 mean that the principles have a certain state from the first principle, where these principles are not  
282 perfect without that *maqâm*. The correlation between these principles requires consequences  
283 (*ma'lulât*) to each other, especially from the first principle. Thus, what is meant by *fâ'il*, *maf'ûl*,  
284 and *makhluq* is in the above meaning, as there is a relationship between each person and the One  
285 (Rusyd 1971).

286

287 Ibn Rushd also asked the question, how to explain the existence of the universe from One  
288 (Allah). Ibn Rushd says that there are three opinions to answer this question: *First*, the source of  
289 the many is *al-hayûlâ* or *al-isti'dadat* (first material); *Second*, the source of the many is *al-'âlat*;

290 and *Third*, the source of the many is *al-mutawassithat* (mediator). Therefore, in Ibn Rushd's efforts  
291 to avoid emanation, he said that the many arising from the three sets of causes, namely *al-*  
292 *isti'dadat*, *al-âlât* and *al-Mutawassithah*. The three sets of causes belong to the one and return to  
293 the one, because the existence of each in a pure unity is the cause of the many (Rusyd 1971).

294  
295 Furthermore, Ibn Rushd distinguished between *al-'âlam al-uluwwy* and *al-'âlam al-sufla*.  
296 According to him, humans can know *al-'âlam al-uluwwy* by observing the four elements: water,  
297 air, fire and earth. If all of these elements can be observed and understood well, then humans may  
298 continue towards the Most High (Allah) as a potential Creator (*bi al-quwwat*) into an actual form  
299 (*bi al-fi'l*), without forcing themselves to adhere to emanation and ten intellects (Al-Iraqy 1980).

300

### 301 ***The Natural Philosophy within Ibn Rushd's Thought***

302

303 Based on the division of nature into *al-sufla* and *al-'uluwwy*, the existence of four  
304 elements and the existence of two forms of reason, both potential and actual reason, as stated by  
305 Ibn Rushd, it can be presumed that this kind of thinking came from Aristotle. If this is the case,  
306 then Ibn Rushd has been able to describe the many (nature) relationships with the One (Allah)  
307 without having to rely on the philosophy of emanation or ten intellects. Thus, the accusation that  
308 Ibn Rushd's *takwil* in this matter refers to Plotinus is a false accusation. His criticism of his  
309 predecessors, his inclination towards Aristotle's philosophy, and his admission of the necessary  
310 relationship between the diversity of being, both in heaven and on earth, and the arrival of this  
311 diversity at a conclusion, that it is He who gives the bonds is the one who gives wujud. This shows  
312 that Ibn Rushd's thinking differs greatly from that of Plotinus.

313

314 The difference in ideas between Ibn Rushd and emanates, such as Ibn Sina, is as follows:

- 315 1. Ibn Sina in proposing Aristotle's philosophy did not take it directly from it, but through a  
316 second source. This makes his attempts to apply Aristotle's thought inaccurate. In contrast to  
317 Ibn Rushd who directly took these teachings from Aristotle or *al-Mu'alim al-Awwal*.

318 2. Ibn Sina was influenced by theological premises, while Ibn Rushd adhered to *burhani*  
319 premises.

320  
321

322 However, Ibn Rushd also criticized al-Ghazali's opinion that nature was created from  
323 nothing. According to Ibn Rushd, there is no verse in the Qur'an that explains that nature was  
324 created from nothing. On the contrary, nature was created from something that already existed. If  
325 so, then al-Ghazali took the *majazi* meaning of the verses and Ibn Sina took the *lafzy* meaning of  
326 the verses. This means, according to al-Ghazali's thinking, when Allah created nature, there was  
327 only Allah Himself and nothing but Him. Meanwhile, according to Ibn Sina's thinking, when Allah  
328 created nature there was already something and from that something Allah created nature.

329

330 To support his opinion, Ibn Rushd put forward a number of verses from the Qur'an: surah  
331 Al-Anbiya' / 21: 30, Hud / 11: 7, Fushilat / 41: 11, and Al-Mu'minun / 23: 12- 14. These verses  
332 basically explain that before nature was created there was something else: water and steam. Thus,  
333 said Ibn Rushd, Ibn Sina's opinion is in accordance with the sound of the verse, while al-Ghazali's  
334 opinion is not in accordance with the meaning of the verse (Rusyd 1971).

335

336 According to Ibn Rushd, there is a difference in thought between Ibn Sina and al-Ghazali  
337 in this case, because there are differences of opinion in interpreting the word of *al-ihdâts* and  
338 *qadim*. For al-Ghazali, *al-ihdâts* means creating from nothing, while for Ibn Sina, the word means  
339 manifesting from being to being in another form (Rusyd 1971). Likewise in interpreting the  
340 meaning of *qadim*. For al-Ghazali, *qadim* means something that has a form without cause, while  
341 for Ibn Sina, *qadim* means something that happens in a continuous state without beginning and  
342 without end (Rusyd 1971).

343

344 Although Ibn Rushd agrees with Ibn Sina that nature was created from existing matter, they  
345 differ in their opinion in determining that matter. According to Ibn Sina, this material is energy  
346 from the results of Allah's *ta'qqul* towards His substance. Meanwhile, according to Ibn Rushd  
347 the material is *al-mâ'* and *al-dukhân*.

348

349 Ibn Rushd in this case establishes the evidence for the existence of God differently from  
350 both Ibn Sina and al-Ghazali. Ibn Rushd chose the path that was simpler, easier and more faith-  
351 driven. This difference is motivated by two reasons. *First*, the proposition about the novelty of  
352 nature that is often used by theologians is not the religious proposition offered by Allah in the  
353 Qur'an. Because, the argument still contains various doubts that are difficult to resolve  
354 dialectically. *Second*, the arguments of *wajib* and *mumkin* offered by Ibn Sina are only suitable for  
355 certain circles, and are not suitable for ordinary people. Because of that, Ibn Rushd in his book, *al-*  
356 *Kasf 'an Manahij al-'Adillat*, explains that we can establish the existence of Allah in three ways:

- 357 1. The argument of *inayah al-ilahi*, this argument is based on the belief about the purpose of  
358 everything, which is based on two principles: First, everything in this world is in accordance  
359 with human needs. Second, this conformity must have come from a Creator who had willed it  
360 so. Because it is impossible for such a coincidence to occur. Therefore, said Ibn Rushd, anyone  
361 who wants to know God is obliged to study the benefits of everything in nature.
- 362 2. *Ikhtirâ'* argument, this argument is based on the phenomenon of the creation of all creatures,  
363 such as inanimate life and various types of animals, plants and so on. By observing various  
364 inanimate objects which then life occurs in them, so that we believe that Allah created them.  
365 Likewise, the various stars in the sky are completely subject to Allah's provisions. These are  
366 all evidence of a Creator. Therefore, anyone who wants to know Allah in truth is obliged to  
367 know the essence of everything in nature so that he can know all of these realities.
- 368 3. The motion argument, this proposition comes from Aristotle and Ibn Rushd sees it as a  
369 convincing proposition in proving the existence of God. The motion is not fixed in a state but  
370 is always changing, and all types of motion will eventually end up in the first mover which  
371 does not move at all. It is impossible for nature to be a driving force for itself, because there  
372 is a force that moves the nature or universe. The mover must be *qadim* and *azali*. If not, then  
373 this mover cannot be called the original first mover (Allah SWT).

374  
375 Nature, according to Ibn Rushd, was created from something that already exists, from *al-*  
376 *mâ'* and *al-dukhân*, as previously explained. From these two materials nature was created. The  
377 creation of this nature according to Ibn Rushd has been ongoing since eternal. So creation does not  
378 mean *ibdâ'*, which connotes the creation from nothing, but creation means *ijad* which connotes

379 the creation of something that has existed since eternal life. Therefore, according to Ibn Rushd,  
380 nature has always been in the process of forming continuously since the beginning.

381  
382 The process of creating the universe in modern cosmology basically refers to the big bang  
383 theory. The first cosmologist to formulate this theory was Georges Lemaitre (1894-1966) a Belgian  
384 physicist, in 1927. According to the big bang theory, the universe was previously packed in a  
385 singularity which then exploded about 15 billion years ago, breaking into pieces with tremendous  
386 power (Gribbin 1986). This fragment will later become atoms, stars, and galaxies. Due to the  
387 expansion of the universe as a result of this big explosion, the galaxies are moving away from each  
388 other and will continue to move. This view was further strengthened by the observations made by  
389 Arno Penzias (born 1933), a Jewish astronomer, and Robert Wilson (born 1936), an American  
390 physicist--winner of the 1978 Nobel Prize. The results of observations made by the two in 1964,  
391 revealed the existence of microwaves coming to Earth from all over the universe as a lingering  
392 effect of the Big Bang event. Bob Dicke (born 1916), an American physicist, also discovered that  
393 similar radiation waves could appear as flashes from the Big Bang (Gribbin 1986). The legacy of  
394 the Big Bang can be detected through microwave radiation at a temperature of 3 degrees K (-270  
395 °C) which has so far flooded the cosmos (Dicke 1967; Peebles 2017).

396  
397 The results of modern scientific research show that the universe was created from nothing.  
398 According to Baiquni, this condition occurs as a shock to the vacuum which makes it contain very  
399 high energy in a singularity with negative pressure. This vacuum, which has an enormous energy  
400 content and negative gravitational pressure, causes an explosive urge to escape from the  
401 singularity. Therefore, the conclusion of modern science is undeniable, no energy, no matter, no  
402 space, and no time (Baiquni, 1994). When there is a very great explosion, like a fireball, energy,  
403 matter and space-time come out with tremendous force and with a very high temperature and  
404 density. Under these conditions, molecules, atoms, nuclei, protons and neutrons cannot appear  
405 because they will melt down into sub-nuclear particles.

406  
407 When the universe began to cool itself, especially due to its super fast expansion, so that  
408 the temperature dropped past 1,000 trillion-trillion degrees, then at the age of 10-35 seconds, there  
409 were symptoms of "over-cold," where a process of condensation occurred in nature. universe. In



410 the process of condensation, matter comes out in the form of energy which heats nature back to  
411 1,000 trillion trillion degrees. But the whole universe was pushed to enlarge at an incredible speed  
412 over a period of 10-32 seconds. This extraordinarily fast expansion gave the impression that the  
413 universe was inflated with a violent blow, which is known as a symptom of inflation.

414  
415 Thus the cosmological thinking offered by Ibn Rushd is basically not in line with the  
416 conclusions of the cosmological studies which argue that nature was created from nothing.  
417 Meanwhile, the original matter of the universe mentioned by Ibn Rushd, *al-mâ'* and *al-dukhân*,  
418 according to cosmologists is not the original material of the universe. However, modern science  
419 also shows that in the process of its creation, the universe was once in the form of *al-mâ'* (cosmic  
420 soup) and *al-dukhân* (condensation).

421

#### 422 **Conclusion**

423

424 In developing his cosmological thinking, Ibn Rushd tends to revive Aristotle's school,  
425 which states that the universe was created from matter that has existed continuously from inception  
426 to infinity. However, Ibn Rushd's cosmological thinking turned out to be inconsistent with the  
427 cosmological findings of modern science which stated that the universe was created from nothing.  
428 Meanwhile, the original matter of the universe mentioned by Ibn Rushd, *al-mâ'* and *al-dukhân*,  
429 according to cosmologists is not the original material of the universe. However, modern science  
430 also shows that in the process of its creation, the universe was once in the form of cosmic soup  
431 (*al-mâ'*) and condensation (*al-dukhân*).

432

#### 433 **Recommendation**

434

435 This study suggests that Muslims should be active in conducting research on other Islamic  
436 intellectual heritage. The polemic that occurred between Ibn Sina's cosmological thoughts and Al-

437 Ghazali's cosmological thoughts, especially regarding the creation of the universe, in which Ibn  
438 Rushd then gave a new interpretation or a middle ground between the two, shows the intellectual  
439 dynamics of Muslim thinkers across the ages. This intellectual heritage or legacy can be used as a  
440 source of inspiration in achieving various advances. On the other hand, it is also necessary to  
441 complement the library books of Islamic philosophers to make it easier to conduct research in this  
442 field.  
443

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## AUTHOR'S QUERY SHEET

AQ1	2 <sup>nd</sup> Author's name changes to R. Yuli Akhmad Hambali
AQ2	Contribution statement: This research provides a clear understanding of the cosmological thoughts put forward by earlier Muslim thinkers. In particular, it wants to bridge the differences regarding the concept of cosmology as put forward by Ibn Sina and Al-Ghazali and how Ibn Rushd bridges the two.
AQ3	Ok
AQ4	(Alfvén, 1977: 1)
AQ5	Ibn Sina. 1938. <i>Al-Isyârât Wa at-Tanbihât</i> . Kairo: Dar al-Fikr.
AQ6	Ok
AQ7	(Al-Ghazali, 1966)
AQ8	<p>This sentence:</p> <p>“The large number of verses in the Quran that give a signal about the importance of contemplating the creation and existence of the universe also make it clear that this cosmological study must continue to be developed by Muslim scholars today.”</p> <p>Please change with this:</p> <p>There are several verses in the Koran that encourage people to think about nature and the process of nature's creation as signs of God's greatness, such as in Surah Al-Anbiya (30), Al-Nahl (65-66), Al-Kahfi (51), Al-Ghaasyiah (17-20), Saba '(9), Al-Rum (8), and other verses. These verses are a clear signal of the need for the development of cosmological studies in Islam.</p>
AQ9	<p>This sentence:</p> <p>However, something that can be <i>wâjib</i> if seen from a certain point of view may be seen as <i>mumkin</i> from another perspective (Al-Ahwany, 1962).</p> <p>Please change to this:</p> <p>However, something that is <i>wâjib</i> (obligatory, necessary) if seen from a certain point of view may be seen as <i>mumkin</i> (contingent) from another perspective (Al-Ahwany, 1962).</p>
AQ10	(Rusyd n.d.)
AQ11	Ok
AQ12	Ok
AQ13	Ok
AQ14	Quran
AQ15	This sentence:

	<p>“By observing various inanimate objects in which life occurs, we believe that Allah created them”</p> <p>Please change to this:</p> <p>By observing inanimate objects or living things in nature, people will realize that there is a creator (God).</p>
AQ16	<p>Baiquni, Achmad. 1994. <i>Al-Qur’an: Ilmu Pengetahuan Dan Teknologi</i>. Yogyakarta: Dana Bhakti Wakaf.</p>
AQ17	<p>This sentence:</p> <p>When the universe began to cool itself, especially because of its superfast expansion, the temperature dropped past 1000 trillion-trillion degrees and then at the age of 10–35 s, there were symptoms of ‘over-cold’ where a process of condensation occurred in nature.</p> <p>Please change to this:</p> <p>When the universe began to cool itself, mainly because of its superfast expansion, the temperature dropped past 1000 trillion-trillion degrees and then after 10–35 seconds, there were symptoms of ‘over-cold’, in which a process of condensation occurred in nature.</p>
AQ18	<p>This sentence:</p> <p>However, modern science also shows that in the process of its creation, the universe was once in the form of cosmic soup (<i>al-mâ’</i>) and condensation (<i>al-dukhân</i>).</p> <p>Please change with this:</p> <p>However, contemporary cosmological studies show us that the universe originally took shape in the form of cosmic soup (<i>al-mâ’</i>) and condensation (<i>al-dukhân</i>).</p>
AQ19	<p>We would like to thank various parties who have provided support and convenience in the process of writing this article.</p> <p>Reference support and warm discussion has been a tremendous energy for the completion of this article.</p>
AQ20	<p>Please insert the standard wording:</p> <p>The authors have declared that no competing interest exist.</p>
AQ21	<p>Please insert the standard wording:</p> <p>All authors contributed equally to this work.</p>
AQ22	<p>Please insert the standard wording:</p> <p>This research received no specific grant from any funding agency in the public, commercial, or not-for-profit sectors.</p>



AQ23	<p>Please insert the standard wording:</p> <p>Data sharing is not applicable to this article as no new data were created or analysed in this study.</p>
AQ24	<p>Please insert the standard wording:</p> <p>The views and opinions expressed in this article are those of the authors and do not necessarily reflect the official policy or position of any affiliated agency of the authors.</p>
AQ25	<p>Alfvén, H., 1977, 'Cosmology: Myth or science?', in W. Yourgrau &amp; A.D. Breck (eds.), <i>Cosmology, history, and theology</i>, Springer, Boston, MA, pp. 1-14.</p>
AQ26	<p>Please change with this:</p> <p>Chernin, A.D., 2011, <i>Lemaître and hubble: What was discovered – If any – in 1927–29?</i> Available online in: <a href="https://arxiv.org/abs/1107.5695">https://arxiv.org/abs/1107.5695</a></p>
AQ27	<p>Ok.</p>

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## #6362 SUMMARY

SUMMARY REVIEW EDITING

### Submission

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### Title and Abstract

Title Ibn Rushd's response to Ibn Sina and Al-Ghazali's philosophical thoughts on cosmology  
 Abstract This study is based on the many cosmological problems in Islam as aspects of thought that receive serious attention. In fact, there are also many polemics of thought that occur amongst Muslim scholars, which can be divided into two main groups: traditionalists and rationalists. The traditionalists, represented by Al-Ghazali and the Ash'ariyah theologians, put forward their cosmological thinking on the principle of God's absolute will, while the rationalists, especially those represented by Avicenna (Ibn Sina), proposed their cosmological thinking based on the theory of emanation from Plotinus in terms of its creation and the concept of a geocentric Ptolemaeus in terms of its structure. In this conflict of thought between the two groups, Averroes (Ibn Rushd) proposed a cosmological thought different from the two. This study seeks to elaborate on the thought of Ibn Rushd's cosmology which is different from that of Ibn Sina and Al-Ghazali.  
**Contribution:** This research provides a clear understanding of the cosmological thoughts put forward by earlier Muslim thinkers. In particular, it wants to bridge the differences regarding the concept of cosmology as put forward by Ibn Sina and Al-Ghazali and how Ibn Rushd bridges the two.

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