

Beyond Temporal Causality: Synthesizing al-Ghazali and Ibn Rushd's Concepts of Time in Light of Tawasul through *Kalām Falsafī*

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Abstract: *This article explores the classical theological-philosophical debate between al-Ghazālī and Ibn Rushd regarding the eternity of the universe, time, and motion, focusing on the concepts of taqaddum zamānī (temporal precedence) and taqaddum rutbī (hierarchical precedence). While al-Ghazālī defends the temporal creation of the cosmos by divine will, Ibn Rushd maintains that the universe eternally exists in a hierarchical dependence on God. The study employs a kalām falsafī framework to critically reconstruct these opposing views and integrate them with the spiritual practice of tawasul, a living tradition in contemporary Muslim society that views time as an ontological continuum rather than a linear sequence. The article's significant contribution is a philosophical-theological synthesis demonstrating how the metaphysical structures of time in Islamic thought can account for spiritual practices like tawasul, wherein the past remains active in shaping present and future realities. This approach avoids binary tensions between rationality and theology, and proposes a dialogical epistemology rooted in revelation and demonstrative logic. This study opens new pathways for philosophical discourse in Islamic studies by bridging metaphysical cosmology with lived religious traditions. It also highlights the need for further research into how concepts like taqaddum zamānī and rutbī can inform contemporary interpretations of time in quantum cosmology, mystical theology, and ritual theory.*

Keywords: *taqaddum zamānī; taqaddum rutbī; tawasul; kalām falsafī; time ontology;*

Abstrak: *Artikel ini mengkaji perdebatan klasik antara al-Ghazālī dan Ibn Rushd mengenai keabadian alam semesta, waktu, dan gerak, dengan menekankan pada konsep taqaddum zamānī (keutamaan temporal) dan taqaddum rutbī (keutamaan hirarkis). Al-Ghazālī menyatakan bahwa alam semesta diciptakan dalam waktu melalui kehendak mutlak Tuhan, sementara Ibn Rushd menolak asumsi temporal tersebut dan menyatakan bahwa alam semesta bersifat kekal namun bergantung secara esensial pada Tuhan sebagai sebab utama. Dengan menggunakan pendekatan kalām falsafī, penelitian ini berupaya merekonstruksi dan mensintesis perbedaan metodologis*

keduanya dalam kerangka pemikiran metafisik dan spiritual. Temuan utama dari penelitian ini adalah bahwa konsep waktu dalam pemikiran Islam klasik dapat dijelaskan secara lebih kontekstual melalui fenomena tawasul dalam masyarakat Muslim kontemporer. Praktik tawasul menunjukkan pemahaman umat terhadap waktu sebagai entitas yang berkelanjutan dan saling terhubung antara masa lalu, masa kini, dan masa depan. Sintesis antara taqaddum zamānī dan taqaddum rutbī tidak hanya menjelaskan kosmologi Islam secara rasional dan teologis, tetapi juga memperkuat fondasi spiritualitas yang masih hidup dalam praktik keagamaan umat Islam masa kini. Artikel ini memberikan kontribusi terhadap pengembangan epistemologi Islam integratif yang menyatukan rasionalitas filsafat dengan pengalaman religius. Selain itu, kajian ini membuka peluang riset lanjutan untuk mengelaborasi pemikiran waktu dalam Islam dengan pendekatan interdisipliner, seperti kosmologi kuantum, hermeneutika eksistensial, dan teori ritual.

Kata Kunci: *taqaddum zamānī; taqaddum rutbī; tawasul; kalām falsafī; ontologi waktu*

Introduction

The question of the eternity of the universe (*abadiyah al-‘ālam*), time (*az-zamān*), and motion (*al-ḥarakah*) continues to be debated not only in classical Islamic thought but also in the realm of contemporary discourse.¹ In today's religious communities, debates surrounding the boundaries of reason and revelation resurface through various phenomena,² one of which is the enduring practice of *tawasul*.³ This practice reflects a theological belief that connects the past, present, and future through sacred intermediaries.⁴ Socially and

¹ Syed AH. Zaidi, "Eternity, Perpetuity, and Time in the Cosmologies of Plotinus and Mīr Dāmād," *In The Philosophical Forum* 55, no. 1 (2024): 47–70.

² Izzet Coban, "The Islamic Meontological Tradition: Language, Ontology, and Apophasis in the Classical Period," *Chicago* (The University of Chicago, 2024).

³ Caswito, Yahya Zainul Muarif, and Abdul Aziz, "Islamic Law Reform: Achieving Grace through Tahlil & Tawasul," *Prophetic Law Review* 6, no. 2 (December 1, 2024): 241–262.

⁴ Purnomo Purnomo and Putri Irma Solikhah, "Konsep Dasar Pendidikan Islam Inklusif: Studi Tentang Inklusivitas Islam Sebagai Pijakan Pengembangan Pendidikan Islam Inklusif," *J-PAI: Jurnal Pendidikan Agama Islam* 7, no. 2 (2021): 114–127.

doctrinally embedded in many Muslim societies,⁵ including Indonesia,⁶ *tawasul* manifests an implicit ontology of time and causality.⁷ Recent studies show that this ritual encapsulates a spiritual continuum wherein the dead can influence the living, and divine will transcends temporal causality.⁸ This raises significant resonance with the metaphysical debate between al-Ghazālī and Ibn Rushd regarding whether the universe had a beginning or is eternal.⁹

Historically, the polemic between al-Ghazālī and Ibn Rushd on these issues epitomizes the clash between theological orthodoxy and rationalist philosophy.¹⁰ Al-Ghazālī, in *Tahāfut al-Falāsifah*, insisted on a temporal beginning of the cosmos, arguing for *taqaddum zamānī* (temporal precedence), to uphold divine will and the doctrine of creation ex nihilo.¹¹ In contrast, Ibn Rushd, in *Tahāfut at-Tahāfut*, advanced a rational reconstruction of the universe's eternity based on *taqaddum rutbī* (hierarchical precedence),¹² affirming that

⁵ Carmidin Carmidin, "The Role of Islamic Boarding Schools in Preserving the Ahlusunnah Wal Jamaah Tradition in Society," *Journal Corner of Education, Linguistics, and Literature* 4, no. 001 (December 8, 2024): 120–129.

⁶ Samsurizal Samsurizal et al., "Tawassul in Hadith Perspective: Countering Heretical Rituals in Indonesia," *El-Rusyd* 8, no. 2 (December 28, 2023): 105–114.

⁷ Fibrianti Dwi et al., "Tawasul Dalam Pendidikan Islam Perspektif Hadrotus Syaikh KH Muhammad Hasyim Asy'ari: Telaah Kitab Nurul Mubin," *Revorma: Jurnal Pendidikan dan Pemikiran* 5, no. 1 (May 5, 2025): 128–138.

⁸ Imanuddin and Mursalin, "The Spirit of Purification in Indonesian Tafsir: T.M. Hasbi As-Siddieqy and His Interpretation of Verses on Tawasul in Tafsir An-Nur," *An-Nida'* 48, no. 1 (June 20, 2024): 1–18.

⁹ M. Fathin Shafly Marzuki, "Epistemologi Kekadiman Alam Dalam Tahafut Al-Falasifah Dan Tahafut at-Tahafut" (Universitas Islam Negeri ar-Raniry Darussalam Banda Aceh, 2023).

¹⁰ Azis Arifin and Jaipuri Harahap, "Kritik Al-Ghazali Terhadap Para Filsuf," *Aqlania* 12, no. 1 (2021): 75.

¹¹ Achmad Maimun, *Kerancuan Filsafat (Tahafut al-Falasifah)*, ed. Abd. Khaliq, 1st ed. (Yogyakarta: Forum, 2024), 64.

¹² Abou Walid Ibnu Rushd, *Tahafut At-Tahafut*, ed. Ahmed Shamseddin (Beirut: Dar al-Khotob al-Alamiyah, 2014), 88.

the cosmos, while eternal,¹³ remains essentially dependent on God.¹⁴ These differences stemmed from interpretations of *qadīm* (infinite) and methodological commitments: dialectical theology for al-Ghazālī versus demonstrative logic for Ibn Rushd.¹⁵ Their views polarized Muslim thought, with many viewing al-Ghazālī as obstructing rational inquiry and Ibn Rushd as undermining revealed truths.¹⁶

Although this classical debate is centuries old, it continues to shape contemporary theological reasoning and philosophical inquiry.¹⁷ Some modern scholars, like Hidayatus S. (2024), Mahda & Bashori (2024), and Caswito (2025), suggest that integrating philosophical and theological paradigms is necessary to navigate modern epistemological crises in Islam.¹⁸ Yet, the divide persists, particularly in regions where Islamic orthodoxy discourages speculative reasoning.¹⁹ For instance, the enduring appeal of *tawasul* as seen in practices of

¹³ Rushd, *Tahafut At-Tahafut*, 89–91.

¹⁴ M.S. Nasrullah, *Tahafut At-Tahafut Sanggahan Atas Tahafut al-Falasifah al-Ghazali*, ed. Ahsin Mohammad, 2nd ed. (Bandung: Marja, 2019), 107.

¹⁵ Catarina Belo, “The Formation of Post-Classical Philosophy in Islam By Frank Griffel,” *Journal of Islamic Studies* 34, no. 2 (2023): 253–57.

¹⁶ W. H. T. Gairdner, “Al-Ghazali’s Mishkat Al-Anwar and the Ghazali Problem,” *Der Islam* 5, no. 1 (1914): 121–153.

¹⁷ Maryam Shamsaei and Mohd Hazim Shah, “Recognizing the Position and Validity of Science in Understanding Religion: The Perspectives of Syed Muhammad Naquib Al-Attas and Pervez Amirali Hoodbhoy,” *Dinamika Ilmu* 22, no. 1 (2022): 73–89.

¹⁸ Eva Nurul Hidayatus S, “Analisis Nilai-Nilai Keislaman Dalam Tradisi Nyarang Ojen Di Desa Waru Barat Kecamatan Waru Kabupaten Pamekasan” (Institut Agama Islam Negeri Madura, 2024); Mahda and Bashori, “Implementasi Q.S. Al-Maidah Ayat 35 Dalam Praktik Tawasul Di Pondok Pesantren Ar-Raudhah,” *Al-Muhith: Jurnal Ilmu Qur'an dan Hadits* 3, no. 1 (June 26, 2024): 26–38; Caswito, Muarif, and Aziz, “Islamic Law Reform: Achieving Grace through Tahlil & Tawasul.”

¹⁹ Abdul Wafi Muhaimin, “Genealogi Dan Pergeseran Bermazhab Dalam Tradisi Beragama Nahdlatul Ulama (NU) Di Indonesia,” *NAHNU: Journal of Nahdlatul Ulama and Contemporary Islamic Studies* 1, no. 2 (2023): 135–158.

²⁰*ziarah*,²⁰ the tradition of tabarrukan, Thanksgiving (berkatan), istighāthah, and tahlil, demonstrates a popular yet contested worldview where temporality is overridden by spiritual

causality.²¹ This underscores the need for a conceptual framework to harmonize rational and theological traditions, especially in engaging metaphysical questions about the cosmos, divine agency, and time.

This study aims to explore how Ibn Rushd criticized al-Ghazālī's view on the eternity of the universe, particularly through the dialectic between *taqaddum zamānī* and *taqaddum rutbī*. While previous research has primarily focused on defending one side, this paper seeks to synthesize both perspectives through a *kalām falsafī* approach. This theosophical method integrates rational logic with theological commitment. By reassessing these paradigms, this study contributes to the broader discourse on philosophy of religion and cosmology in Islam. It addresses a significant gap in the literature: the lack of integrative models that do not fall into polemics but promote mutual understanding between reason and revelation. The paper responds to the epistemic demand for a contemporary Islamic framework that neither idealizes theology nor subordinates it to philosophy.

The significance of this study lies in three key contributions. Theoretically, it introduces a new interpretive model for understanding the metaphysical structure of time, motion, and creation by bridging *kalām* and philosophy. Practically, it offers clarity for both academic and lay audiences about the complexity of the al-Ghazālī–Ibn Rushd polemic and its relevance to current debates over rationality in Islam. Methodologically, it promotes *kalām falsafī* as a mediating paradigm that avoids binary thinking. In light of ongoing socio-religious practices like *tawasul*, where ontological links between time and divine agency remain central to popular belief, such a paradigm is academically relevant and socially resonant. Therefore, the reconciliation of al-Ghazālī's and Ibn Rushd's legacies is not an

²⁰ Selvia Assoburu, "PRAKTIK ZIARAH KUBUR KIAI MAROGAN MASYARAKAT MELAYU PALEMBANG," *Jurnal Riset Rumpun Agama dan Filsafat* 1, no. 1 (July 21, 2022): 80–93.

²¹ Fırat Kiyas Birel Mustafa Kemal Erçek, "Call for the Return to the Qualities of the Traditional Muslim Mind," *Dinamika Ilmu* 21, no. 1 (2021): 237–249.

exercise in historical revisionism, but a timely effort to articulate an epistemology that honors revelation and reason.

Method

This study focuses on a philosophical-theological controversy that remains highly relevant in contemporary Islamic discourse: the eternity of the universe (*abadiyah al- 'ālam*), time (*az-zamān*), and motion (*al-ḥarakah*). The theme was selected not only because of its rich historical significance but also due to its epistemological impact on modern Islamic thought, where tensions between rationality and revelation persist. Previous studies tend to polarize the positions of al-Ghazālī and Ibn Rushd, often portraying one as doctrinally rigid and the other as excessively rational. This research instead seeks to offer a more integrative view, examining how both thinkers contribute to a broader synthesis, *kalām falsafī*, that has been underexplored in current scholarship.

This research employs a qualitative library-based approach, utilizing philosophical and textual analysis of classical works. The primary data sources consist of *Tahāfut al-Falāsifah* by al-Ghazālī and *Tahāfut at-Tahāfut* by Ibn Rushd, chosen due to their foundational role in articulating the competing views on cosmology in Islamic intellectual history. These texts directly confront Islamic philosophy's metaphysical assumptions of causality, time, and motion. Secondary sources include authoritative commentaries, Arabic-Latin translations, and modern philosophical studies. Tertiary data encompasses peer-reviewed journal articles discussing Islamic cosmology, rational theology, and the hermeneutics of classical texts.

The selection of al-Ghazālī's and Ibn Rushd's texts as primary sources is grounded in their unique methodological positions. Al-Ghazālī represents the dialectical-theological tradition (*kalām*), while Ibn Rushd offers a demonstrative-rational (*burhānī*) response. This duality provides a fertile basis for comparative analysis. By focusing on the key concepts of *taqaddum zamānī* (temporal precedence) and *taqaddum rutbī* (hierarchical precedence), the study identifies their respective epistemological foundations, enabling a deeper philosophical investigation into divine causality and the structure of existence.

Data analysis follows a multi-stage process combining hermeneutic interpretation, conceptual comparison, and philosophical synthesis. First, the researcher uses hermeneutic

textual analysis to recontextualize classical concepts within their theological frameworks. This step involves restating and interpreting the arguments of both thinkers regarding the beginning and continuity of the universe, time, and motion. Second, a comparative conceptual analysis assesses how *taqaddum zamānī* and *taqaddum rutbī* function within each thinker's methodology. Third, the researcher synthesizes the findings using a *kalām falsafī* framework to mediate between revelation-based reasoning and rational speculation. This methodology is further supported by Ibn 'Arabī's later model of philosophical theosophy, which harmonizes theological depth with logical rigor.

In line with the analytical stages proposed by Miles and Huberman, the data analysis proceeds through three main phases: data reduction (filtering core conceptual materials), data display (organizing comparative tables and thematic charts), and data verification (testing consistency between philosophical and theological claims). The interpretation process includes restatement of classical positions, description of their logical structures, and evaluation based on internal coherence and relevance to contemporary discourse. This method allows for a critical yet constructive engagement with the texts, positioning the study as historically grounded and methodologically innovative.

Result and Discussion

The Dialectics of the Eternity of the Universe, Time, and Motion (*Abadiyah al-Alam, Az-Zaman, Al-Harakah*): A Preliminary Analysis

The dialectics of the eternity of the universe cannot be separated from the primary issue of the pre-eternity of the universe.²² Philosophers argue that the existence of the universe or *wujūd al-‘ālam* is *azalīyyun* (pre-eternal, not temporal) and at the same time *abadīyyun* (not temporally finite).²³ The arguments proposed by philosophers indicate that the eternity of the universe in the past also refers to its eternity in the future. Al-Ghazālī highlights four arguments presented by the philosophers: *first*, the universe is a *ma'lūl*

²² Rushd, *Tahafut At-Tahafut*, 88; al-Imam Abu Hamid Al-Ghazali, *Tahafut Al-Falasifa*, ed. Ahmed Shamseddin, 5th ed. (Beirut: Dar al-Khotob al-Alamiyah, 2018), 76.

²³ Al-Ghazali, *Tahafut Al-Falasifa*, 76–77.

(effect) of an *illah* (cause) that is both pre-eternal and eternal. Therefore, it is impossible for something pre-eternal and eternal to remain unchanged (eternal) while the universe changes

(non-eternal).²⁴ *Second*, *fanā'* (annihilation) of the universe must occur after its existence—

the term “after” implies an affirmation of time.²⁵ *Third*, the existence of the universe is possible before it exists. The possibility of the existence of the universe will never stop. Therefore, its existence or potential existence may be in line with possibility. *Fourth*, everything that is temporal (temporary) must be preceded by matter as a place that precedes

it.²⁶ Therefore, something that begins temporally cannot be separated from matter. It can be concluded that matter itself is never temporal; only *aş-şuwar* (forms), *al-a'rād* (accidents), and *al-kayfiyyāt* (qualities) that adhere to matter are temporal. Consequently, it can be asserted that the prime concern does not originate temporally.

Regarding the third argument, Al-Ghazālī states that the philosophers' argument is weak. He considers their reasoning to deny the pre-eternity of the universe to be merely.

However, he accepts the eternity of the universe if God wills it to be eternal.²⁷ He reasons that something that begins temporally does not necessarily have to end, while an action must begin temporally and have a starting point in time. Al-Ghazālī engages in a dialogue with a theologian named Abu Hudzail al-Allaf, who argues that the universe must have an end

because it is impossible for an infinite number of cosmic rotations to occur.²⁸ Al-Ghazālī rejects this argument by asserting that all future times will never occur simultaneously or consecutively, while past times have already occurred consecutively, although not

²⁴ Rushd, *Tahafut At-Tahafut*, 88–89.

²⁵ Rushd, *Tahafut At-Tahafut*, 88–89; Nasrullah, *Tahafut At-Tahafut Sanggahan Atas Tahafut al-Falasifah al-Ghazali*, 75.

²⁶ Rushd, *Tahafut At-Tahafut*, 88–89; Nasrullah, *Tahafut At-Tahafut Sanggahan Atas Tahafut al-Falasifah al-Ghazali*, 94.

²⁷ Maimun, *Kerancuan Filsafat (Tahafut al-Falasifah)*, 62.

²⁸ Al-Ghazali, *Tahafut Al-Falasifa*, 76–77; Maimun, *Kerancuan Filsafat (Tahafut al-Falasifah)*, 62.

simultaneously.²⁹ Here, it is clear that Al-Ghazālī employs a theological doctrinal approach that acknowledges both the eternity and the annihilation of the universe based on divine will. This is further reinforced by his rejection of the argument presented by a controversial theologian.

Ibn Rushd agrees with Al-Ghazālī's affirmation regarding the arguments of the philosophers. However, he objects to the third argument, which Al-Ghazālī considers *ghayru aṣ-ṣahīḥ* (invalid), particularly concerning the impossibility of the universe's existence in the past.³⁰ Al-Ghazālī bases this objection on the exclusion of the opinion of a theologian named Abu Hudzail al-Allaf, instead of supporting the views of Al-Ghazālī and the philosophers. The philosophers do not believe that the universe's eternity in the future is impossible. Their perspective is that the universe might not have had a beginning.³¹ This possibility opens up a condition of extension, which measures the relation of this possibility, just as this extended condition relates to the actualized existence.³² The argument of the philosophers and Ibn Rushd relates to the debate over the eternity of time and the moving existence. Time is viewed as an extended condition with no beginning and may have no end. Meanwhile, the moving existence represents the possibilities that form the reality of time.³³

This analysis emphasizes that the theologians' argument that everything in the past must have had a beginning is futile. They fail to distinguish between the existence of the *al-awwal* (the First, or God) as pre-eternal in the past, which certainly exists as it will in the future, and temporal reality.³⁴ Ibn Rushd stresses the method of *al-burhān* (demonstrative

²⁹ Maimun, *Kerancuan Filsafat (Tahafut al-Falasifah)*, 62–63.

³⁰ Rushd, *Tahafut At-Tahafut*, 89.

³¹ Nasrullah, *Tahafut At-Tahafut Sanggahan Atas Tahafut al-Falasifah al-Ghazali*, 107.

³² Rushd, *Tahafut At-Tahafut*, 89; Nasrullah, *Tahafut At-Tahafut Sanggahan Atas Tahafut al-Falasifah al-Ghazali*, 107.

³³ Nasrullah, *Tahafut At-Tahafut Sanggahan Atas Tahafut al-Falasifah al-Ghazali*, 108.

³⁴ Nasrullah, *Tahafut At-Tahafut Sanggahan Atas Tahafut al-Falasifah al-Ghazali*, 109.

proof) to understand the difference between the First Being and all of its actions, and temporal existence.³⁵ Temporal existence in the past can be viewed as having a beginning and an end,

while pre-eternal existence has neither a beginning nor an end.³⁶ For example, in the context of *al-harakah ad-dawrīyyah* (circular motion), philosophers agree that motion has no beginning and no end because they agree that the existence of circular motion cannot be described as finite. Ibn Rushd does not deny the statement that everything with a beginning must have an end, except when something possible (temporal) transforms into the pre-eternal (*azalī*). This is because everything that begins and ends is *mumkīn* (likely), and everything

possible will eventually decay.³⁷ In this case, the researcher analyzes that through his thinking methodology, Ibn Rushd attempts to purify the essence of God, who is pre-eternal, from everything that cannot be understood or comprehended by what is possible (created beings).³⁸

Regarding the finitude of the universe, Ibn Rushd approaches the theological understanding, especially that of Abu al-Hudzail, as presented by Al-Ghazālī above, as a consideration in his argument. He agrees that Abu al-Hudzail's view aligns with the philosophers, with the condition that the view on the finitude of the universe must be based on the principle of creation, that anything created is bound to decay.³⁹ Regarding time, Ibn Rushd also rejects the contradictory argument that distinguishes between the past dimension, which has universally materialized, and the future, which has not yet fully materialized.⁴⁰

³⁵ Rushd, *Tahafut At-Tahafut*, 101.

³⁶ Rushd, *Tahafut At-Tahafut*, 109.

³⁷ Nasrullah, *Tahafut At-Tahafut Sanggahan Atas Tahafut al-Falasifah al-Ghazali*, 109–111.

³⁸ Ibn Rushd's methodology of thinking tries to approach logic and philosophy through shari'a law. The point of view of shari'a law is used in seeing the status of logic and philosophy, so that its rational authority still sanctifies God as an *azalī* (first cause) in contrast to the emanation of the *azalī* (second cause) or everything. See Aksin Wijaya, *Teori Interpretasi Ibnu Rusyd: Kritik Ideologis-Hermeneutis*, ed. Sunarwoto Dema (Yogyakarta: LKiS, 2009), 70–73.

³⁹ Nasrullah, *Tahafut At-Tahafut Sanggahan Atas Tahafut al-Falasifah al-Ghazali*, 108.

⁴⁰ Rushd, *Tahafut At-Tahafut*, 90–91.

The logical approach that Ibn Rushd offers is that what exists in the past has already entered the dimension of time. Once something is within the dimension of time, it has surpassed time itself from two directions and encompasses the whole. Meanwhile, what has never entered the past, such as the temporal, can only be like being in the past, extending far with the past but not being in the past itself, thus lacking the totality of time, even though its parts form a

⁴¹ whole. Here, Ibn Rushd attempts to demonstrate the concept of time as he understands it.

⁴² His argumentation is highly dialectical and logical, making it comprehensible to rationality.

Ibn Rushd's view of time's eternity is relevant to explaining how time is understood in the ontological structure of contemporary Islam. In his highly demonstrative argument,

⁴³ Ibn Rushd rejects the idea that time has an absolute beginning. He asserts that time moves

⁴⁴ with motion and cannot be limited only by the past or the future. This argument suggests that time is hierarchical (*taqaddum rutbī*) and does not exist “within” another time that limits

⁴⁵ it. This contrasts with al-Ghazālī's *taqaddum zamānī* approach, which emphasizes the creation of the universe from nothingness at a specific point in time. In a contemporary context, Ibn Rushd's approach provides a rational justification for spiritual phenomena, such

⁴¹ Rushd, *Tahafut At-Tahafut*, 89–91.

⁴² Abbas Ahsan, “Transcending Ibn Rushd’s Methods of Reasoning,” *Asian Philosophy* (2024): 1–33.

⁴³ Nasrullah, *Tahafut At-Tahafut Sanggahan Atas Tahafut al-Falasifah al-Ghazali*, 108–109.

⁴⁴ Nasrullah, *Tahafut At-Tahafut Sanggahan Atas Tahafut al-Falasifah al-Ghazali*, 110–111.

⁴⁵ Robert K Beshara, “Reason in the Thinking of Mourad Wahba on Ibn Rushd,” *Comparatist* 47, no. 1 (2023): 124–32.

as ⁴⁶*tawasul* and ⁴⁷*tabarruk*. The past is not understood as a closed period but as an active part of reality that continues to influence the present and the future. ⁴⁸

The practice of *tawasul* in Muslim society indicates an implicit understanding that time is not linear and discontinuous. ⁴⁹ But instead, they are continuously connected spiritually. ⁵⁰ The belief that the blessings and intercession of holy figures from the past can influence life in the present demonstrates that time is viewed as ontological continuity, not merely chronology. ⁵¹ This is where *taqaddum rutbī* becomes highly applicable. Al-Ghazālī's *taqaddum zamānī* remains relevant in explaining the authority of God's will as the source of temporal intervention. ⁵² As in *tawasul*, the community's faith remains centered on divine will. ⁵³ Thus, these two approaches can be integrated as a conceptual framework explaining how Muslims build spiritual relationships with the past both theologically and philosophically.

⁴⁶ Samsurizal et al., "Tawassul in Hadith Perspective: Countering Heretical Rituals in Indonesia."

⁴⁷ Ishaq Abdurrouf et al., "Tawassul and Tabarruk Traditions at Aulia' Gunungpring Grave, Muntilan, Magelang from the Perspective of Islamic Education," *BIS Education* 1 (April 15, 2025): V125010–V125010.

⁴⁸ Taha Sürmeli, "İbn Rüşd Felsefesinin Yahudiler Üzerindeki Etkisi," *Diyanet Ilmi Dergi* 60, no. 2 (2024): 751–78.

⁴⁹ Fiona Ellis, "A Metaphysics of Spiritual Experience," *Religious Studies* 60, no. 3 (September 10, 2024): 403–412.

⁵⁰ Gusli bambang irawan, "Transcendental Communication in MH Saifurrahmi's Nerve Reflex Therapy: An Epistemological Perspective of Irfani," *Waraqat: Jurnal Ilmu-Ilmu Keislaman* 8, no. 2 (December 1, 2023): 165–173.

⁵¹ Xander Kirke and Brent J. Steele, "Ontological Security, Myth, and Existentialism," *Review of International Studies* 49, no. 5 (December 7, 2023): 905–923.

⁵² Jon McGinnis, "Simple Is as Simple Does: Plantinga and Ghazālī on Divine Simplicity," *Religious Studies* 58, no. S1 (October 29, 2022): S97–S109.

⁵³ Andrea Acri, Verena H. Meyer, and Zakariya P. Aminullah, "Antinomianism as a Way to God in Nineteenth-Century Java: The Suluk Lonthang between Islamic and Pre-Islamic Religious Discourse," *Journal of the Royal Asiatic Society* 34, no. 4 (2024): 629–653.

Thus, the dialectic between al-Ghazālī and Ibn Rushd is valuable in the history of Islamic philosophy and provides a rational and theological foundation that explains the living and evolving religious practices in contemporary Muslim societies.⁵⁴ Particularly in Indonesia,⁵⁵ In the context of *tawasul*,⁵⁶ *Taqaddum zamānī* explains God's intervention in time,⁵⁷ *Taqaddum Rutbī* elucidates the essential relationship between time, motion, and spiritual reality that transcends temporal dimensions.⁵⁸ Both complement each other in explaining the way Muslims think. They view the past not as a passive entity but as an active reality that continues to shape the meaning of religious life in the present and future.

The Critique of Kalam Falsafi: A Methodological Reconstruction

Before reconstructing Ibn Rushd's methodological approach to the metaphysical problem of time and creation, researchers should critically review the classical arguments put forward by philosophers. Al-Ghazālī criticized these arguments and was later mediated by Ibn Rushd within the framework of *burhānī* (demonstrative) logic.⁵⁹ Classical Muslim philosophers, such as al-Fārābī and Ibn Sīnā, assumed that the universe was the effect of an eternal cause (*qadīm*), namely God as the First Cause (*al-‘illah al-ūlā*).⁶⁰ They argued that the cause-and-effect relationship between God and the universe is infinite and has no

⁵⁴ Jianxin Wang and Chenxi Zhang, “Religious Pluralism of Muslim Practices in China: The Cases of Ritual Participation from Hui and Uyghur Societies,” *International Journal of Asian Studies* (2024): 1–15.

⁵⁵ Andre Vltchek, “Jihad, Orthodox Islam and Religious Intolerance in Indonesia,” *Asia-Pacific Journal* 11, no. S10 (January 7, 2013): 187–195.

⁵⁶ Caswito, Muarif, and Aziz, “Islamic Law Reform: Achieving Grace through Tahlil & Tawasul.”

⁵⁷ McGinnis, “Simple Is as Simple Does: Plantinga and Ghazālī on Divine Simplicity.”

⁵⁸ Kirke and Steele, “Ontological Security, Myth, and Existentialism.”

⁵⁹ Muhammad Atif Al-Iraqi, *Metode Kritik Filsafat Ibnu Rusyd*, ed. Aksin Wijaya, 1st ed. (Yogyakarta: IRCiSoD, 2020), 372.

⁶⁰ Mehmet Ata Az, “The Translation Process of Al-Fārābī’s Works to Latin and Its Effect on Latin Thought,” *Hitit Üniversitesi İlahiyat Fakültesi Dergisi* 19, no. 2 (December 30, 2020): 547–581.

beginning in time.⁶¹ In this view, God's creation does not mark a temporal starting point, but is a continuous and eternal ontological principle. When al-Ghazālī refuted this argument in *Tahāfut al-Falāsifah*, he pointed out that the logical consequence of the philosophers' argument is that if the universe was created, then its non-existence (*'adam*) must precede its existence (*wujūd*), which implies a temporal sequence. However, philosophers deny the existence of time before the universe, because according to them, time does not exist

independently.⁶² Time exists co-existentially with motion and matter; it is a relation, not a substance. Therefore, the assumption that time can precede creation is considered illogical. In philosophical logic, since time cannot exist without the universe, there is no intellectual

basis for stating that creation is temporal.⁶³ Consequently, the eternity of the universe is not seen as a threat to God's existence, but as proof of the ontological necessity of the eternal and continuous cause-and-effect relationship between God and His creation.⁶⁴

Al-Ghazālī, through his theological approach, criticizes the concept of the eternity of nature, which he considers reduces God's free will to mechanistic causality.⁶⁵ In *Tahāfut al-Falāsifah*, he firmly rejects the view that God, as an eternal cause, must produce eternal effects. For him, God is the Actor who has will (*al-Fā'il bi al-Ikhtiyār*), not merely a necessary cause (*al-'illah al-wājibah*).⁶⁶ Thus, the creation of the universe is not required, but contingent and based on God's free will. In this perspective, creation is not eternal, but occurs at a specific moment, which signifies the beginning of time (*taqaddum zamānī*). In al-

⁶¹ Maimun, *Kerancuan Filsafat (Tahafut al-Falasifah)*, 61–62.

⁶² Nasrullah, *Tahafut At-Tahafut Sanggahan Atas Tahafut al-Falasifah al-Ghazali*, 108–109.

⁶³ Devin Henry, *Aristotle on Matter, Form, and Moving Causes : The Hylomorphic Theory of Substantial Generation*. (Cambridge: Cambridge University Press, 2019).

⁶⁴ Nasrullah, *Tahafut At-Tahafut Sanggahan Atas Tahafut al-Falasifah al-Ghazali*, 95–96.

⁶⁵ Al-Ghazali, *Tahafut Al-Falasifa*, 77–82.

⁶⁶ Al-Ghazali, *Tahafut Al-Falasifa*, 77–82.

Ghazālī's view, time is not an eternal or metaphysical entity that stands alone, but a creation of God that is simultaneous with the creation of motion and matter.⁶⁷ This means that time has a beginning, just like the universe. Thus, time can be understood as a temporal structure formed by God's will, not as a logical prerequisite for creation. In this context, al-Ghazālī presents an epistemological distinction between God as the active cause with will and time as an indicator of that will. Therefore, al-Ghazālī's argument is not only theological but also methodological, as he asserts the superiority of revelation over demonstrative logic in explaining the principle of the origin of creation (*hudūts al- 'ālam*). Al-Ghazālī seeks to preserve God's transcendence and separate Him from a deterministic causal framework by dismantling the philosophers' reasoning affirming the eternity of time. This critique also highlights the importance of divine will in Islamic theology, which cannot be reduced to causal logic.

In response to the tension between philosophical reasoning and theological doctrine, Ibn Rushd developed a methodological approach oriented toward harmonizing reason and faith through hierarchical primacy (*taqaddum rutbī*).⁶⁸ In *Tahāfut at-Tahāfut*, he did not simply defend philosophers in their entirety, but selected and reformulated their arguments in a form more coherent with the principle of *burhānī*.⁶⁹ According to Ibn Rushd, the relationship between God and the universe is not temporal, but essential and hierarchical: God as the First Being (*al-mawjūd al-awwal*) is in the highest order of reality, and from Him, in sequence, all levels of being emanate.⁷⁰ In this framework, time does not have priority over motion or matter, but exists simultaneously with them due to a coexistent relationship.

⁶⁷ samira ramezani, Kamran Pashaie Fakhri, and parvaneh Adelzadeh, "A Study of the Concepts of Aesthetics in Mathnavi-eManavi Based on Theories of Deep Structure," *مجله مطالعات ایرانی* ۱۹, no. 38 (February 1, 2021): 69–99.

⁶⁸ Rushd, *Tahafut At-Tahafut*, 89–92.

⁶⁹ Rushd, *Tahafut At-Tahafut*, 92–98.

⁷⁰ Rushd, *Tahafut At-Tahafut*, 92–94; Nasrullah, *Tahafut At-Tahafut Sanggahan Atas Tahafut al-Falasifah al-Ghazali*, 110–112.

Time is not a substance but a quantification of change in motion. Therefore, Ibn Rushd rejects al-Ghazālī's argument that places time as the starting point of creation, as it contradicts the principle that time is a measure of motion inherent in physical substance. If time is the result of motion, then it is impossible for time to precede creation, as there can be no motion before the existence of a moving entity. In this approach, Ibn Rushd demonstrates the continuity between Islamic ontology and cosmology through a rigorous logical method. He also shows how Islamic theology can be upheld through rational reasoning without abandoning the foundations of faith. Thus, *taqaddum rubbī* is an alternative that mediates between the extremes of ontological determinism and theological voluntarism.

Ibn Rushd's concept of *taqaddum rubbī* is not only speculative philosophy but also resonates with contemporary Muslims' religious life, especially in spiritual practices such as *tawasul*.⁷¹ In this context, time is not viewed as linear and discontinuous,⁷² but as an ontological unity that continues uninterrupted.⁷³ In Indonesian Muslim society, *tawasul*, grave pilgrimage,⁷⁴ *istighāṣah*, and *tahlilan*⁷⁵ reflect the view that the past remains alive and influences the present and future.⁷⁶ In these rituals, holy figures from the past, such as the Prophet Muhammad, his companions, and saints, are still considered to have an active spiritual role. This means that the spiritual connection with the past is not limited by

⁷¹ Samsurizal et al., "Tawassul in Hadith Perspective: Countering Heretical Rituals in Indonesia."

⁷² Mahda and Bashori, "Implementasi Q.S. Al-Maidah Ayat 35 Dalam Praktik Tawasul Di Pondok Pesantren Ar-Raudhah."

⁷³ Ghorban Elmi and Payam Hodayuni amlashi, "Revelation in the Mystical Conduct of Mechthild of Magdeburg and Ruzbihan Baqli Relying on the Flowing Light of the Godhead and the Kashf Al-Asrar va Mukashifat al-Anwar," *Comparative Theology* 11, no. 23 (May 1, 2020): 161–180.

⁷⁴ Nurul Husna and Maula Sari, "Tradisi Nasi Berkas Dan Kesuburan Lahan Garapan Dalam Praktik Tawasul: Studi Living Qur'an Di Sumatera Utara," *Qaf: Jurnal Ilmu Al-Qur'an dan Tafsir* 5, no. 1 (March 5, 2023): 1–20.

⁷⁵ Carmidin, "The Role of Islamic Boarding Schools in Preserving the Ahlusunnah Wal Jamaah Tradition in Society."

⁷⁶ Soheb Niazi, "Sayyids and Social Stratification of Muslims in Colonial India: Genealogy and Narration of the Past in Amroha," *Journal of the Royal Asiatic Society* 30, no. 3 (July 1, 2020): 467–487.

chronological time, but rather facilitated by hierarchical continuity within a transcendent structure of time.⁷⁷ Epistemologically, this aligns with the concept of *taqaddum rubbī*, where higher existences remain active within lower existences, even though they are not in the same temporal dimension. In *tawasul*, the dimension of time experiences a meeting between past and present existence, not as sequential events, but as spiritual relations. Although he does not explicitly discuss *tawasul*, Ibn Rushd presents an ontological framework that supports this spiritual reality. Thus, his critique of *taqaddum zamānī* addresses metaphysical problems and provides a basis for a deeper and more contextual understanding of contemporary spirituality. This approach broadens the horizons of Islamic philosophy, bridging the gap between rational reasoning and popular faith.

When examined further, the practice of *tawasul* in Indonesian Muslim society can be seen as a practical expression of the concept of *taqaddum rubbī* in the socio-religious

structure.⁷⁸ This practice connects individuals with holy figures and creates a spiritual space where time, space, and meaning merge into a single religious experience.⁷⁹ Time is no longer a mechanistic variable within this framework but a transcendent element that enables

connections between existences beyond temporal boundaries.⁸⁰ This reinforces Ibn Rushd's position as a thinker who contributed to developing Islamic spiritual ontology, despite his rationalist approach. From this perspective, Ibn Rushd provides an ontological framework that allows for interpreting religious phenomena such as *tawasul*, not as acts of innovation or superstition, but as consequences of a hierarchical and interconnected structure of existence. Additionally, this thought offers an implicit critique of the secularization of time in modern

⁷⁷ Hannah C Erlwein and H C Erlwein, "IBN SĪNĀ ON PROVING CAUSALITY," *Arabic Sciences and Philosophy* 34, no. 2 (September 1, 2024): 209–231.

⁷⁸ SURYO EDIYONO, "Islam and Social Integration in the Reflection of the Nusantara Society," *Afkaruna: Indonesian Interdisciplinary Journal of Islamic Studies* 13, no. 2 (December 1, 2017): 149–167.

⁷⁹ Arvind Pal S. Mandair, "Death, Deathless States, and Time-Consciousness in Sikh Philosophy," *Religious Studies* 60, no. S1 (May 12, 2024): S91–S103.

⁸⁰ Samuel Meister, "Aristotle on Matter, Form, and Moving Causes: The Hylomorphic Theory of Substantial Generation by Devin Henry," *Journal of the History of Philosophy* 60, no. 1 (2022): 157–58.

epistemology, which tends to erase the spiritual dimension and cultural continuity within social structures. Using the *kalām falsafī* approach, the researcher argues that tawasul is living proof of the continuity of the concept of *taqaddum rubbī* in the reality of the Muslim community. This concept rejects the dichotomy between the past and the present and bridges the gap between theology and social praxis. In this context, time is not merely the backdrop of events but the medium for an existential encounter between creation and the Creator, history and transcendence, rationality and spirituality. Thus, *taqaddum rubbī* is a robust conceptual bridge for understanding the religious phenomena of contemporary Muslim communities.

Furthermore, the *kalām falsafī* approach developed by the researcher is based on the integration of Ibn Rushd's demonstrative logic and al-Ghazālī's theological dialectic, which together form an epistemological synthesis between rationality and spirituality.⁸¹ Al-Ghazālī rejected the eternity of time as a philosophical idea. Still, he did not rule out the possibility that God could create an infinite temporal reality if desired. Conversely, Ibn Rushd maintained that the eternal existence of the universe does not diminish God's omnipotence, because God remains the essential primary cause in the hierarchy of existence.⁸² Combining these two approaches, *kalām falsafī* demonstrates Islam's ability to dialogue between revelation and reason, contingency and necessity, and tradition and actualization.⁸³ This approach methodologically rejects the classical dichotomy between philosophy and *kalām*, and substantively bridges metaphysical speculation with spiritual practice. It also opens up new possibilities in building an epistemological bridge that no longer sees logic as a threat to revelation, or vice versa. Instead, revelation and logic can mutually reinforce each other in

⁸¹ Al-Iraqi, *Metode Kritik Filsafat Ibnu Rusyd*, 62.

⁸² Nasrullah, *Tahafut At-Tahafut Sanggahan Atas Tahafut al-Falasifah al-Ghazali*, 106.

⁸³ Erlwein and Erlwein, "IBN SĪNĀ ON PROVING CAUSALITY."

building a deep understanding of the existential reality of humanity and the cosmos.⁸⁴ In this context, philosophical *kalām* is not merely an academic approach but also a religious paradigm capable of addressing the challenges of the times, including explaining the relevance of practices like *tawasul* that are alive in society, without getting trapped in the modern-traditional or rational-emotional dichotomy. This shows that classical Islamic thought, when reconstructed methodologically, has the vitality to navigate Muslims' intellectual and spiritual complexities today.

In contemporary thought, the debate between al-Ghazālī and Ibn Rushd on time and the eternity of nature resonates strongly with developments in modern cosmology,⁸⁵ particularly the multiverse theory, cyclic time, and non-linear reality in quantum physics.

For example, in the theory of block time, which states that the past, present, and future all exist simultaneously, we find an intriguing parallel with the concept of *taqaddum rutbī*, which asserts that hierarchical reality transcends temporal order. Even in the discourse of environmental philosophy and sustainability, the idea emerges that humans have a moral responsibility toward the future due to the ontological interconnectedness between

generations.⁸⁶ This perspective aligns with Ibn Rushd's position that time cannot be reduced to mere chronology. Still, it is an existential dimension that hierarchically binds creatures to the Creator and one another. In this context, Ibn Rushd's thoughts on the eternity of motion and time have broad and relevant philosophical applications. This demonstrates that the synthesis of *kalām falsafī* can explain classical differences and contribute a productive interpretive framework for contemporary challenges. This approach can lead to an interdisciplinary and responsive Islamic epistemology by linking cosmological, spiritual, and ethical realities. This is not merely a matter of doctrine, but the foundation for a framework

⁸⁴ Mohammad Hoossein Khavaninzadeh, Mahmood rasoli, and Nematollah sadeghi, "Reasonability of God Inspection in Quran," *پژوهش نامه معارف قرآنی* no. 19 (January 1, 2016): 53–69.

⁸⁵ Donald H. Menzel and David Layzer, "The Physical Principles of the Quantum Theory," *Philosophy of Science* 16, no. 4 (October 1949): 303–324.

⁸⁶ Rupert Read and Joseph Eastoe, "Existential Investigations into Our Existential Crisis," *Think* 22, no. 65 (September 8, 2023): 65–71.

of thought that enables Muslim communities to engage in global conversations without losing their traditional roots. Therefore, the *kalām falsafī* approach can be developed as a dynamic paradigm for bridging science, religion, and ethics within the Islamic horizon.

Another dimension of *kalām falsafī* that deserves attention is its openness to existential-*irfānī* approaches, as seen in the thought of Ibn ‘Arabī.⁸⁷ By integrating Ibn ‘Arabī into this discourse, *kalām falsafī* gains a spiritual depth that transcends the duality of reason and revelation.⁸⁸ In Ibn ‘Arabī’s view, levels of consciousness such as *waḥīdiyyah* and *tajallī syuhūdī* can be attained through profound philosophical reflection, which leads humanity to the reality of divine unity. Meanwhile, the level of *ahadiyyah* is the recognition of reason's limitations and the cessation of all conceptual attributions to God, leaving only an existential silence that realizes the impossibility of expressing the Absolute.⁸⁹ This integration allows *kalām falsafī* to appear not only as a field of logical argumentation, but also as a spiritual path that reflects a balance between reason and intuition, logos and nūr. Within this framework, the debate between al-Ghazālī and Ibn Rushd is not seen as a dogmatic conflict, but as a productive dialectic toward a higher point of convergence. Through Ibn ‘Arabī’s perspective, *kalām falsafī* shows that the limitations of reason are not a weakness, but a gateway to authentic spiritual depth. Practices such as *tawasul* in society can also be read as cultural expressions of the *tajallī* experience, where the spiritual presence of the past is present in the community's collective consciousness. Therefore, by adopting the *irfānī* dimension, *kalām falsafī* becomes a field of epistemological liberation that not only

⁸⁷ Nafiseh Ahl Sarmadi, Janan Izadi, and Seyyed Mehdi Emami Jomeh, “Philosophical-Mystical Kalām: A Case Study on Muḥsin Fayḍ Kāshānī’s Theological Methodology,” *Journal of Shi’a Islamic Studies* 15, no. 3/4 (June 1, 2022): 41–62.

⁸⁸ Ibn ‘Arabī approached the ontological aspect of God with a philosophical kalam approach, this conception was obtained by researchers in the Scientific study of the book *Naqdun Nusus* by Nuruddin Abdurrahman Ibn Ahmad al-Jami who sketched the book *naqshul fusus* by Muhyiddin Ibn ‘Arabī al-Hatimi with Abdelaziz Abacci, see: Nuruddin Abdurrahman Ibnu Ahmad Al-Jami, *Naqnun Nusyus* (Beirut: Dar al-Khotob al-Alamiyah, n.d.), 46.

⁸⁹ Toat Haryanto, “Tuhan Menurut Ibnu ‘Arabi Dan Buddha Theravada,” *Waratsah* 10, no. 01 (2024): 1–24.

bridges philosophy and theology but also cultivates a deep and holistic existential experience in religion.

In conclusion, it can be said that criticism of *kalām falsafī* should not be understood merely as a polemic between two classical paradigms of thought, but rather as a foundation for building an integrative methodological reconstruction. The synthesis between *taqaddum zamānī* and *taqaddum rutbī* opens the way for a more inclusive understanding of time as an ontological entity that is not merely chronological, but also spiritual and hierarchical. In practices such as *tawasul*, we see the manifestation of the view that the past never truly passes away but remains present in the consciousness and religiosity of Muslims. Through the *kalām falsafī* approach, the thought of Ibn Rushd and al-Ghazālī is no longer positioned in antagonism but as two poles that mutually enrich each other in understanding the relationship between God, time, and creation. *Kalām falsafī*, by integrating rationality (*burhānī*), dialectics (*jadālī*), and intuition (*irfānī*), offers a new paradigm in the study of Islamic cosmology and contemporary spirituality. With this approach, Islamic philosophy maintains its relevance in intellectual history. It demonstrates its adaptability and responsiveness to the challenges of the times, whether in the academic, social, or religious spheres. Thus, criticism of philosophical *kalām* becomes a bridge toward a more dynamic, dialogical, and contextual Islamic epistemology. The following table presents the results of our analysis:

Table 3.1.

The Kalām Philosophical Approach: Uncovering the Meaning of Tawassul

Key	Main Focus		Synthesis
Figure	al-Ghazālī	Ibn Rushd	Ibn ‘Arabī
Concept	Temporal existence (<i>Taqaddum zamānī</i>)	Hierarchical existence (<i>Taqaddum rutbī</i>)	1) <i>Tawasul</i> is the presence of the past in the present.
			2) Reinterpreting spiritual practices (<i>tawasul</i>) as a form of spiritual continuity in non-linear time. 3) <i>Tawasul</i> as a tangible expression of <i>taqaddum rutbī</i> (active spiritual time within the historical timeline)

Key	Main Focus		Synthesis
Figure	al-Ghazālī	Ibn Rushd	Ibn 'Arabī
Methodology	dialectical (<i>jadalī</i>)	Demonstrative method (<i>burhānī</i>)	1) Philosophical discourse (<i>Kalām falsafī</i>) 2) Existential levels (<i>wahīdiyyah, syuhūdiyyah, aḥādiyyah</i>)

Conclusion

This study finds that the fundamental difference between al-Ghazālī and Ibn Rushd in the debate about the eternity of the universe, time, and motion lies in the methodological approach used. Al-Ghazālī espouses the concept of *taqaddum zamānī* (temporal primacy), which emphasizes that the universe has a beginning in time as a manifestation of God's free will. In contrast, Ibn Rushd rejects this assumption of temporality and asserts that the relationship between God and the universe is *taqaddum rutbī* (hierarchical primacy), in which the universe is essentially eternal but dependent on God as the primary cause. Another important finding is that the concepts of time and motion do not stand independently, but are integrated into the cosmos' existence as a reflection of God's eternal order.

The main contribution of this research is to offer a *kalām falsafī* approach as a conceptual synthesis between Ibn Rushd's philosophical reasoning and al-Ghazālī's dialectical theology. This approach bridges the dichotomy between philosophy and theology. It opens new horizons in understanding the metaphysics of time and existence that are more inclusive of the religious experience of contemporary Muslim society. In this context, *tawasul* can be seen as a theological practice reflecting the non-linear interconnectedness of time between the past, present, and future. *Tawasul* reinforces the belief in trans-temporal spiritual continuity, which, within the framework of *taqaddum rutbī*, affirms that the present can carry the blessings of the past and even resonate into the future, a direct implication of integrative and transcendent cosmological thinking.

This study is still limited to a normative-philosophical approach in examining two classical figures. It has not yet explored historical-sociological aspects in depth, particularly

regarding the practical implications of their thought in contemporary Muslim religious traditions. Further studies are needed to test the validity of the *kalām falsafī* approach in contemporary social praxis, for example, in education, ritual, and public ethics. This study also has not systematically addressed the possibility of integrating *taqaddum zamānī* and *rutbī* within modern philosophy of time, such as the concept of time in quantum physics and existential hermeneutics. Thus, this study further discusses classical Islamic tradition and contemporary global thought to formulate a more responsive and comprehensive Islamic epistemology.

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