

A Comparative Study of the Ontological Foundations of Ghazali and Mullah Abdullah Zonouzi in Knowing God

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Abstract

This research, by comparing the ontological foundations of Ghazali and Mulla Abdullah Zonouzi in the problem of knowing God, seeks to answer the question of "the knowledge of existence is based on the originality of existence or the originality of quiddity"?

Ghazali believes God to have a quiddity in a general sense, so that if the quiddity is taken away from, the very existence will also disappear. In contrast to this opinion, Mullah Abdullah Zonouzi believes in univocality and originality. Also, from Ghazali's point of view, God is the doer and cause of all things in existence, and what we call the cause and effect is actually the mediate cause and the mediate effect, because the necessary capabilities to perform each action are essential in all the phenomena. As a result, he does not believe in intermediate or instrumental causes and considers the world to be under the control of God's power and determination. But Zonouzi believes in two complete causes, which is God, and an incomplete cause, which can be in any phenomenon or its effect. He considers man to be the doer and responsible for his voluntary actions, which is the correct view. As a result, originality exists. Almighty God is the creator of cause-and-effect relationship with the abundance of power and will, and all beings have diluted the effect and the cause.

Key words: ontology; existence; quiddity; cause; Mulla Abdullah Zonouzi; Imam Muhammad Ghazali.

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