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ARCHITECTURAL SCIENCE IN AL-GHAZALI'S CLASSIFICATION OF KNOWLEDGE

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ABSTRACT

Most people believe architecture is not religiously significant, so only a few people study architecture. This assessment does not align with al-Ghazali's teachings, which state that architecture is a science society needs. This research aims to analyze architectural science in al-Ghazali's classification of knowledge. The research uses a descriptive analysis method with the *Ihya Ulūm al-Dĩn* (Revival of Religious Science) as the primary source. The research results show that (1) al-Ghazali classified knowledge into three groups, namely classification based on sources, methods, and laws of searching for it. (2) Based on the law of mastering it, al-Ghazali divided knowledge into five laws: individual obligation, social obligation, primary, permissible, and reprehensible. (3) In the context of al-Ghazali's classification of science, architecture is included in the category of religiously significant science, and seeking it is subject to a collective obligation (*farḍ kifayah*). The results of this research significantly contribute to the development of architectural science (1), providing a religious basis for its importance. (2) provide practical guidance so the architectural profession can draw closer to God.

Keywords:
Al-Ghazali; Architecture; Classification of science; The law of seeking knowledge

1. INTRODUCTION

The majority of people, at least Muslims in Indonesia, consider that architecture is not an essential science in religious terms, so not many Muslims study architecture. They study religious sciences more than architecture because they consider them essential to religion. In fact, in al-Ghazali's perspective (1058-1111), architecture is an essential science for the needs of society. Kakhani's research states that al-Ghazali praised the architectural profession and that it does not prevent a person from getting closer to God [1]. This phenomenon shows that society's assessment of architectural science differs from al-Ghazali's views, even though many people cite al-Ghazali's fatwa in religious matters.

More research is needed to examine al-Ghazali's thoughts on architecture. Researchers' searches in Mendeley through 2023 found only three articles. (1) Kakhani's research on architecture from al-Ghazali's perspective. Kakhani stated that al-Ghazali distinguished between the science of architecture and the architectural profession [2]. (2) Changizi's research on al-Ghazali's architectural principles. For al-Ghazali, anyone who builds a building is an architect, and the architectural profession can lead a person to Allah when the process of building is with Allah (*dhikr*) and the intention is towards God [1]. (3) Othman's research created an architectural concept based on the book *Minhajul Abidĩn* (the Methods of Worshipers) by al-Ghazali [3].

More research on al-Ghazali's classification of science is needed. Researchers' search results through 2023 found only a few articles. (1) Sa'ari and Imron's research comparing al-Ghazali's classification of science in two of his works, namely *Ihya Ulūm al-Dĩn* (Revival of Religious Science) and *al-Risālah al-Laduniyah* (The Message from on High) [4][5]. (2) Treiger's research on al-Ghazali's classification of science from the perspective of scientific

theory [6]. (3) Zulkipli's research analyzes theoretical connections in al-Ghazali's classification of religious sciences [7]. (4) Saleem's research on the influence of al-Ghazali's classification of science on the education system [8]. (5) Charaf and Osman Bakar's research on the classification model of medieval Islamic science, namely al-Farabi (870-950), al-Ghazali (1058-1111), and Ibn Khaldun (1332-1406) [9][10]. (6) Ashimi and Soleh's research examines al-Ghazali's classification by comparing it with al-Farabi [11] [12].

The description above shows that research has yet to examine architectural science from the perspective of al-Ghazali's classification of science. This research aims to fill this gap. Specifically, this research will examine two things: (1) analyzing al-Ghazali's classification of science from the aspects of sources and methods, (2) analyzing the laws of mastering scientific fields from al-Ghazali's perspective, and (3) analyzing architectural science in al-Ghazali's classification. This research provides several benefits: (1) provides comprehensive data about al-Ghazali's classification of science, (2) provides an understanding of the various laws of mastering science from al-Ghazali's perspective, and (3) provides a basis for the development of architectural science.

1.1 CLASSIFICATION OF KNOWLEDGE IN ISLAM

Muslim scholars such as al-Farabi (870-950), Ibn Khaldun (1332-1406), and Mulla Sadra (1571-1635) developed classifications of science that had a significant influence on their respective eras. Hossein Nasr (b. 1933) stated that al-Farabi's classification of science is a popular model of science classification in Islam. His classification of knowledge greatly influenced him, placing al-Farabi as the second teacher of Islamic thought. Meanwhile, Mulla Sadra's classification of science significantly influenced Shia Islamic thought. Sadra is known as the third teacher of Islamic thought [13].

Al-Farabi (870-950) classified science into two parts based on the methods of each discipline: the philosophical sciences and the non-philosophical sciences. The philosophical sciences are metaphysics, mathematics, physics, and the natural sciences, while the non-philosophical sciences are the religious sciences, namely theology and Islamic jurisprudence. Apart from that, al-Farabi created categories for the logical and linguistic sciences. However, al-Farabi did not treat logic and language as separate scientific disciplines, but rather as prerequisites for the development of scientific disciplines [14]. Al-Farabi's concept differs from the current context, which places logic and language as separate scientific disciplines.

Ibn Khaldun (1332–1406) divided knowledge into two parts: religious sciences obtained by quoting revelation (*al-ulūm al-naqliyah*) and rational sciences obtained by maximizing the power of reason (*al-ulūm al-aqliyah*). The rational sciences include logic, mathematics, physics, and metaphysics. Religious sciences are the science of interpretation, hadith, Islamic jurisprudence, theology, Sufism, and the veil of dreams. Ibn Khaldun included the science of the veil of dreams as a religious science [15].

Mulla Sadra (1571–1635) divided the sciences into two parts: the philosophical sciences (al-ulūm al-hikmi) and the religious sciences (*al-ulūm al-dini*). Sadra then divided philosophical science into two parts, namely theoretical science (*al-ulūm al-naẓari*) and practical science (*al-ulūm al-amali*). Theoretical sciences include metaphysics, mathematics, natural sciences, and logic, while practical sciences include ethics, economics, and politics. Next, Sadra divided religious sciences into three parts: translational science, rational science, and combined translational and rational science. Translational science is religious knowledge based solely on revelation, while rational science is religious knowledge from rational reasoning [16].

1.2 ARCHITECTURAL SCIENCE IN ISLAM

M. Iqbal (1877-1938) and Husein Nasr (b. 1933) defined Islamic architecture and art as works containing Islamic values, not because a Muslim created them. Therefore, Islamic architecture is based on Islamic teachings and metaphysics. (1) Islamic architecture originates from and reflects the values of the oneness of God, the dependence of all diversity on the One God, the temporality of the world, and the positive qualities of the cosmos' existence. Iqbal calls this aspect ego-creativity, which is always original, like God [17]. (2) It originates from love for the Prophet Muhammad. Love for the Prophet Muhammad is a source of creativity that allows a person to continue creating. Nasr stated that historically, the masters of Islamic art and architecture have always shown extraordinary love and loyalty to the Prophet Muhammad. (3) based on wisdom, namely, knowledge obtained from spiritual values. Nasr exemplifies this with the mosque building in Isfahan, Iran, which uses extraordinary geometric patterns. If someone analyses this building, they will conclude that its beauty derives from the beauty of the metaphysical world [18].

Apart from that, Iqbal and Nasr stated that Islamic architecture must have specific functions. (1) Spiritual function, namely architectural works, must be able to remind people of God. Islamic architecture must encourage human spiritual life and serve as a means of getting closer to God. (2) The function of enjoyment, namely, Islamic

architecture, must provide peace to the environment. Husein Nasr refers to it as barakah. (3) Educational function, namely Islamic architecture, must be able to teach beauty and harmony between speech and behavior, between ideas and movement, and between material and spiritual. (4) relational function, namely that architectural works do not only rely on imagination and intellectual abilities but also on spiritual depth. Nasr stated that, historically, no works of Islamic architecture were built with the spiritual depth of their creators [18].

Based on this, El-Reish stated that Islamic architecture is creative, innovative, and flexible, while maintaining harmony and balance among its elements. These principles have two consequences. (1) Islamic architecture is always suitable for all people, whether Muslim or non-Muslim, rich or poor, white or black. (2) Islamic architecture can be used to create new designs in urban planning, improve the quality of existing buildings, or renovate residences. (3) Anyone can adopt and develop Islamic architecture despite different cultures, nations, and religions [19]. Alternatively, vice versa, Islamic architecture can adapt to other cultures. Idham's research, for example, states that Islamic architecture in Java adopted and adapted Hindu and Buddhist culture [20]. However, Islamic architecture still reflects its values, which, according to Allahham, are based on Sharia [21].

2. METHODS

This research focuses on architectural science in al-Ghazali's classification of science. The primary source of research is al-Ghazali's works, particularly *Ihya Ulūm al-Dĩn* (Revival of Religious Science), which discusses architectural science. This book consists of five volumes totaling 2,492 pages, according to the Dar a-Kutub al-Ilmiyah printing in Beirut, 2008. Al-Ghazali's thoughts on architecture and the classification of science are in the first volume, the first chapter, namely the science chapter. In this chapter, al-Ghazali discusses various sciences and divides them into several classifications based on sources, methods, and roles. Al-Ghazali also discussed architecture and the roles it provides [22].

Apart from *Ihya Ulūm al-Dĩn*, this research also draws on other references in al-Ghazali's work that explain the architecture and classification of the sciences. The collected data is then classified and analyzed according to research interests. Next, the researcher described the results using descriptive-analytical methods. In this process, the researcher cross-checks the primary data against other data to ensure the understanding of the primary data is correct [23].

In the next phase, researchers conduct discussions. In this section, the researcher further examines al-Ghazali's architectural concept by tracing its background and predicting its logical consequences. Apart from that, researchers also compared al-Ghazali's concept with those of other figures using a comparative analysis. Based on this, the researcher then drew essential conclusions

3. RESULTS AND DISCUSSION

3.1 RESULT

This section explains three things. Namely, al-Ghazali's classification of science, al-Ghazali's concept of the laws of studying science, and al-Ghazali's concept of architectural science.

3.1.1. Classification of Sciences.

Al-Ghazali classified science into several sections based on sources, methods, and benefits. Based on the source of each science, al-Ghazali divided science into three parts: the revealing sciences, the religious sciences, and the rational sciences. The revealing sciences are based on spiritual experience or intuition. *Religious sciences* are sciences based on revelation. The majority of religious knowledge is based on revelation. *Rational sciences* are sciences that are based on rational exploration, not on revelation. Al-Ghazali considers that the majority of non-religious knowledge is based on ratios [22].

Al-Ghazali stated that revelation is God's word, while reason is human ability. Ontologically, God's existence is higher than that of humans, so the position of revelation from God is superior to that of reason. The consequence is that religious knowledge from revelation is more important than rational knowledge derived from human abilities [22].

Meanwhile, al-Ghazali divided knowledge into two parts based on each scientific method: the knowledge pursued (*huṣūli*) and the knowledge presented (*huḍuri*). The knowledge presented is of all types that a person obtains without going through study. The knowledge presented is of all types that a person obtains without much study. This knowledge is a gift from God directly into a person's soul. Islamic boarding school people call it *ladūni*. Knowledge pursued is all types of knowledge obtained through study [22]. In Islamic tradition, Abed al-Jabiri (1935-2010) said there were three methods for acquiring knowledge: the bayani, burhani, and irfani methods. *Bayani* is a method of mastering knowledge based on texts, including revelation. *Burhani* has a method for mastering

knowledge based on rational abilities. *Irfani* is a method of mastering knowledge based on spiritual experience or intuition. Apart from these three, there is the *Tajribi* method, namely, a method of mastering knowledge based on empirical and experimental research [24].

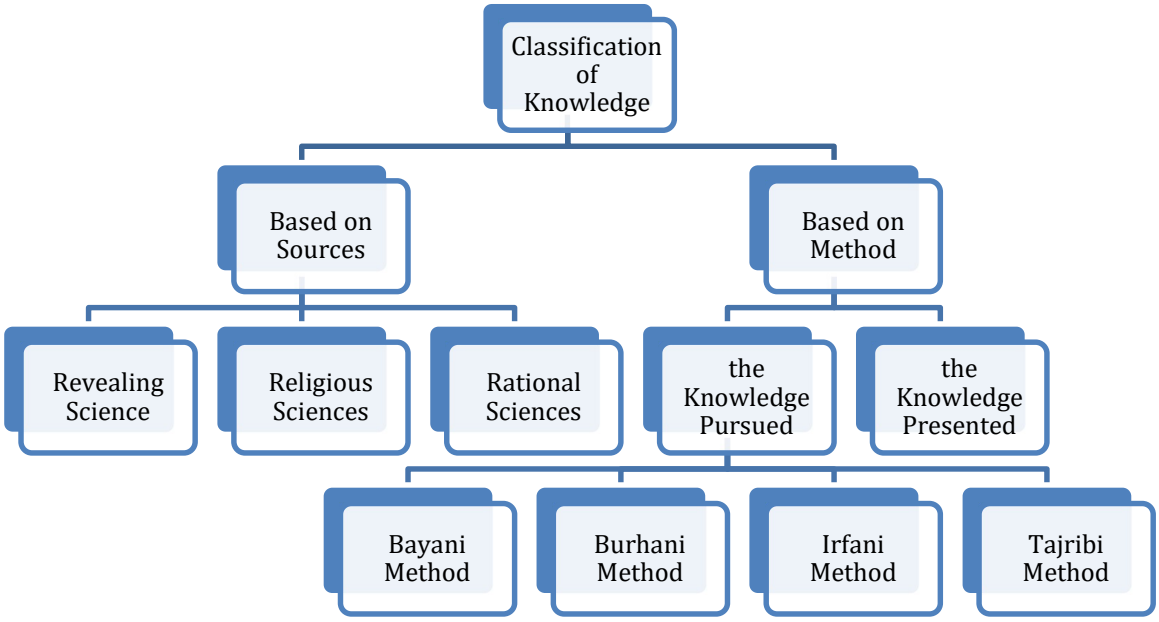

Figure 1. Al-Ghazali's Classification of Science.

3.1.2. The Laws of Studying Science

The law of studying science concerns two things. (1) The words of the Prophet say that seeking knowledge is obligatory for everyone (Sunan Abu Dawud, no. 224). (2) the benefits of each science. Namely, whether a scientific discipline is essential for each individual's life, makes a positive contribution to society, or even causes disaster for humanity. Al-Ghazali stated that not all scientific disciplines benefit human life. Based on the different levels of usefulness of each science from a religious perspective, al-Ghazali determined five laws for seeking knowledge. *First*, the sciences are legally obligatory for individuals (*farḍ 'ain*). Al-Ghazali stated that every individual must master these sciences for the good of his life in this world and the hereafter. There are three types of knowledge in this category. Namely, (1) knowledge of the principles of religious belief, such as belief in Allah, the prophethood of Muhammad, and the last day. (2) knowledge about worship practices, such as prayer and fasting, (3) knowledge about obligations to oneself, such as cleansing the soul and good behavior. For al-Ghazali, these three types of knowledge align with the pillars of faith, Islam, and morals [25].

Second, the sciences have a collective obligatory law (*farḍ kifayah*). Some Muslims, to the extent of necessity, must master this category of knowledge for the benefit of society. Al-Ghazali mentions three types of knowledge in this category: (1) supporting sciences for studying religion, (2) sciences to meet society's needs, and (3) skills and industrial development sciences. Supporting sciences are all the knowledge needed to understand religious teachings, but do not include individual obligations, such as tafsir, hadith, and history. The social sciences encompass the knowledge needed for society, such as medical science, design science, and political science. The sciences for industrial development are all types of skills for industrial development. Al-Ghazali mentioned agricultural, textile, and engineering sciences as belonging to this type [22].

Third, sciences are very recommended because they contain virtues (*fadîlah*). Al-Ghazali stated that it is essential for Muslims to master these sciences because they make a significant contribution to society, but do not reach the level of obligatory study. Al-Ghazali said that this category of knowledge involves further studies or specialized education, such as a Master's or Doctoral degree [22]. *Fourth*, the legal sciences are permissible. A Muslim may master these sciences; it is neither mandatory nor prohibited. Al-Ghazali gave examples of this category of knowledge, such as poetry, astronomy, and music [22].

Fifth, legal knowledge is forbidden because it contains blame (*madhmūmah*). Al-Ghazali stated that this disgrace was not related to the substance of his knowledge but to its impact and influence. Al-Ghazali condemned it as despicable because this knowledge can lead to one of three outcomes. (1) These sciences, such as magic and amulets, can cause damage to the person who studies them or other people. (2) These sciences can have a negative impact that is more significant than the benefits of such horoscopes (the science of star divination). (3)

These sciences do not improve the quality of the person who studies them. Al-Ghazali gave an example of this knowledge as learning the trivial before the essential, thus confusing the person studying [22].

Osman Bakar (b. 1946) stated that the disgrace of knowledge is tiered. The first group is the most reprehensible category of knowledge because its adverse effects are the greatest. Witchcraft, for example, is very dangerous because no one is immune to the evil of this knowledge. The second category of sciences is listed below because its potential impact is less severe than that of the first. For example, astrology does not harm a group of people who have adequate religious beliefs. The third science category is at the lowest level because it is dangerous only for a few people [16]

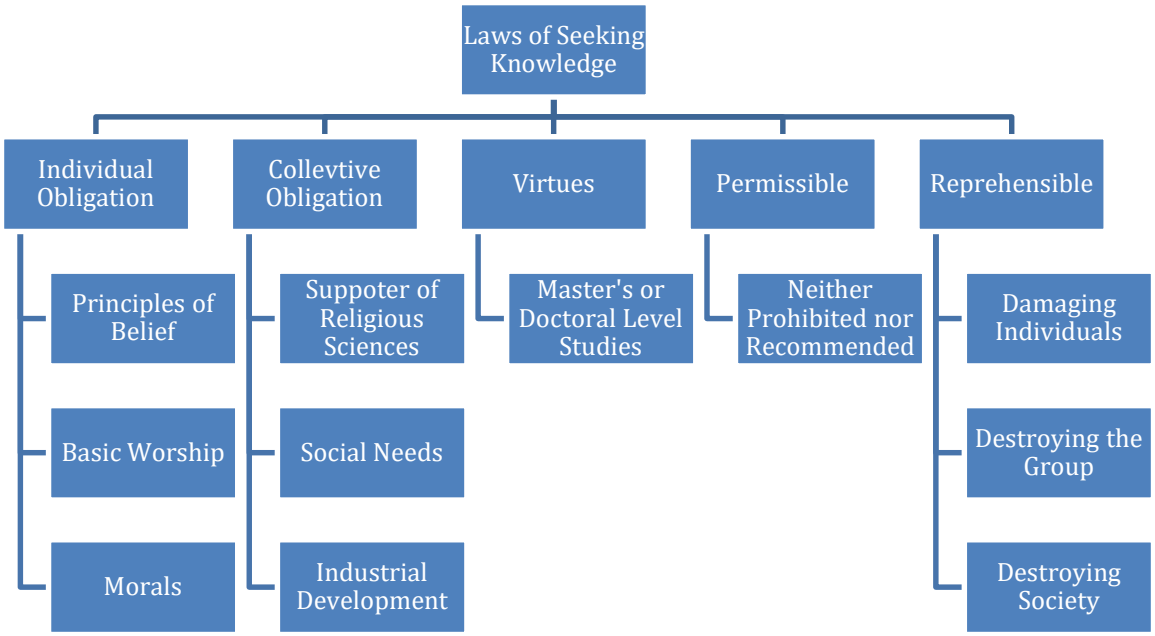

Figure **2**. Laws of Seeking Knowledge.

3.1.3. Architectural Science as a Collective Obligation.

Al-Ghazali defined *architecture* as the science of creating buildings or creating things. The activity of creating is a manifestation of the nature of God, namely the Creator. Therefore, for al-Ghazali, the science of architecture and the profession of an architect are in harmony with the majestic nature of God and can bring oneself closer to God. Al-Ghazali rejected the opinion that architectural science and the architectural profession could hinder or distance oneself from God [22].

Al-Ghazali stated several aspects of architectural science that align with this concept. *First*, they are related to the source of architectural knowledge. Al-Ghazali stated that the science of architecture originates from two things, namely (1) inspiration from God, the Most Creative. For al-Ghazali, architecture is the science of creation that imitates the nature of Allah, the Most Creative. Therefore, the source of architectural knowledge is creative ideas inspired by God's creative qualities. Al-Ghazali stated that the creative process requires creativity and originality because there would be no creation without them. Allah created various creatures in the vast universe in an original way, each distinct without plagiarism. Architectural works must be inspired by God's creative nature and original, not plagiarized. (2) religious holy books. Al-Ghazali stated that religious scriptures, in this case, the Koran, are the primary source of knowledge, including knowledge of architecture, spiritual experience, and reason. For al-Ghazali, the sources of knowledge are three: religious scriptures, spiritual experience, and reason. Architectural knowledge must also be grounded in holy texts to integrate religious values, spirituality, and creativity [22].

The *second* relates to methods in architectural science. Because it is based on God's creative ideas, the primary method in architecture is to cleanse the heart to receive inspiration from God. In *Ihya Ulūm al-Dīn*, al-Ghazali states that those who study architecture must be devout and strive to cleanse themselves of all bad traits, attitudes, and behaviors. With a soul free of sin and material desires, a person will receive inspiration from God to produce new, original works [22].

Third is the work of architecture. Al-Ghazali stated that architectural works must fulfill two conditions. (1) Architectural works must remind and make people aware of God, the Almighty. As a science that imitates the

nature and creativity of God, architectural works must remind users of God's greatness and omnipotence. (2) building human civilization. For al-Ghazali, architectural works must support the progress of human civilization. Al-Ghazali rejected architectural works that damaged or even destroyed human civilization. God created the universe for the good of human life, not the other way around [22].

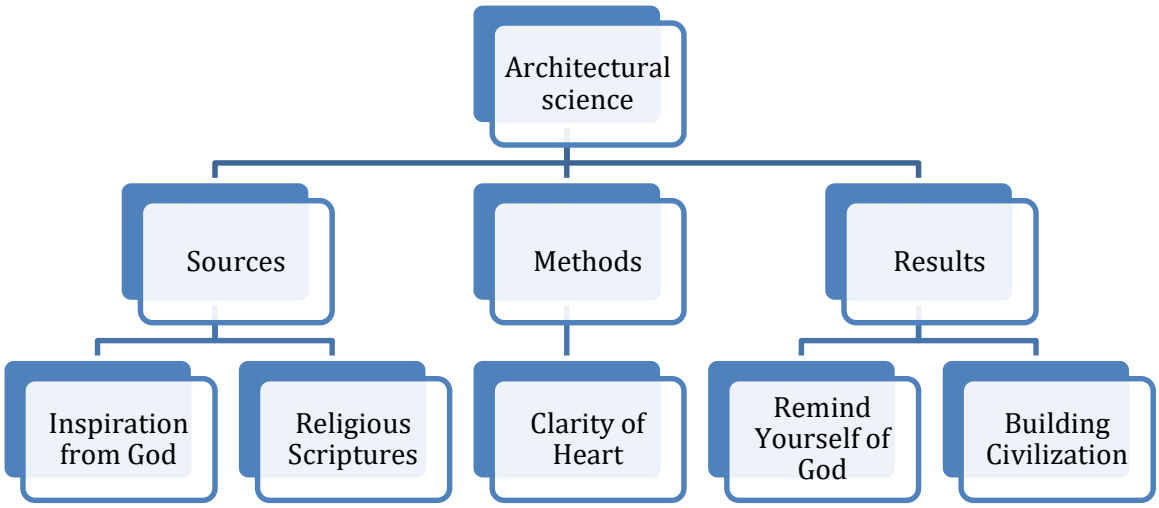

Figure 3. Architectural science.

In connection with al-Ghazali's classification of science, architectural science is included in the category of science important in religion, the law of seeking, which is a collective obligation (*farḍ kifayah*). There are five reasons underlying this statement. (1) Al-Ghazali called architecture a science that imitates the creative nature of Allah, the Almighty God. This statement shows that architecture is a good science in religious terms. (2) Al-Ghazali said that the architectural profession can lead people to Allah. (3) Architecture is part of the science of design, namely space design, and al-Ghazali stated that the science of design is part of a collective obligation (*farḍ kifayah*). (4) Many communities need architecture graduates to help design houses, office buildings, places of worship, and anything related to the development of human civilization. This level of need aligns with al-Ghazali's concept of the level of need in a collective obligation (*farḍ kifayah*). (5) Architecture is one of the essential skills needed in industrial development in human life.

Al-Ghazali stated that the collective obligation (*fard kifayah*) category of knowledge is a general need of society. Some Muslims must master these sciences. If no one controls it, Muslim society will experience difficulties. On the other hand, if scientists have sufficient knowledge, their search obligations will be lost. Therefore, in contrast to the category of an individual obligation that every Muslim must master, the sciences of the category of a collective obligation must be sought within adequate limits [22].

The adequacy limit may differ between specific and other communities. The adequacy limit in question can also differ between certain times and other times. Therefore, al-Ghazali gave three general rules regarding adequacy limits in a collective obligation. (1) Sciences in the collective obligation category may only be studied within the limits learned from sciences in the individual obligation category (*fard 'ain*). People who study individual obligation sciences must always maintain the superiority and priority of sciences in the *fard 'ain* category. In al-Ghazali's view, the acquisition of knowledge consists of three levels, namely minimalist (*iqtiṣâr*), sufficient (*îqtiṣâd*), and the advanced level (*istiqṣâ'*). A person does not study the sciences of the collective obligation category beyond the limits of the first two degrees. (2) People who study a collective obligation science must progress academically. (3) People must refrain from studying these sciences if others have studied them sufficiently [22].

Al-Ghazali mentioned three types of knowledge in the category of collective obligations: (1) supporting sciences for studying religion, (2) sciences to meet the needs of society, and (3) skills, sciences, and industrial development. There are three supporting sciences: (a) basic sciences such as *tafsir, hadith*, and *ijma*, (b) introductory sciences, such as Arabic grammar, used to understand the Qur'an and the Hadith of the Prophet, (c) complementary sciences such as the science of *nâsikh* and *mansûkh*, *`âm* and *khâs*, and the science of hadith

narrators (*rijāl al-hadith*). Knowledge for the needs of society is medicine, arithmetic, and politics. The types of skills and industrial knowledge are agriculture, textiles, and fashion design [22].

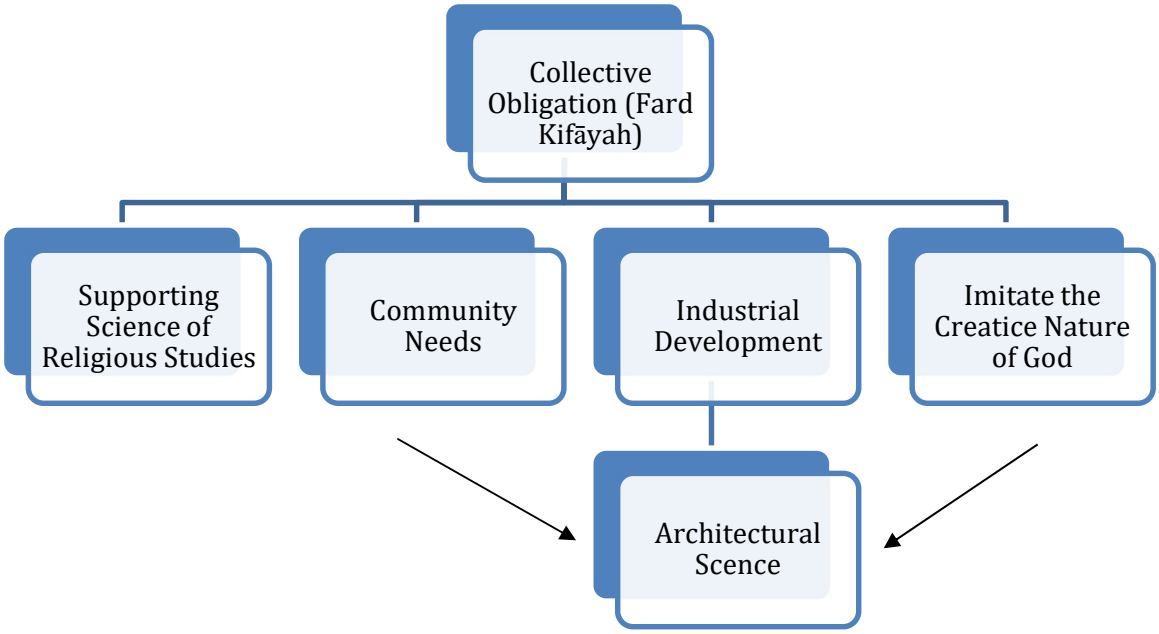

Figure 4: Architecture as a Collective Obligation.

3.2 DISCUSSION

Al-Ghazali's classification of science by sources, methods, and benefits is a unique model of science classification. This classification of science differs from that made by other thinkers. Al-Farabi (870-950), as noted above, classified science by sources and methods, whereas Ibn Khaldun (1332-1406) and Mulla Sadra (1571-1635) classified it solely by sources. Al-Ghazali's classification of science differs from Ibn Rushd's (1126-1198) classification. Ibn Rushd classified science by sources, methods, and objectives. However, Ibn Rushd used the classification of sciences to formulate the concept of integration between religion and philosophy, while al-Ghazali used it to integrate Islamic jurisprudence and Sufism. Soleh and Rahmawati's research shows that Ibn Rushd's integration of religion and philosophy is based on sources, methods, and objectives, as well as the content of his teachings and allegorical methods of interpretation [26]. Ibn Rushd's integration model has had much influence on the emergence of current concepts of religious integration. Soleh uses Ibn Rushd's concept of integrating religion and philosophy as a basis for formulating a quantum integration of religion and science [27].

Al-Ghazali's classification of science based on the sources and methods above aligns with his concept of truth. Al-Ghazali classifies truth into two parts: ontological and methodological. Ontological truth relates to the reality of objects as they are. Every object has truth in itself, independent of human perspective. Ontological truth culminates in God as the highest truth. Meanwhile, epistemological truth concerns the point of view and perspective used to analyze objects. Epistemological truth is recognized as valid if it is methodologically justifiable [28].

Al-Ghazali's concept of the classification of science has inevitable consequences. (1) Al-Ghazali's classification based on sources of knowledge necessitates differences in scientific degrees. Religious sciences grounded in revelation are considered superior to non-religious sciences not grounded in revelation. In Indonesia, some Muslims prioritize religious sciences over non-religious sciences. This attitude differs from the West's classification of science, which treats all scientific disciplines as equal. (2) al-Ghazali's classification based on methods can encourage someone to look for ways to gain knowledge 'easily' without studying hard. Some Muslim communities in Indonesia consider the *huduri* method to be a shortcut to gaining knowledge without having to study. They choose the practice of Sufism, cleansing their hearts, to gain an abundance of knowledge directly from God.

Al-Ghazali's classification of the law of seeking knowledge can provide several benefits. (1) can guide essential knowledge and should receive priority because it is impossible for someone to master all scientific disciplines. The sciences in the category of individual obligations are priority sciences that every individual must master to benefit his life in this world and the hereafter. (2) understand that not all scientific disciplines positively contribute to a

person or society. Specific sciences hurt individuals, groups, or society. Al-Ghazali stated that a person should not seek and master this dangerous knowledge.

Al-Ghazali's view that architectural science falls under the category of collective obligation (fard kifayah) entails several things. (1) There must be someone in every community group or region who studies and develops the science of architecture to meet the community's needs regarding building design. Rudy's research shows that in 2020, Indonesia will have only 21,000 architecture graduates, even though the need for architecture graduates exceeds 200,000 [29]. (2) The government must create a cadre system to meet the needs of architectural graduates in society. This cadre system involves recruiting prospective students who have specific qualifications. (3) Large campuses must open study programs or architecture faculties to meet the cadre system and community needs. (4) Religious leaders must convey that the science of architecture is part of the sciences that are important religiously and for the needs of society.

Apart from that, al-Ghazali stated that the architectural profession can lead a person closer to God under certain conditions. Namely, (1) the goal of the architectural profession is God. God must be the ultimate goal of all people's activities, including the architectural profession. (2) While creating a building or something, someone who works in architecture must continue to be with Allah by constantly reciting *zikr* (mentioning Allah's name).[22] Al-Ghazali's statement is in line with al-Ghazali's concept of happiness. Soleh's research shows three aspects of happiness from al-Ghazali's perspective: heart, reason, and lust. To achieve happiness, reason and passion must be under the control of the heart, not under the control of lust. Next, as a leader, the heart must direct the soul to God. Al-Ghazali stated that a heart that does not direct itself to God will not achieve happiness because the source of happiness is God [30].

4. CONCLUSION

Based on this description, the researcher states that al-Ghazali classified science into three parts based on its sources, methods, and laws of study. Based on his sources, al-Ghazali divided knowledge into three parts: the science of revelation (*mukāshafah*), religious science, and rational science. Based on his method, al-Ghazali divided knowledge into two parts: the knowledge sought and the knowledge presented. Based on the law of studying it, al-Ghazali divided knowledge into five laws: individual obligation, social obligation, primary, permissible, and reprehensible. In this context, the science of architecture is included in the essential sciences of religion and law. Studying it is *farḍ kifayah*.

Second, the critical position of architectural science in religion and its study is a collective obligation (*fard kifayah*), grounded in five arguments. (1) Al-Ghazali called architecture a science that imitates the creative nature of Allah. (2) Al-Ghazali said that the architectural profession can lead people to Allah. (3) Architecture is part of design science, which is design science as part of a collective obligation (*fard kifayah*). (4) Many societies need knowledge and architectural degrees to develop human civilization. (5) Architecture is part of industrial skills and development.

Third, this research significantly contributes to the development of architectural science. (1) Formally, this research provides complete data about al-Ghazali's classification of science and the position of architecture in this classification. (2) academically, this research provides a religious basis for the importance of developing architectural science, namely that mastering architectural science is a religious obligation. (3) Practically, this research provides rules so that the architectural profession can become a means of getting closer to Allah. (4) Socially, this research can encourage the community, campus, and government to support the development of architectural science.

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