Ghazali criticizes the idea of philosophers on the problem of defining God, in his *Tahafut al-Falasifah*, the section of 7th problem. Philosophers claim that theory of definition put forward by Aristotle so as to disclose the nature of things cannot be held by defining God. This is because genus and differentiation as the elements of complete definition cannot be applied to God. Ghazali criticizes philosophers’ claim for ‘causal relations between God and separate intelligences’ simply because this way of thinking leads us toward the relation of genus and differentiation with reference to God. Hence Ghazali contends that philosophers fall in contradiction when they deny the application of complete definition theory to God while, on the other hand, they accept a causal relation between God and separate intelligences.

However, Ibn Rushd contends that since Ghazali understood the notions “genus, differentiation, being, etc.” differently, he made his claims against Farabi and Ibn Sina above. According to Ibn Rushd, these notions should be taken into consideration from linguistic viewpoint. This, for him, explains further the source of mistake done by Ibn Sina since his insufficient analysis of the above notions misled Ghazali. In this paper, I will try to explore how Ghazali criticizes philosophers in terms of his apologetic method of Islamic theology by taking Ibn Rushd and Ibn Sina on the problem of un-definability of God with logical reasoning.