



## The Thought of Ibn Rushd: Science and Religion

Ahmad Fatoni<sup>1</sup>, Maya Fitriyatul Farida<sup>2\*</sup>

<sup>1</sup> Postgraduate Program of UIN Maulana Malik Ibrahim Malang, Indonesia.

<sup>2</sup>IAIN Kediri, Indonesia.

\* Corresponding Author. E-mail: [fatoni7199@gmail.com](mailto:fatoni7199@gmail.com)

Receive: 18/01/2024

Accepted: 19/02/2024

Published: 01/03/2024

### Abstrak

Dalam pandangan Ibn Rusyd, filsafat dan agama menempati posisi utama serta sebanding secara teori pengetahuan (epistemologi), keduanya berkedudukan sebagai subyek dalam melihat sesuatu. Inilah yang kemudian disebut, relasi antara agama dan filsafat. Kemudian Ibn Rusyd sampai pada kesimpulan, berfilsafat merupakan suatu yang diwajibkan atau anjuran dalam syariat. Ibn Rusyd memiliki nama asli Abu al-Walid Muhammad Ibn Ahmad Ibn Muhammad Ibn Rusyd lahir di Cordoba pada tahun 520 H atau 1126 M. Beliau wafat pada tanggal 9 Safar, 595 H atau tanggal 11 Desember 1198 M dalam usia 72 tahun. Ibn Rusyd beranggapan bahwa ilmu pengetahuan yang sejati adalah pengetahuan dan pengenalan (ma'rifat) kepada Allah dan pengetahuan terhadap seluruh ciptaan-Nya sesuai dengan sebenar-benarnya, sesuai dengan ciri-cirinya, sesuai dengan istimewanya, pengetahuan tentang ilmu untuk kebahagiaan akhirat. Menurut Ibnu Rusyd ilmu pengetahuan dianggap sebagai ilmu pengetahuan yang sejati jika sudah mencapai pada tahap pengenalan terhadap Allah SWT dan seluruh ciptaan-Nya. Jadi ilmu pengetahuan sejati ini merupakan tujuan utama syariat yang tentunya juga harus di iringi oleh pengamalan yang benar. Tidak ada satu bentuk pemikiran yang berkembang di masanya yang berhasil lolos dari kritik dan analisisnya, sebuah kritisisme yang dibangun di atas rasionalitas yang mapan. Munculnya pemikiran Ibn Rusyd tak ubahnya seperti "goncangan" terhadap status quo. Disamping meneriakkan terbukanya pintu ijtihad dalam segala bidang, juga berupaya melakukan rasionalisasi terhadap segala bentuk keilmuan di masanya.

**Kata Kunci:** *ibnu rusyid, filsafat, ilmu, agama.*

### Abstract

*In Ibn Rushd's view, philosophy and religion occupy the main position and are comparable in the theory of knowledge (epistemology), both of which are positioned as subjects in seeing things. This is what is then called, the relationship between religion and philosophy. Then Ibn Rushd came to the conclusion, philosophizing is something that is required or recommended in sharia. Ibn Rushd has the real name Abu al-Walid Muhammad Ibn Ahmad Ibn Muhammad Ibn Rushd was born in Cordoba in 520 AH or 1126 AD. He died on 9 Safar, 595 H or December 11, 1198 AD at the age of 72. Ibn Rushd thought that true science is knowledge and recognition (ma'rifat) of Allah and knowledge of all His creations in accordance with the truth, in accordance with their characteristics, in accordance with their specialty, knowledge of science for the happiness of the hereafter. According to Ibnu Rusyd, science is considered a true science if it has reached the stage of recognition of Allah SWT and all His creations. So this true knowledge is the main goal of sharia which of course must also be accompanied by the correct practice. No form of thought that developed in his time escaped his criticism and analysis, a criticism built on established rationality. The emergence of Ibn Rushd's thought was like a "shock" to the status quo. Besides shouting the opening of the door to ijtihad in all fields, he also tried to rationalize all forms of science in his time.*

**Keywords:** *ibnu rusyid, philosophy, science, religion.*

## Introduction

In the modern era, religious science is seen as something different because it is considered unscientific. August Comte, one of the figures of positivism, said that humans experience three stages in their lives, namely theology, metaphysics, and positivism. Modern humans begin to be at the point of positivism so that they deny things that cannot be proven empirically.

Along with the development of technology, empirical knowledge outperforms rational knowledge. In fact, the doctrine of belief in God began to be abandoned by the world community and turned to scientific knowledge. Unlike the classical Islamic period, which brought general sciences together with religion. Both strengthen each other in providing understanding to people who are inclined to one scientific field. Religious knowledge becomes the basis for studying general sciences through verses in the Quran that instruct humans to think about God's creation.

Conversely, through general sciences such as physics, biology, chemistry, and others, religious doctrines such as the creation of nature, proof of the existence of God, and the existence of the last day are strengthened. Through this integration and interconnection, Muslims can reach the peak of their glory and outperform the West. The development of knowledge in the Islamic world is inseparable from Muslim scientists who try to bring together religious doctrine with general science.

One of them is Ibn Rushd, a Muslim philosopher from Andalusia who is known as a commentator on Aristotle. His works are not only in philosophy, but he also wrote about fiqh, theology, physics, and astronomy. Although he gave more focus to philosophy, other sciences were not abandoned. Even in his concept of epistemology, revelation and reality are

used as sources of knowledge that can lead to multiple truths. However, it can bring together religion and philosophy at the empirical level by providing scientific evidence.

Ibn Rushd's thought not only provided the treasures of Islamic science, but also triggered the progress of Western civilization. Western scientists were influenced by Ibn Rushd's thoughts and brought them to the renaissance through the Averroism movement. They were inspired by Ibn Ruysd's thoughts on the double truth between revelation and reality. Thus, one of the Latin Averroism figures such as Siger de Brabant fought against the hegemony of the church because there was another truth outside the church.

On this occasion, the author feels that the study of Ibn Rushd's thought is an important discussion in harmonizing religion and science. Because religious sciences are considered to dwarf the role of reason in scientific thinking. Moreover, in modern times ideologies have emerged that invite people to abandon their religion or God such as existentialism, Marxism, and atheism. So it is necessary to have a proper understanding in explaining the relationship between religious and general science through Ibn Rushd's thought. Therefore, it is necessary to renew the research that will be contained in the discussion of the research below which will tend to focus on the dialectic between science and religion.

## Methodology

This type of research is a literature study of primary works that discuss Ibn Rushd's thought and secondary works taken from books, journal articles, and the internet. Collecting, analyzing, and synthesizing written sources related to a topic or study is what is known as a

literature review.(Ridwan dkk., 2021, hlm. 44)

Analyzing previous literature can help develop concepts and theories. This research can utilize various articles and journals that have been written about Ibn Rushd's thought. It is hoped that by reviewing the existing literature, relevant data will emerge that can be used to examine Ibn Rushd's thoughts on science and religion.

The steps of data analysis include categorizing information, breaking it down into units, synthesizing, arranging into patterns, choosing what is important and what is not important, and making conclusions.

## **Result and Discussion**

### **The Dialectic of Science and Religion in the Time of Ibn Rushd**

In general, the separation of religion and philosophy in classical Islamic thought was due to the supremacy of Al-Ghazali's Sufistic ideas on the relationship between religion and philosophy. As a result, Ibn Rushd criticized Al-Ghazali and sought a relationship to reconcile them. In this regard, Averroes, Ibn Rushd's Latin nickname, gave important notes to Al-Farabi, Ibn Sina, and especially to Al-Ghazali for making Al-Farabi, and Ibn Sina as primary references. He considered the Hujjatul Islam to have erred, because Aristotle's compositions already existed in his time, especially since Al-Farabi and Ibn Sina's understanding of Aristotle and Plato's philosophy had deviated from the original sources.

They have mixed up the thoughts of Aristotle and Plato. In addition, they also connect some of Aristotle's opinions that are not Aristotle's opinions, this is where Al-Ghazali's first mistake lies. The second mistake is the attitude that generalizes philosophers, this can be seen in the title

of his book: Tahafut Al-Falasifah. While the main references are Ibn Sina and Al-Farabi, why not give the title Tahafut Ibn Sina or Tahafut Al-Farabi as a logical effect of exploring the views of the two Muslim philosophers.(Attaftazani & Setiawan, 2021, hlm. 60)

In Ibn Rushd's view, philosophy and religion occupy the main position and are comparable in the theory of knowledge (epistemology), both of which are positioned as subjects in seeing things. This is what is then called, the relationship between religion and philosophy. Then Ibn Rushd came to the conclusion that philosophizing is something that is required or recommended in the Sharia. Based on this conclusion, philosophy is not something that is prohibited or at odds with religion. Ibn Rushd argued that philosophy is a tool to know everything that exists so that individuals can take lessons from it as proof of the existence of God. Religion in principle encourages humans to think about what is real. Knowledge of the manifest will lead individuals to the determination of the existence of God who created the manifest. The more perfect the understanding of His creation, the more perfect the human knowledge of the creator.(Wijaya, 2016)

The idea of reconciling shari'ah with wisdom or religion with philosophy does not appear to have come out of nowhere, but some say that it is related to the socio-historical problems that existed at that time. In fact, one of the things that strained the relationship between philosophy and religion was the debate about causality that occurred in medieval Islamic philosophy between al-Ghazali through his Tahafut al-Falasifah and Ibn Rushd through Tahafut at-Tahafut by justifying the confusion of philosophers as many as 20 problems, 3 of which convicted zindiq infidels.

Abdul Mustaqim, explained that studying any thought, including the thought of Ibn Rushd, must be associated with its historical context, why the idea arose about the need to bring together religion and philosophy, revelation and reason. How was the socio-cultural and even political context at that time. When studying the history of philosophy, it must also be clear what the fundamental structure of thought is. If philosophers in Andalusia such as Ibn Tufail, Ibn Bajjah and Ibn Masarra and Ibn Rushd, persistently wanted to explain to the public that religion and philosophy are not contradictory, then the question that arises is whether it is solely because philosophy fundamentally does not conflict with religion (or sharia), or because of their love for philosophical thought, so they are so keen to fight for philosophy so that it does not lose its vitality and can be accepted by the community? Or because they include in this case Ibn Rushd worried about the curse of the Muslims against philosophy and the philosophers themselves. (Wa Muna, 2018, hlm. 176)

Ibn Rushd's persistence in defending philosophy, especially the philosophy of Ibn Sina by countering al-Ghazali through Tahafut at-Tahafut, (destruction of destruction) or through al-Kasyfu 'an Manahij al-Adillah was not caused by his concern for the curse of the Muslim community. Ibn Rushd said that religion and philosophy are actually not contradictory and do not need to be contradicted. And his defense of philosophy is not intended to keep people away from religion, but aims to synchronize or synergize the two. The reason for the impression that religion is contrary to philosophy is due to a misunderstanding of religion and philosophy itself. In this case Ibn Rushd once said that: "al-Ghazali has misunderstood shari'at (religion), as well as

in understanding philosophy, philosophy and religion, both are like brothers in milk (tau'amatani). Both of them want to find a truth, only the difference lies in the methodology used. (2007a, hlm. 311–312)

The undeniable fact that the progress of Western civilization (Europe) since the 12th century is inseparable from the contribution of Arab-Islamic civilization developed by Muslim philosophical figures. Westerners gained knowledge from Muslims and built their civilization after getting a touch of Islamic civilization.

Gustave Lebon therefore acknowledged that it was the Arabs who gave the West its civilization, they were the priests of the West for six centuries. Likewise, Rom Landau asserts that it is from these Arab-Islamic people that Westerners learned to think objectively and according to logic. Arabs have opened the eyes of the West to learn tolerance and develop tolerance towards minorities. This led the West to the advancement of civilization and science. (Fitrianah, 2018, hlm. 24)

Many Western scientists, philosophers and scientists learned from Muslim philosophers and scientists. Many Muslim scientists and philosophers of the Middle Ages had an honorable place among Western scholars. However, the Muslim philosopher and thinker who is considered the most influential in the process of transferring Islamic science and philosophy to the West is Ibn Rushd. The rationality of Ibn Rushd's philosophy actually brought fresh air to the European world, even able to free Europe from the grip of church hegemony.

The presence of Ibn Rushd's philosophy fueled the fire of the revolution that sought to separate science from religion. Ibn Rushd, with his ability to comment on Aristotle's works, had revived the culture of thinking that had long been dim in that civilization. The awareness of the urgency

of ratio in understanding God's verses began to flourish in Europe. Christians and Jews began to recognize the harmonization between religion and philosophy.

In this case, the figure of Maimonides (Musa bin Maemun) is a Jewish theologian who is very meritorious for the development of Ibn Rushd's thought in Europe. He was one of Ibn Rushd's students who was greatly influenced by his thoughts. The influence can be seen from the thoughts of Musa b. Maemun in understanding the relationship between religion and philosophy, the classification of human intellectual degrees in philosophizing, and the similarity of purpose between his book *Dillah Khayrin* and *Fashlu al-Maql*. The inspiration of Ibn Rushd's thought has made Musa b. Maemun able to interpret theological problems in Judaism, which are considered inconsistent with human ratios. Musa b. Maemun's works translated into Hebrew were the most important factor for the development of Islamic philosophy in Europe.

Furthermore, since the 13th century many Jewish scholars have written compilations and summaries of translations of Ibn Rushd's works into Hebrew. Apart from translating Ibn Rushd's works, 14th century Jewish scholars also wrote commentaries on Ibn Rushd's works. The most famous of these were Lavi ben Gerson of Begnol and Moses of Narbonne. From some of these works translated by Ibn Rushd into Hebrew later came works translated into Latin.

This influenced European thought and shook the socio-religious life of Western society. Such a great influence can be seen from the existence of the averoism movement, a movement that developed in the West since the 13th century that sought to transfer and develop Ibn Rushd's ideas into Western civilization. Until the 17th century, his influence remained

dominant and his books were still studied in Western universities. It was this movement that eventually gave birth to the Renaissance in Western society, an understanding that sought to revive science, after the West had experienced a period of darkness. (Fitriyah, 2018, hlm. 25)

### **Biographical History and Intellectual Odyssey of Ibn Rushd**

In the mid-12th century there was a famous Muslim philosopher who was also known as Averrois. Having the real name Abu al-Walid Muhammad Ibn Ahmad Ibn Muhammad Ibn Rushd who was born in Cordoba in 520 H or 1126 AD. He grew and also developed in a family environment in which there was a tradition and a large intellectual role as well as respected in legal practitioners. From his father's side, his grandfather was a supreme judge in Cordoba, also active in the political and social fields. (1987, hlm. 92)

Ibn Rushd being known as an Averroist is a result of Jewish, Spanish, and Latin developments. By Jews, the Arabic word *Ibn* is pronounced like the Hebrew word (Jewish language) with *Aben*. While in Latin dictionaries *Rusyd* becomes *Rochd*. Thus, Ibn Rushd's name became *Aben Rochd*, in Arabic then changed to *Averrochd*, and finally in Latin changed again to *Averros*, until finally as it got stressed, so it became *Averrois*. (1997, hlm. 95)

Based on his family background, it brought and had a great influence on Ibn Rushd. In the end he had a great desire to study in various fields. Until finally Ibn Rushd managed to master various fields of science. The fields of knowledge that he mastered included interpretation of the Qur'an, hadith, fiqh, language, and Arabic literature. In addition to these sciences, there are still many other sciences studied by him, such as mathematics, physics, astronomy, and philosophy.

In addition, along with his intelligence in all sciences and knowledge, he was also given the task of examining and correcting Aristotle's works so that they could be better understood. From then on, he became known and began writing reviews and commentaries on Aristotle's works. Along with his age, he was chosen to replace Ibn Thufayl as the personal physician of Sultan Abu Ya'qub Yusuf at the court of Marakesy in 1182 AD. Since then, in the 3rd century AH or 9th century AD, the debate on the differences of thought between fuqaha and philosophers continued. (2006, hlm. 18–21)

A group of fuqaha in 1195 AD, accused Ibn Rushd of being zindiq and disbeliever. He was eventually banished. The accusation of zindiq and disbelief against Ibn Rushd was due to an extreme attitude by the fuqaha who wanted to control the thinking of Muslims at that time. Jurisprudence was sometimes only used as an argument to gain the world and even caused the fuqaha to become *wira'i*.

The problems faced by Ibn Rushd were mainly due to political conflict factors and tensions that occurred between fiqh-oriented thought and theological kalam with the nature of truth claims based on falsafi thought tending to be radical and different from the mainstream that had existed so as not to be controversial. As a result of the accusations leveled against Ibn Rushd his books were burned mainly on philosophy. While his other books on medicine, astronomy, and mathematics were not burned. Then on the merit of the leaders of the city of Seville who went to the caliph, Ibn Rushd could be released and returned to Morocco. He died on 9 Safar, 595 H (December 11, 1198) at the age of 72 years).

In the works made by Ibn Rushd, one of the advantages of Ibn Rushd's work is the narrative style that includes comments, corrections, and opinions so that his work

is more lively and not just a mere description. However, some of his essays are hard to find and some are translated by people into Latin and Hebrew (Jewish), not in the original language (Arabic). This was a result of his trial and exile to Lucena where his philosophical books were destroyed. Secondly, what was more fatal was the fall of Andalus to Ferdinand II and Isabella. General Ximenes who was fanatical about the Christian victory burned to the ground books containing Arabic and of course also Ibn Rushd's book.

### **Ibn Rushd's Conceptual Thought of Science**

Ibn Rushd thinks that true knowledge is knowledge and recognition (*ma'rifat*) of Allah and knowledge of all His creations in accordance with their true nature, in accordance with their characteristics, in accordance with their specialness, knowledge of knowledge for the happiness of the hereafter.

According to Ibnu Rusyd, science is considered a true science if it has reached the stage of recognition of Allah SWT and all His creations. So this true knowledge is the main goal of sharia which of course must also be accompanied by the correct practice.

The object of knowledge consists of two kinds, namely sensory objects and rational objects. Sensory objects are objects that stand alone or the external forms shown by these objects, while rational objects are the substance of sensory forms, namely their essence and forms. Sensory objects (*wujud*) gave birth to physics or science while rational objects gave rise to philosophy (wisdom). The forms of human knowledge cannot be separated from these two kinds of objects. In *Ḍamīmah*, Ibn Rushd explicitly states that the two forms of objects are the source of human knowledge.

This statement is also intended to distinguish between God's knowledge and

human knowledge. According to Ibn Rushd, human knowledge is based on his observation and research on the form of objects, material and rational, so it is considered temporal, while God's knowledge is precisely the cause of the emergence of object forms so that it is qadīm.(Salabi, 2021, hlm. 54)

With such a concept, Ibn Rushd can actually be categorized as an empiricist thinker. Ibn Rushd gives a significant role to the ratio according to him, that the ratio is not like an empty bottle that is only ready to be filled with knowledge, but the soul is also active to seek knowledge. That is, the concept of Ibn Rushd's source of knowledge is a rational empirical thought, which is also commonly referred to as "critical empiricism", which is an empirical thought but still gives sufficient space and role to the ratio.

According to Ibn Rushd, the realities that exist in this universe cannot all be captured by the ratio, because the human ratio has weaknesses and limitations. For example, the matter of goodness and salvation in the hereafter (what are the measurements, is it true that goodness will bring salvation, etc.). In this case, according to Ibn Rushd, another source is needed, namely inspiration from heaven or revelation which then gave rise to religious sciences.

The contribution of Ibn Rushd's Rationalism is that one of Ibn Rushd's prominent views is his theory of harmony (fusion) of religion and philosophy (al-ittishal baina al-syariah wa al-hikmah). Ibn Rushd concluded that "philosophy is the sibling and mother of religion". In other words, there is no conflict between revelation and reason; philosophy and religion; the prophets and Aristotle, because they all come from the same origin. This is based on the Qur'anic verses and the character of philosophy as a

science that can lead man to "more perfect knowledge" (at-tamm al-ma`rifah).

Regarding knowledge, according to Ibn Rushd, the purpose is to know and understand the existence of Allah Ta'ala and all this realm of existence in its true essence what the Shari'a means, and understand what is also actually intended by the definition of happiness in the hereafter (heaven) and accidents in the hereafter (hell). The meaning of righteous deeds is to do and avoid those things that will cause suffering. Knowing about such deeds is what is called practical knowledge.(2010, hlm. 97)

In his little book entitled *Fashl Al Maqal fima Baina Al Hikmah wa Asy Shari'ah min Al Ittishal* (The link between philosophy and the Shari'ah), Ibn Rushd explains the harmony between `aql (reason) and naql (inference) regarding the method (manhaj) and the ultimate goal (ghayah). According to him, studying philosophy and philosophizing itself is not prohibited in Islam, even the Koran as a guide for Muslims contains many verses that urge the study of philosophy. To avoid any conflict between the opinion of reason and philosophy and the text of the Qur'an. Ibn Rushd emphasized that the text of the Qur'an should be interpreted in such a way or done takwil. This interpretation is one of the important discussions in this booklet.

So far, Ibn Rushd is known as a philosopher who bases truth rationally. He positioned the term "reason" above other terms and made it a source of law from various issues discussed. According to Ibn Rushd, philosophy is an attention to things that are in line with the ratio regarding all things manifest. So for Ibn Rushd the task of philosophy is none other than thinking about existence to know the creator of all that exists. And even if the opinion of reason contradicts revelation, it must be given another interpretation so that it is in accordance with the opinion of reason.

Because his stance is so strong, it is no wonder that throughout the history of Islamic philosophy Ibn Rushd is known as a rationalist figure in Islam.(1974, hlm. 58)

However, as a Muslim philosopher, Ibn Rushd did not fully submit all issues to the ability of reason alone. However, there are certain limits to the extent to which the issue can be rationalized. It is intended so that people are not blindly taqlid to the doctrine adopted. So that he wants to use his mind clearly to accept the doctrines as long as they can be rationalized within certain limits.

In discussing reason and revelation Ibn Rushd uses the principle of relationship (ittisal) which in his arguments tries to find a relationship between religion and philosophy. His arguments are to determine the legal position of learning philosophy. According to him, learning philosophy is learning the science of God, which is a philosophical activity that examines and thinks about everything that exists (al-mawjudat), which is a sign of the existence of the creator, because al-mawjudat is a product of creation. The more perfect our knowledge of God's creation (al-mawjudat) the more perfect our knowledge of God. Encouraging this activity of contemplating about al-mawjudat, learning philosophy is obligatory and commanded by revelation.(2007b, hlm. 20)

If the activity of philosophy is nothing but investigating all things that are mawjud and contemplating them as evidence of the existence of the creator, so that knowing the creation can give a clue to the existence of the creator, then the more perfect the knowledge of mawjud, the more perfect the knowledge of the creator, because sharia has ordered and encouraged us to study all mawjud, then it is clear that studying philosophy is obligatory or sunnah.(2005, hlm. 3)

Regarding the relationship between religion and philosophy, it offers a new view that is original and rational, in the sense that it is able to capture the dimensions of rationality in both religion and philosophy. Philosophical rationality is built on the foundation of the order and regularity of nature, and also on the foundation of the principle of causality. Meanwhile, religious rationality is also built on the basis of the intentions and purposes given by the Shari'a Maker, and which ultimately leads to efforts to bring humans to the values of virtue or al-fadlilah.

Ibn Rushd also said that whoever studies anatomy will increase his faith in the Almighty and One God. This statement arises from his adherence to religious texts through the discernment of reason. This proves how he knew God. In many of his works in philosophy and medicine we find his adherence to and depth of understanding of the Qur'an and hadith.

No form of thought that developed in his time escaped his criticism and analysis, a criticism built on established rationality. The emergence of Ibn Rushd's thought was like a "shock" to the status quo. Besides shouting the opening of the door to ijtihad in all fields, he also tried to rationalize all forms of science in his time.

Ibn Rushd's rationality can be seen from some of his arguments in understanding the problems of Islamic faith. Ibn Rushd recognized the existence of freedom of action in humans. Ibn Rushd has succeeded in rationalizing the problem of qadl and qadr which for centuries has been the center of disputes between schools in Islam. Because basically reason and revelation never contradict.

According to Ibn Rushd, reason and revelation will not produce conflicts in discussing issues that are the authority of both. Both have similarities in many ways. Apart from the method, the similarity of reason and revelation is also related to the



object and purpose, namely to know correctly the existence of God as the creator of *mawjud* through the demonstrative method.

The difference between the two is only in terms of expression and method. Reason uses the demonstrative method with an ascending dialectical step, from examining real reality to unreal reality. Revelation, on the other hand, uses rhetorical, dialectical and demonstrative methods with descending dialectical steps from the divine text to the real world. However, both hold on to one light, the light of truth. (2009, hlm. 136)

Every human action, apart from being his own will and not a compulsion from God, is also an action that is highly dependent on the bonds that exist outside his own will. These bonds are God's creations that are independent of human intervention. Man's actions are his own will with the rules of implementation determined by God.

His rationality in matters of faith is also seen in resolving the issue of causality in Islam. When *kalam* scholars justify the miracles of an apostle, they have, unconsciously, led to a denial of causality in the universe. There are no fixed laws in the universe, everything is just habit. All events in the universe are the creation and will of God who is able to do whatever He pleases. Ibn Rushd in this case was able to provide new arguments that were completely different from the arguments of the *kalam* experts.

In the end, scientists in the development of science for the future must have an understanding that religion and general science do not conflict as explained by the predecessor philosopher, Ibn Rushd. The main task of thinkers in the future is to maintain the tradition of rational thinking which will later lead to a strong belief in what is studied. Especially explaining the verses of the Qur'an

carefully and rationally which will lead to a combination of strong beliefs between reason and revelation.

### Conclusion

In Ibn Rushd's view, philosophy and religion occupy the main position and are comparable in the theory of knowledge (epistemology), both of which are positioned as subjects in seeing things. This is what is then called, the relationship between religion and philosophy. Then Ibn Rushd came to the conclusion, philosophizing is something that is obligatory or recommended in sharia.

Ibn Rushd had the real name Abu al-Walid Muhammad Ibn Ahmad Ibn Muhammad Ibn Rushd was born in Cordoba in 520 H or 1126 AD. He died on 9 Safar, 595 H or December 11, 1198 AD at the age of 72.

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The object of knowledge consists of two kinds, namely sensory objects and rational objects. Sensory objects are objects that stand alone or the external forms shown by these objects, while rational objects are the substance of sensory forms, namely their essence and forms. Sensory objects (*wujud*) gave birth to physics or science while rational objects gave rise to philosophy (wisdom). The forms of human knowledge cannot be

separated from these two kinds of objects. In Ḍamīmah, Ibn Rusyd explicitly states that the two forms of objects are the source of human knowledge.

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