

The Strength of Ibn Rushd's Integration of Religion and Philosophy: An Islamic Historical Discourse

Achmad Khudori Soleh* & Erik Sabti Rahmawati**

Abstract

Ibn Rushd's thoughts on the integration of religion and philosophy exerted a major influence on Medieval Jewish, Christian and Islamic philosophy. However, a study that writes the full concept of Ibn Rushd's integration and its advantages has yet to be found. This study aims to thoroughly analyze Ibn Rushd's concept of the integration of religion and philosophy, discover the strengths of the integration, and identify its logical consequences. This study uses the content analysis method with primary sources as the main data. The results of the study indicate that (1) Ibn Rushd integrates religion and philosophy by combining three things from religion and philosophy: sources, methods, and goals. (2) The strength of Ibn Rushd's integration lies in the integrity of the aspects involved, the placement of ratios at a very high position, the principle that philosophical thinking is part of religious order, and the use of allegorical interpretation (*ta'wil*) of the holy verses. The implication shows that religion and philosophy become inseparable, and the movement for integration must be a movement towards each other, between religion and philosophy. Ibn Rushd's thoughts on integration can be the basis of the efforts to integrate contemporary religion and science.

Keywords: Integration, religion, philosophy, science, allegorical interpretation (*ta'wil*)

Introduction

The thought of Ibn Rushd (1126-1198) of integrating religion and philosophy influenced Jewish and Christian's philosophy in Medieval Europe. Fraenkel and Urvoy suggest that Jewish theologians such as Maimonides (1135-1204) and Levi ben Gershon (1288-1344) used Ibn Rushd's integrations to explain the dualism of the exoteric and esoteric meanings of the Bible.¹ Ibn Rushd has influenced Jewish philosophy in the 13th century when Ernest Renan (1823-1892) stated that Jewish philosophical culture was "nothing but a reflection of Muslim culture (Averroes)."² The same case applies for Christian philosophy. Watt (1909-2006) and Clayton stated that Ibn Rushd's thoughts had become the basis, even a source of polemics in Christian theology, especially between Siger of Brabant (1235-1282) and Thomas Aquinas (1226-1274).³

Many articles write about Ibn Rushd's concept of integrating religion and philosophy or compare it with others. First, the article written by Luis Xavier López-Farjeat, Sidiropoulou and Diego R. Sarrío examines the integration of religion and philosophy of Ibn Rushd as written in *Faṣl al-Maqāl*.⁴ Second, Josh Hayes's book and Riaz Abbasi's article examine the sources of Ibn Rushd's philosophy integrated with Islam. These two authors state that Ibn Rushd's philosophy which is intensified with Islam is that of Aristotle (384-322 BC).⁵

* Achmad Khudori Soleh (corresponding author) (PhD), Professor, Universitas Islam Negeri Maulana Malik Ibrahim, Malang, Indonesia. Email: khudorisoleh@pps.uin-malang.ac.id.

** Erik Sabti Rahmawati, Lecturer, Universitas Islam Negeri Maulana Malik Ibrahim, Malang, Indonesia. Email: erikrahmawati@syariah.uin-malang.ac.id.

¹ Carlos Fraenkel (2016), "On the Integration of Islamic and Jewish Thought: An Unknown Project Proposal by Shlomo Pines," in Faith Wallis and Robert Wisnovsky (eds.), *Medieval Textual Cultures: Agents of Transmission, Translation and Transformation*, Berlin: De Gruyter, pp. 199-208; Dominique Urvoy (1991), *Ibn Rushd (Averroes)*, Olivia Stewart (ed.), London: Routledge, p. 200.

² Majid Fakhry (2004), *A History of Islamic Philosophy*, New York: Columbia University Press, p. 274.

³ William Montgomery Watt (1972), *The Influence of Islam on Medieval Europe*, Edinburgh: Edinburgh University Press, p. 102.; Philip Clayton (2003), "Perceiving God in the Lawfulness of Nature: Scientific and Religious Reflections," in Mulyadhi Kartanegara (ed.), *International Conference on Religion and Science I the Post-Colonial World*, Yogyakarta: CRCS Gajah Mada University and Templeton Foundation, pp. 18-28.

⁴ Luis Xavier López-Farjeat (2014), "Razones y Argumentos: Una Relectura Del Fasl Al-Maqal de Averroes," *Estudios de Asia y África*, Vol. XLIX, No. 1, pp. 99-133; Chryssi Sidiropoulou (2015), "Qur'anic Interpretation and the Problem of Literalism: Ibn Rushd and the Enlightenment Project in the Islamic World," *Religions*, Vol. 6, No. 3, pp. 1082-1106; Diego R. Sarrío (2015), "The Philosopher as the Heir of the Prophets: Averroes's Islamic Rationalism," *AL-QANTARA*, Vol. XXXVI, No. 1, pp. 45-68.

⁵ Josh Hayes (2015), "Aristotle and the Arabic Tradition," in Ahmed Alwishah and Josh Hayes (eds.), *Aristotle and the Arabic Tradition*, Cambridge: Cambridge University Press; Muhammad Umar Riaz Abbasi et al. (2021), "The Role of Mass Communication & Globalization in Global Islamic Perspective Futuristic and Predictive Study of Modern Muslim World," *Psychology and Education Journal*, Vol. 58, No. 1, pp. 874-882.

Third, the articles written by Joseph A Buijs and Michal Chabada compare Ibn Rushd's integrated thinking with Maimonides' (1135-1204), Thomas Aquinas' (1226-1274) and Boethius of Dacia's (1240-1284).⁶ Fourth, Mabrouk Mansouri, Rosenthal and Zarkasyi study Ibn Rushd's philosophy and its relation to Islamic theology and law.⁷ Fifth, Davood Zandi's article describes the relationship between material intellect and active intellect from the perspective of Ibn Rushd and al-Farabi (870-950).⁸ Sixth, Bekhouche's article analyzes Ibn Rushd's position in a modern context.⁹

However, no articles analyze the concept of integration of religion and philosophy of Ibn Rushd in its entirety and strength. This article fills that gap. In particular, this article aims to: (1) discover Ibn Rushd's thoughts of integration as a whole, not only what is written in the *Faṣl al-Maqāl*, (2) discover the superiority of Ibn Rushd's integration of religion and philosophy so that it can influence future thought. This paper is based on two assumptions. (1) Ibn Rushd's thoughts on the integration of religion and philosophy are not only written in *Faṣl al-Maqāl* as used by López and Diego. The analysis of the integration of religion and philosophy can provide complete information about the integration of Ibn Rushd. (2) Ibn Rushd's thoughts on integrating religion and philosophy has a certain power over other integration models. Nidhal Goessoum (b. 1960) uses Ibn Rushd's thoughts of integrating religion and philosophy to develop the contemporary integration of religion and science.¹⁰

Literature Review

Relation of Religion and Philosophy

Historically, the Islamic tradition's relationship between religion and philosophy has been dynamic. At first, during the time of al-Kindi (801-873), al-Farabi (870-950) and Ibn Sina (980-1037), philosophy was accepted and developed because it was needed to deal with heterodox thoughts from outside. During the era of al-Ghazali (1058-1111), philosophy was criticized and even rejected because it was considered the cause of infidel. In the era of Ibn Tufail (1105-1185) and Ibn Rushd (1126-1198), philosophy was again developed to support the creation of progressive thoughts. Meanwhile, philosophy was integrated with Sufism to create philosophical Sufism during the period of Suhrawardi (1154-1191) and Ibn Arabi (1165-1240).¹¹

In terms of form, the relationship between religion and philosophy can be classified into four models. (1) The first one is separating religion and philosophy as Abu Sulaiman al-Sijistani (932-1000) did. Al-Sijistani emphasized that religion and philosophy are two different things. Peace can be realized by separating them.¹² This concept is like an independent model in Ian Barbour's pattern.¹³ (2) The second model is about prioritizing revelation and ignoring ratios as stated by al-Shafi'i (767-820). Al-Shafi'i emphasized that revelation is the only true source of knowledge.¹⁴ (3) The third model concerns prioritizing philosophy and setting aside revelation as delivered by Ibn Zakaria al-Razi (865-925). Al-Razi stated that reason is an extraordinary gift from God, which can determine right and wrong as well as good and bad.¹⁵ (4) The last model is integrating religion and philosophy as most Muslim philosophers do.¹⁶

⁶ M. Chabada (2018), "The Relationship between Reason/Philosophy and Faith/Religion in Medieval Philosophy (Averroes, Boethius of Dacia and Thomas Aquinas). Searching for Parallels in Contemporary Approaches," *Filozofia*, Vol. 73, No. 4, pp. 282-293.

⁷ Mabrouk Mansouri (2019), "Averroes: Founding Reason And Rooting Tradition In Islamic Thought," *Al-Qanatr: International Journal of Islamic Studies*, Vol. 16, No. 3, pp. 95-117; Erwin I. J. Rosenthal (1958), *Political Thought in Medieval Islam*, Cambridge: Cambridge University Press, pp. 210-223; Hamid Fahmy Zarkasyi et al. (2020), "Ibn Rushd's Intellectual Strategies on Islamic Theology," *Jurnal Ilmiah Islam Futura*, Vol. 20, No. 1, p. 19.

⁸ Davoud Zandi (2015), "A Comparative Study of the Relationship between the Material Intellect and the Active Intellect from the Perspective of Averroes and Al-Farabi," *Journal of Islamic Studies and Culture*, Vol. 3, No. 2, pp. 39-41.

⁹ Abdelkader Bekhouche (2020), "Ibn Rushd in the Context of the Modern Muslim Civilizational Awakening: A Critical & Analytical Study," *Journal of Al-Tamaddun*, Vol. 15, No. 2, pp. 197-206.

¹⁰ Nidhal Guessoum (2011), *Islam's Quantum Question Reconciling Muslim Tradition and Modern Science*, London: I. B. Tauris.

¹¹ Achmad Khudori Soleh (2016), *Filsafat Islam dari Klasik hingga Kontemporer*, Yogyakarta: Ar-Ruzz Media, p. 37.

¹² Yusuf Musa (n.d.), *Bain Al-Din Wa Al-Falsafah Fi Ra'y Ibn Rushd Wa Falāsifah Al-'Asr Al-Wustâ*, Cairo: Dar al-Ma'arif, p. 68.

¹³ Ian G. Barbour (2002), "On Typologies for Relating Science and Religion," *Zygon*, Vol. 37, No. 2, pp. 345-360.

¹⁴ Ibn Idris Shafi'i (1940), *Al-Risalah*, Ahmad Syakir (ed.), Cairo: Dar al-Bab al-Halabi, p. 20.

¹⁵ Ibn Zakaria al-Razi (1973), "Al-Tibb Al-Ruhâni," in *Rasâil Falsafiyah*, Beirut: Dar al-Afaq, pp. 1-96; Abd Rahman Badawi (1995), "Muhammad Ibn Zakaria Al-Razi," in M. M. Sharif (ed.), *A History of Muslim Philosophy*, Vol. I, New Delhi: Low Price Publication, pp. 434-449.

¹⁶ Musa (n.d.), *Bain Al-Din Wa Al-Falsafah Fi Ra'y Ibn Rushd Wa Falāsifah Al-'Asr Al-Wustâ*.

In its method, the integration of religion and philosophy in Islam can be classified into several patterns. (1) The first pattern is integrating religion and philosophy in their sources, as what al-Farabi (870-950) did.¹⁷ (2) The second pattern is integrating religion and philosophy in their highest goal, as al-Kindi (801-873) and Ibn Miskawayh (932-1030) did.¹⁸ (3) The last one is integrating religion and philosophy in his method as what Ibn Tufail did (1105-1185).¹⁹ Ibn Rushd, the object of this research, has a way of integrating religion and philosophy.

The study of the integration of religion and philosophy has expanded widely and involved other scientific disciplines to establish a special relationship between religion and science. Based on the articles published in various journals, psychology is a discipline that has been extensively studied from the perspective of the integration of religion and science. However, Abdul-Hamid and Henry's research state that the model of the integration of religion and philosophy remains the basis for the model of integration of religion and science.²⁰ This description shows that the study of the integration of religion and philosophy remains relevant in the current context, which greatly studies the integration of religion and science.

Relations of Religion and Science

The history of religion and science indicates that these two fields can interact well, especially in humanity and creativity.²¹ On the human aspect, Rutjens and Preston stated that the relationship between religion and science can be seen in three human psychologies: the dimensions of explanation, control, and psychological meaning that shape the relationship between religion and science.²² On the creative aspect, Samuelson emphasized that the relationship between religion and science can be seen in the emergence of ideas, theories and methods that underlie and develop this relationship.²³

The relationship between religion and science can change public perceptions about the meaning of religion and science. McPhetres and Nguyen express that public understanding of religious values influences their acceptance of science.²⁴ Furthermore, Katherine Sorrell emphasized that public understanding of science forms people's rational choices towards religion.²⁵ In America, according to Shiri Noy's research, society's understanding of science has led to a logical understanding of the role of religion in schools and reconfigured public understanding of the relationship between religion and science.²⁶

However, the relationship between religion and science is only sometimes positive. Raymond and Sharma's research shows that the relationship between religion and science is sometimes independent, and it even experiences conflict. Conflict occurs when religion and science are seen as different or contradictory.²⁷ Ian G Barbour (1923-2013) stated that the relationship between religion and science can be classified into four types: conflict, independence, dialogue and integration.²⁸ Therefore, from an

¹⁷ Achmad Khudori Soleh (2020), *Integrasi Quantum Agama dan Sains*, Erik Sabti Rahmawati (ed.), Malang: UIN Malang Press.

¹⁸ Kamil M. Uwaidah (, *Al-Kindî Min Falâsifah Al-Masyriq Wa Al-Islâm Fî Al-'Ushûr Al-Wusthâ* (Cairo: Dar al-Kutub, 1993).; Ibn Muhammad Miskawaih, *Al-Fauz Al-Ashghar* (Beirut: Dar al-Fikr, n.d.).

¹⁹ Kamil M. Uwaidah (1993), *Ibn Tufail Failusûf Al-Islâmî Fî Al-'Ushûr Al-Wustâ*, Beirut: Dar al-Kutub.

²⁰ Walid Khalid Abdul-Hamid and Jamie Hacker Hughes (2015), "Integration of Religion and Spirituality Into Trauma Psychotherapy: An Example in Sufism?," *Journal of EMDR Practice and Research*, Vol. 9, No. 3, pp. 150-156; Hani M. Henry (2015), "Spiritual Energy of Islamic Prayers as a Catalyst for Psychotherapy," *Journal of Religion and Health*, Vol. 54, No. 2, pp. 387-398.

²¹ Francesco Malaguti (2019), "Philosophical Perspectives on the Relationship Between Religion and Science: Averroes, Maimonides, Thomas Aquinas and Galileo," in Margaret Rausch and Ednan Aslan (eds.), *Jewish-Muslim Relations Historical and Contemporary Interactions and Exchanges*, Switzerland: Springer Nature, pp. 101-117; Nicole Annis (2018), "The Relationship between Religion and Science: Illustrated through Creationism and Humanism," Master's Thesis, Faculty of Education and Business Studies, University of Gävle.

²² Bastiaan T. Rutjens and Jesse L. Preston (2020), "Science and Religion: A Rocky Relationship Shaped by Shared Psychological Functions," in Clay Routledge and Kenneth E. Vail (eds.), *The Science of Religion, Spirituality, and Existentialism*, London: Elsevier, pp. 373-385.

²³ Hava Tirosh-Samuelson (2018), "Judaism and the Dialogue of Religion and Science: A Personal Journey," *Theology and Science*, Vol. 16, No. 4, pp. 388-414; Jonathon McPhetres and Thuy-vy T. Nguyen (2018), "Using Findings from the Cognitive Science of Religion to Understand Current Conflicts between Religious and Scientific Ideologies," *Religion, Brain & Behavior*, Vol. 8, No. 4, pp. 394-405; Laura Jean Vollmer (2017), "The Relativity of Religion and Science," Thesis, University of Groningen.

²⁴ McPhetres and Nguyen (2018), "Using Findings from the Cognitive Science of Religion."

²⁵ Katherine Sorrell and Elaine Howard Ecklund (2019), "How UK Scientists Legitimize Religion and Science Through Boundary Work," *Sociology of Religion*, Vol. 80, No. 3, pp. 350-371.

²⁶ Timothy L O'Brien and Shiri Noy (2020), "Political Identity and Confidence in Science and Religion in the United States," *Sociology of Religion*, Vol. 81, No. 4, pp. 439-461; Laura May, Thomas Crisp and Mehmet Gultekin (2021), "The Intersections of Religion and Science in NSTA-OSTB Biographies," *Children's Literature in Education*, Vol. 52, No. 4, pp. 468-487.

²⁷ Ogunade Raymond and Olusanya Kayode John (2018), "Interplay Between Religion and Science: Level of Inclusion and Relevance in Religious Studies in Nigeria," in *Encouraging Interdisciplinary Research and Innovation for the Betterment of Humanity*, Kabianga: University of Kabianga, pp. 356-374; Subhash Sharma (2018), "Quantum Vedanta: Towards a Future Convergence of Science and Spirituality," *SSRN Electronic Journal*.

²⁸ Barbour (2002), "On Typologies for Relating Science and Religion," pp. 345-360.

epistemological perspective, as stated in Gholami's research, the relationship between religion and science can also be in conflict or at least different, in addition to the models of interaction and adaptation.²⁹ However, Barbour ensures that integration is the best model among many models of the relationship between religion and science.

In Indonesia, integrating religion and science is a special feature in several Islamic universities. There are at least three known models of integration of religion and science: (1) the integration of the tree of knowledge model, (2) the integration of the spider web model, and (3) the integration of the twin tower model. This model only includes several models that integrate religion and science in other universities.³⁰ This description shows that the integration of religion and philosophy, as well as religion and science, is an option that is in great demand and is still an interesting topic for discussion.

Methods

The study focuses on the thought of integrating religion and philosophy of Ibn Rushd and its advantages. The data sources are divided into three parts, namely primary, secondary and general data.³¹ The primary data sources are based on the thought of integration written by Ibn Rushd. The secondary data sources are based on Ibn Rushd's concept of integration written by others. The general data sources are related to general data or theories related to the subject matter. This study employs primary data sources as the main data, while the secondary and general data sources are used as supporting data.

The data obtained were then analyzed using the content analysis method.³² This analysis explains Ibn Rushd's concept of integrating religion and philosophy and its superiority. The writer also used cross-check data to anticipate possible misunderstandings about primary sources that may occur. Cross-checking the data means reviewing them and comparing them with other primary or secondary data addressing this issue.³³

The narrated results are then discussed using interpretive analysis methods.³⁴ In this section, the writer further criticizes the superiority of Ibn Rushd's concept of integration by tracing its historical roots, predicting its logical consequences, or comparing it with other theories using the comparative analysis method.³⁵ Based on this, important conclusions are drawn.

Results

This section describes two things, namely (1) the thoughts on integrating religion and philosophy of Ibn Rushd and (2) the superiority of the integration of religion and philosophy of Ibn Rushd. These two things are explained as follows.

Integration Thoughts

Ibn Rushd carried out the integration of religion and philosophy by uniting four things from religion and philosophy. Those are the unification of sources, methods, and goals. The description of the unification of these three things is as follows.

Unification of Source

Ibn Rushd divides knowledge into three parts. First, the sciences based on empirical reality or sense objects (*al-mudrak bi al-hawas*) are called science. In *Damimah*, Ibn Rushd states that empirical reality is a source of knowledge. This statement also distinguishes between human knowledge and God's

²⁹ Maryam Shamsaei and Abdollah Gholami (2021), "Exploring the Epistemological Tools and Sources of Science and Religion," *Trends in Pharmaceutical Sciences*, Vol. 7, No. 2, pp. 93-104.

³⁰ Soleh (2020), *Integrasi Quantum Agama dan Sains*, p. 4.

³¹ Hannah Snyder (2019), "Literature Review as a Research Methodology: An Overview and Guidelines," *Journal of Business Research*, Vol. 104, pp. 333-339.

³² Satu Elo et al. (2014), "Qualitative Content Analysis: A Focus on Trustworthiness," *SAGE Open*, Vol. 4, No. 1, pp. 1-10.

³³ Robert G. Turner (2003), "Double Checking the Cross-Check Principle," *Journal of the American Academy of Audiology*, Vol. 14, No. 5, pp. 269-277.

³⁴ Audrey Alejandro (2021), "Reflexive Discourse Analysis: A Methodology for the Practice of Reflexivity," *European Journal of International Relations*, Vol. 27, No. 1, pp. 150-174.

³⁵ Dean C. Adams and Michael L. Collyer (2019), "Phylogenetic Comparative Methods and the Evolution of Multivariate Phenotypes," *Annual Review of Ecology, Evolution, and Systematics*, Vol. 50, No. 1, pp. 405-425.

knowledge. Human knowledge is based on empirical reality, so it is called temporal (*hadith*). God's knowledge becomes the cause for the emergence of empirical reality, which is known as *qadim*.³⁶

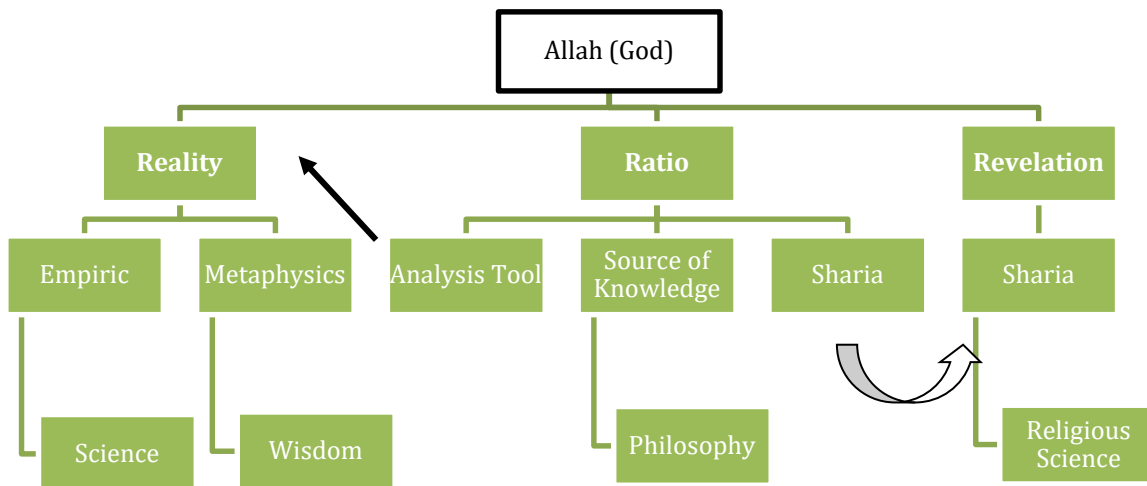
Second, the sciences based on rational abilities are termed philosophical sciences. For Ibn Rushd, reason is an active potential to seek and generate knowledge. The ratio has two abilities, practical and theoretical. Practical ability is the ability to distinguish one thing from another and is usually related to skills and practical issues. Meanwhile, theoretical ability is the ability to understand rational objects and generate philosophical sciences.

Third, the religious sciences are based on revelation. Ibn Rushd states that although science and philosophy can explain many things, they cannot explain everything. They cannot explain about ethics and life after death, for example. Is it true that goodness will bring safety in the hereafter? What are the parameters? Ibn Rushd asserts that the answers to these questions are found in revelation, not in science (*'ilm*), technology (*ṣinā'ah*) or philosophy (*hikmah*). Ibn Rushd writes it as follows:

The knowledge of happiness and salvation leads to the knowledge of the soul and its substance. Is it true that the soul will feel happiness and safety in the hereafter? What are the criteria? Will good behaviour lead to happiness? What is meant by good and bad? These issues cannot be known through science (*'ilm*), technology (*sinā'ah*) or philosophy (*hikmah*), but are conveyed by revelation.³⁷

Ibn Rushd affirms that these three forms of knowledge come from the same and the only one source that is Allah, the Creator. Revelation, as a source of religious knowledge, is the word of God. Nature, as a source of science, is God's creation, and reason is a gift from God as a source of philosophy. Thus, Ibn Rushd integrates religion and philosophy, as well as science, within the aspect of their source, since all the three forms come from the same source, namely Allah. Based on this, Nidhal Guessoum (b. 1960) identified religion and science as bosom sisters.³⁸

Figure 1: Unification of source



Unification of Methods

Al-Farabi (870-950) confirmed that the method of philosophy differs from the method of religious knowledge. Philosophy uses the demonstrative method (*Burhani*), while religious study uses the dialectical method (*jadali*). The demonstrative method is a method of thinking that is based on certain and necessary premises, whereas the dialectical method is a method of thinking that can accept premises based on beliefs. Therefore, the results of the philosophical method are more valid than those in the science of religion.³⁹

³⁶ Ahmad Ibn Rushd (1978), "Damimah Al-Mas'alah," in *Falsafah Ibn Rushd*, Beirut: Dar al-Afaq, pp. 39-42.

³⁷ Ahmad Ibn Rushd (1978), "Al-Kashf an Manahij Al-Adilah Fi Aqaid Al-Millah," in *Falsafah Ibn Rushd*, Beirut: Dar al-Afaq, pp. 45-142.

³⁸ Guessoum (2011), *Islam's Quantum Question Reconciling Muslim Tradition and Modern Science*, p. 61.

³⁹ Abu Nasr al-Farabi (1996), *Iḥṣā' Al-Ulūm*, ed. Ali Bumulham, Cairo: Dar al-Hilal, p. 86.

Ibn Rushd rejected the opinion of al-Farabi (870-950). Ibn Rushd affirms that a valid method is not only demonstrative. There are four types of methods used in religious sciences. First, the theoretical method (*tasawwur*) and its proof (*tasdiq*) are necessary even though the reasoning is in rhetorical or dialectical form. This reasoning is necessary even if the premises are famous or conjectural (*zan*). The conclusion is in himself, not the parable. Regarding this, sharia argues that no rational reasoning is needed. Whoever denies it can become an infidel.

Second, the method produces definite conclusions, but the premises are only popular (*mashhūrāt*) or conjecture (*zan*). This method is based on the parable of the objects that become the goal. In this aspect, one can do rational reasoning. Third, as opposed to the second one, the method encompasses conclusions created in a form in which the objects need to be concluded themselves, and the premises are famous or conjectural without any possibility of reaching a certain level. The conclusions of this category do not require rational reasoning although there are frequent interpretations of the premises. Fourth, it is the method whose premises are famous or conjecture and do not reach a certain level. The conclusion is made in the form of parables for the intended objects. Certain people will interpret this fourth model, but ordinary people understand it according to its textual meaning.⁴⁰

Based on these provisions, Ibn Rushd confirmed that the method of religious science can be intertwined with the method of philosophical science. The science of religion uses the dialectical method and the demonstrative method so that the results are no less valid than the philosophical sciences. In contrast, the primary and necessary premise in the philosophical method does not only create from rational validity tests but can also be based on religious holy verses.⁴¹

The description indicates that Ibn Rushd integrated religion and philosophy by unifying both methods. The science of religion can use the method of philosophy, and philosophical thought can use the science of religion. Thus, the science of religion and philosophy can join the method.

Unification of Purpose

Ibn asserts that something can exist if it fulfills four conditions. Those conditions concern (1) if there is the closest subject, (2) some characteristics indicate identity, (3) there are driving causes, (4) there are no things that hinder it.⁴² The possibility of recovery for sick people is an example. Not all sick people have the possibility to recover. A person can recover from illness if he has the necessary conditions, the properties to heal. Moreover, there are efficient causes that encourage him to heal, and nothing prevents him from getting better.

For Ibn Rushd, philosophical thought does not only understand the closest subject to the object of study or find the direct mover of the object but finds the First Mover that moves all movers of the universe, namely Allah.⁴³ This is the same objective of religion, which is to both know God, the creator of the universe. For this purpose, philosophical thought uses various methods and arguments, including the *inayah* and *ikhtira* propositions. *Inayah* is a postulate asserting that everything in the universe exists because of human needs. It is not accidental because it occurs repeatedly and constantly. This suitability indicates the existence of extraordinary powers that plan and control life for the benefit of humans. *Ikhtira* is the proposition stating that the order of the universe may not appear by itself, but someone creates it.⁴⁴ These arguments are used by philosophy to know God. Ibn Rushd affirms: "Everything that exists will show its creator. True knowledge can lead a scientist to know the creator of the object he is studying. This truth is the method of reasoning that can convey knowledge about God."⁴⁵

Ibn Rushd even stated that the methods and arguments used in philosophical reasoning are stronger and more argumentative for knowing Allah than those used in religious schools such as Hashawiyah, Ash'ariyah and Sufism. For Ibn Rushd, Hashawiyah's method did not suit the teachings of the holy verses that commanded rational reasoning. The Ash'ariyah method needed to be more solid and easily

⁴⁰ Ahmad Ibn Rushd (1978), "Faṣl Al-Maqāl Wa Taqrīr Mā Bain Al-Sharī'ah Wa Al-Hikmah Min Al-Ittiṣāl," in *Falsafah Ibn Rushd*, Beirut: Dar al-Afaq, pp. 13-38.

⁴¹ Soleh (2020), *Integrasi Quantum Agama dan Sains*, p. 91.

⁴² Ahmad Ibn Rushd (1986), *Ma Ba'd Al-Tabi'ah (Metaphysics)*, ed. Charles E. Genequand, Leiden: E. J. Brill, p. 86.

⁴³ Ibn Rushd (1978), "Faṣl Al-Maqāl Wa Taqrīr Mā Bain Al-Sharī'ah Wa Al-Hikmah Min Al-Ittiṣāl."

⁴⁴ Ibn Rushd (1978), "Al-Kashf an Manahij Al-Adilah Fi Aqaid Al-Millah."

⁴⁵ Ibn Rushd (1978), "Faṣl Al-Maqāl Wa Taqrīr Mā Bain Al-Sharī'ah Wa Al-Hikmah Min Al-Ittiṣāl."

understood by the common people. It is challenging to verify the validity of Sufis' speculative methods.⁴⁶

Integration Strength

Apart from integrating the four elements of religion and philosophy, Ibn Rushd uses three other methods. These three methods are indeed the strength of Ibn Rushd's integration of religion and philosophy. The three methods are these place a high ratio, the teaching that philosophical thinking is part of a religious order, and use interpretation allegories (*ta'wil*) on holy verses.

Ratio Placement

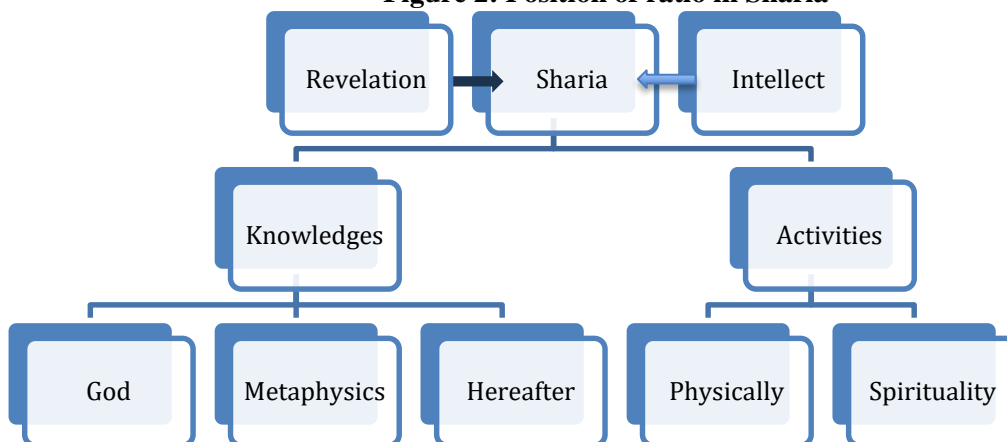
Ibn Rushd asserts that revelation is the highest wisdom or knowledge about spiritual existence. Based on this wisdom, a prophet is able to know the true happiness of life after death. Therefore, Ibn Rushd states that a person who receives revelation means that he has received wisdom. Thus, a prophet means he is an expert in wisdom, but a person who is an expert in wisdom (*hakim*) is not necessarily a prophet.⁴⁷

Sharia is a practical wisdom that leads humans to the intended happiness. According to Ibn Rushd, Sharia material is a teaching that can convey that purpose. The material in question consists of two things: the teaching of true knowledge (*al-'ilm al-haq*) and the teaching of right action (*al-'amal al-haq*). True knowledge is related to knowledge that introduces humans to Allah the Almighty as the Most Holy and the Highest Essence; introduces all forms of reality as they are, especially noble metaphysical beings; and introduces them to the rewards and punishments in the hereafter. Good deed is related to the behavior that leads to happiness and keeps humans away from suffering. This deed is divided into two parts: (1) physical behavior as stated in the rules of jurisprudence, and (2) psychological behavior such as gratitude, patience and other forms of moral ethics.⁴⁸

Ibn Rushd demonstrated that sharia, which aims to lead people to the happiness of the hereafter, can be either derived from revelation or reason, but it can also be a combination of revelation and reason simultaneously. Sharia combines revelation and reason, and it is the strongest and most qualified teaching. Ibn Rushd writes it as follows: "Every Sharia is based on a combination of revelation and ratios. However, Sharia can occur merely because of ratios. It is just that the quality is below Sharia based on a combination of revelation and ratios simultaneously."⁴⁹

The description shows that Ibn Rushd puts the ratio very high. Ratio independently can be a source of Sharia. The combination of ratios and revelation is the most superior Sharia teaching. This description, at the same time, shows that revelation and reason, in Ibn Rushd's perspective, are an inseparable unit and are not contradictory. Nidhal Guessoum (b. 1960) refers to this teaching of Ibn Rushd as the principle of non-contradiction between religion and philosophy.⁵⁰

Figure 2: Position of ratio in Sharia



⁴⁶ Ibn Rushd (1978), "Al-Kashf an Manahij Al-Adilah Fi Aqaid Al-Millah."

⁴⁷ Ahmad Ibn Rushd (1968), *Tahāfut Al-Tahāfut*, ed. Sulaiman Dunya, Vol. II, Cairo: Dar al-Ma'arif, p. 868.

⁴⁸ Ibn Rushd (1978), "Faṣl Al-Maqāl Wa Taqrīr Mā Bain Al-Sharī'ah Wa Al-Hikmah Min Al-Ittiṣāl."

⁴⁹ Ibn Rushd (1968), *Tahāfut Al-Tahāfut*.

⁵⁰ Guessoum (2011), *Islam's Quantum Question Reconciling Muslim Tradition and Modern Science*, p. 63.

The Part of a Religious Order

Ibn Rushd emphasized that many verses in the Qur'an instruct humans to think critically and study the universe. Critical thinking produces philosophy, while researching the universe produces science. Hence, thinking philosophically and producing science are parts of religious orders, not something outside religion.

Furthermore, when religion instructs people to think critically and produce philosophical sciences, then philosophical thinking will not conflict with religion. When religion orders people to examine the universe whose observations produce science, science cannot conflict with religion. It is not possible for religion to order people to do something whose results are contrary to their teachings. Ibn Rushd states that: "If the religious law is true and it ordered humans to think about finding the truth, then it is certain that philosophical thinking (*burhāni*) cannot possibly conflict with the teachings of the law. One cannot contradict another truth but rather testifies to one another."⁵¹

Because of this, Ibn Rushd rejected the opinion of al-Ghazali (1058-1111) and other figures who forbade studying philosophy for fear that it would conflict with the Sharia. Previously, al-Ghazali did strongly criticize philosophy. According to al-Ghazali, several philosophical teachings contain heresy, three of which can even cause disbelief. These three issues are: (1) philosophical teachings, which state that God only knows global objects, not in particular, (2) that nature is old (*qadim*), (3) that resurrection in the hereafter is spiritual, not physical.⁵² Al-Ghazali repeated his criticism of philosophy in his biographical work (*al-Munqid*).⁵³

Ibn Rushd emphasized that in-depth rational-philosophical reasoning will only produce something contrary to the teachings of revelation. Any deviation is a mere case and cannot be generalized. Hence, prohibiting people with particular talent and ability to study philosophy means blocking people from implementing Sharia orders. This prohibition is contrary to the teachings of the Sharia itself.⁵⁴

Using Ta'wil

The use of allegorical interpretation (*ta'wil*) is one of the important things in integrating the religion and philosophy of Ibn Rushd. Ibn Rushd bases the use of this *ta'wil* on two arguments. First, it is based on the belief that the verses of the Quran can be understood by the society according to the level of reason and method. Ibn Rushd divides human abilities into three levels. Those are (1) ordinary people who think textually, (2) middle-level people who can use dialectical methods but have not reached philosophical reasoning (*Burhani*), and (3) educated people who think philosophically (*Burhani*). Ibn Rushd provides an elucidation as follows: "The level of human thinking can be classified into three levels. These are (1) ordinary people who are unable to think rationally, (2) middle-class people who usually think dialectically (*jadali*), and (3) educated people who can think philosophically (*Burhani*)."⁵⁵

Second, it is based on the fact that the verses textually appear inconsistent with rational reasoning if all of its elements are examined carefully, and conclusions will be found as a supporting interpretation. Thus, Ibn Rushd emphasized that using interpretation allegories (*ta'wil*) is important in harmonizing religion and philosophy between textual and rational meanings. Ibn Rushd affirms:

We believe that when the result of philosophical thought (*Burhani*) differs from the textual meaning of the holy verses, the holy text becomes open for interpretation. This belief has never been doubted and questioned by Muslim academics. This belief is strengthened when one examines the relationship between the rational and textual meanings of the holy verses. When the textual meaning of the verse differs from rational reasoning (*Burhani*), the parts of the verse are thoroughly studied, and the results support the meaning of allegorical interpretation (*ta'wil*) or at least come close to it.⁵⁶

⁵¹ Ibn Rushd (1978), "Faṣl Al-Maqāl Wa Taqrīr Mā Bain Al-Sharī'ah Wa Al-Hikmah Min Al-Ittiṣāl."

⁵² Abu Hamid al-Ghazali (1972), *Tahāfut Al-Falāsifah*, ed. Sulaiman Dunya, Cairo: Dar al-Ma'arif.

⁵³ Abu Hamid al-Ghazali (1996), "Al-Munqidh Min Al-Dalāl," in *Majmū'ah Rasā'il*, Beirut: Dar al-Fikr, pp. 537-585.

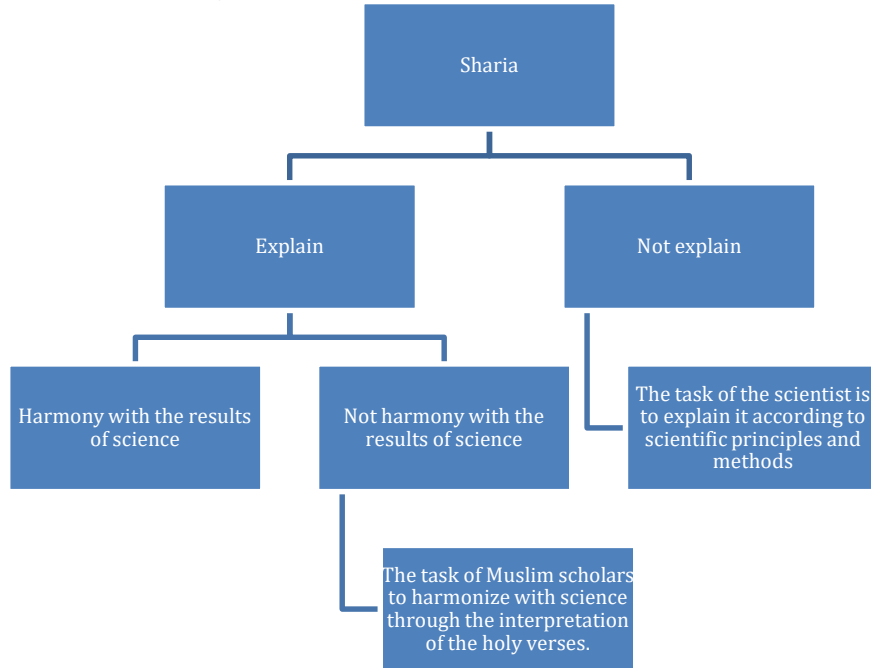
⁵⁴ Ibn Rushd (1978), "Faṣl Al-Maqāl Wa Taqrīr Mā Bain Al-Sharī'ah Wa Al-Hikmah Min Al-Ittiṣāl."

⁵⁵ Ibn Rushd (1978), "Faṣl Al-Maqāl Wa Taqrīr Mā Bain Al-Sharī'ah Wa Al-Hikmah Min Al-Ittiṣāl."

⁵⁶ Ibn Rushd (1978), "Faṣl Al-Maqāl Wa Taqrīr Mā Bain Al-Sharī'ah Wa Al-Hikmah Min Al-Ittiṣāl."

The use of *ta'wil* is also carried out in the relationship between religion and science. Ibn Rushd emphasized that Sharia has two attitudes towards science, either explaining it or not alluding to it. When Sharia does not mention science, it means that its existence is the same as a phenomenon that is not discussed by Sharia. Natural phenomena that have yet to be discussed by Sharia are the responsibility of scientists to do explorations using scientific methods. On the other hand, if Sharia explains natural phenomena, there are two possibilities, either it the same as the results of science or it is contrary to it. If the possibility is the results of science, it means there is no problem. However, if it is contrary to science, we can harmonize it by interpreting the textual meaning or doing *ta'wil*.⁵⁷

Figure 3: Sharia attitude towards science



Discussions

This section discusses the description in the results section above. The first part covers Ibn Rushd's method of integrating religion and philosophy. Historically, the integration of religion and philosophy, which is implemented by uniting both sources, has been conveyed by al-Farabi (870-950) and Ibn Sina (980-1037). The integration of religion and philosophy, which is implemented by uniting the aspects of goals, was conveyed by al-Kindi (806-875) and Ibn Miskawayh (932-1030). Meanwhile, the integration of religion and philosophy, through bringing together the aspects of method, has been conveyed by Ibn Tufail (1105-1185).⁵⁸ Ibn Rushd's method of integration has summarized the existing methods. However, Ibn Rushd's method differs from that of previous figures. There are at least two differences between Ibn Rushd's and earlier methods. (1) al-Farabi and Ibn Sina associated religion and philosophy with the source of the active intellect, while Ibn Rushd associated it with God. (2) Ibn Rushd adds a teaching aspect stating that philosophical thinking is a part of the Sharia order, while the previous figures did not discuss this theme.

The concept of the unity of sources from Ibn Rushd's religion and philosophy raises certain consequences. (1) the positions of revelation, reason and nature are on the same level. Revelation is not higher than nature and reason. (2) At the scientific level, religious knowledge equals science to philosophy. Islamic jurisprudence (*fiqh*) is not superior to Biology, and interpretation is not more important than agriculture; hadith is not more important than philosophy.

These consequences can contradict al-Ghazali's (1058-1111) opinion and the understanding of most Islamic societies. Al-Ghazali divided the sources of knowledge into two, namely revelation and reason. Revelation has created the religious sciences, while reason has created the rational sciences. For al-

⁵⁷ Ibn Rushd (1978), "Faṣl Al-Maqāl Wa Taqrīr Mā Bain Al-Sharī'ah Wa Al-Hikmah Min Al-Ittiṣāl."

⁵⁸ Achmad Khudori Soleh (2018), *Epistemologi Islam Integrasi Agama Filsafat dan Sains dalam Perspektif Al-Farabi dan Ibn Rusyd*, Yogyakarta: Ar-Ruzz Media, p. 131.

Ghazali, revelation and reason come from something different: revelation comes from God and reason comes from man. Therefore, the religious sciences originating from revelation are superior and more important than the rational sciences originating from reason.⁵⁹ Because of this, most Muslim societies prioritize religious sciences over non-religious sciences. Ibn Rushd's thought can collide with this understanding.

Regarding Ibn Rushd's thought that the science of religion can share methods with philosophy, it necessitates that religion and philosophy are two things that need each other. In the integration process, religion and philosophy must move closer to each other. It not about religion approach's philosophy or philosophy approaches religion. This model of approaching each other can be a solution to the shortcomings of the currently developing models of the integration of religion and science. The examples are the integration of science by Ismail al-Faruqi (1921-1986) and the integration of religion and science by Ian G Barbour (1923-2013). The two figures' integration model of religion and science indicates two things. The first one is the approach of religion and science only from one side to the other, not from both sides at once, so it does not show integration. The second one is the existence of a strong impression that science subdues religious beliefs so that it can raise the resistance from religious leaders. John F Haught (b. 1942) and Nidhal Guessoum (b. 1960) confirmed that the integration model of Faruqi and Barbour needs to be revised for the future integration model of religion and science.⁶⁰

Ibn Rushd's teaching explicates that revelation commands logical thinking. This teaching necessitates that studying philosophy and producing science is a part of religious teachings. This concept can encourage Muslims to study philosophy, which was strongly criticized by al-Ghazali (1058-1111). Fuad al-Ahwani asserted that since al-Ghazali's time, the study of philosophy did not develop in the tradition of Islamic thought, and was replaced by the Sufism movement and practical religious thought.⁶¹

In addition, Ibn Rushd's thoughts can encourage Muslims to develop science, which has shifted to Europe since the Renaissance era. Ahmad Hasan and Donald Hill explained that Islamic science once dominated the world until the 15th century AD. After that, science shifted to Europe, and Muslims became the consumers of European science and technology.⁶² At the same time, scientific reasoning becomes distant to the Islamic scientific tradition. Goessoum said that most Islamic society currently avoids scientific work systems although this is the most accurate way to prove something.⁶³ Ibn Rushd's concept concerning critical thinking as a part of religious teachings can encourage Muslims to study philosophy and develop science.

Second, it is about the superiority of integrating religion and philosophy of Ibn Rushd. Ibn Rushd's thought concerning Sharia as a combination of revelation and rationality has certain consequences. The first consequence is an attachment between revelation and reason, so there should be no separation between religion and philosophy, religion and science. The second consequence is the ratio that is high and is equal to revelation. This high appreciation of ratios is a hallmark of Ibn Rushd's thought.

Ibn Rushd's totally high appreciation of this ratio is similar to the thought of Ibn Zakaria al-Razi (864-930). Al-Razi was a Muslim philosopher before Ibn Rushd who worshipped reason. For him, ratio is an extraordinary gift from God. Humans can determine right and wrong, know good and bad as well as understand noble and those having low status using ratios. Humans' ratio can help them to know God. The ratio is a parameter of truth and a reference for every problem. Furthermore, with ratio, humans no longer need a Prophet to teach God's revelation. Abdurrahman Badawi (1917-2002) stated that al-Razi's thought was the bravest and highest worship of reason. No one praises such a high ratio, not even the most rational person.⁶⁴ Al-Razi supports it as follows:

⁵⁹ Abu Hamid al- Ghazali (1995), *Ihyā' Ulūm Al-Dīn*, Vol. I, Beirut: Dar al-Fikr, p. 29.

⁶⁰ John F. Haught (1995), *Science and Religion: From Conflict to Conversation*, New York: Paulist Press; Guessoum (2011), *Islam's Quantum Question Reconciling Muslim Tradition and Modern Science*.

⁶¹ Fuad Ahwani (1995), "Ibn Rushd," in M. M. Sharif (ed.), *A History of Muslim Philosophy*, New Delhi: Low Price Publication, p. 544.

⁶² Ahmad Y. Al-Hasan and Donald R. Hill (1986), *Islamic Technology: An Illustrated History*, Cambridge: Unesco and the Press Syndicate of the University of Cambridge, p. 61.

⁶³ Guessoum (2011), *Islam's Quantum Question Reconciling Muslim Tradition and Modern Science*, p. 99.

⁶⁴ Badawi (1995), "Muhammad Ibn Zakaria Al-Razi."

“Allah, the Creator and the Most Honorable, has bestowed upon us the intellect to achieve happiness in this world and the hereafter. Intellect is the most beneficial and the greatest gift from God.”

“We can grasp something useful with reason, which makes life good and conveys the end goal.”

“With reason, we can understand every complicated, distant, hidden and covered thing.”

“With reason, we are able to know the Creator, the greatest Essence to achieve, and the most beneficial Essence to obtain.”

“We must not lower the position of reason or lower its degree. We must not make reason the one to be judged because it is the judge. We must not make a reason as a determined object because it is a determining subject. We should not make reason a follower because it is the one being followed. We have to make reason as a reference for all problems and as a parameter and guideline.”⁶⁵

Finally, Ibn Rushd's thoughts on using *ta'wil* suggest that philosophy or scientific results are certain while the understanding of revelation is uncertain. The writer disagrees with Ibn Rushd's thoughts. The writer asserted that the uncertainty of the results of thought also applies to philosophy and scientific results. Thomas Kuhn (1922-1996) emphasized that the work system of science is closely related to the paradigm, worldview, approaches and methods used, which are subjective.⁶⁶ Hence, the results of philosophical and scientific thought are still being determined.

Based on this, the researcher affirmed that allegorical interpretation (*ta'wil*) must also be applied to scientific results, not only to the holy verses. When religious understanding is not in harmony with scientific results, a reinterpretation of verses and scientific results must occur. The first interpretation is the understanding of the holy verses because it is possible that our understanding of the revelation is not correct. The second interpretation is reviewing the works of science because there may be ways of working science that must be improved. The writer identified the way of interpreting both revelation and science or philosophy simultaneously as the double interpretation movement.⁶⁷

Conclusions

Based on the description above, the following conclusions are conveyed. First, integrating the religion and philosophy of Ibn Rushd involves three aspects and three reasons. The things involved in the integration of Ibn Rushd are more numerous than those of al-Kindi (801-873), al-Farabi (872-950) and Ibn Tufail (1105-1185). The breadth of this aspect is the hallmark of Ibn Rushd's integration. In addition, Ibn Rushd's concept of integration has three other strengths. The first strength is about places ratio in a very high position so that it becomes a part of Sharia. The second strength is the teaching that philosophical thinking is part of a religious order. The third strength about how allegorical interpretation (*ta'wil*) is used when there is a discrepancy between the holy verses and philosophical thoughts or scientific results.

Second, this article makes two important contributions. (1) This paper provides more data on the integration of the religion and philosophy of Ibn Rushd, which has only been partially explained so far. It concerns the integration of religion and philosophy of Ibn Rushd that involves six things: sources, methods, goals, placing ratios as part of the sharia, logical thinking as part of religious orders, and allegorical interpretations (*ta'wil*). (2) This paper corrects López-Farjeat's writing, which states that the integration of religion and philosophy of Ibn Rushd concerns an allegorical interpretation (*ta'wil*). The use of *ta'wil* is only one aspect of Ibn Rushd's integration of religion and philosophy.

Third, this paper suggests that Ibn Rushd's thought of integrating religion and philosophy can become the basis for the efforts to integrate contemporary religion and science. Moreover, Nidhal Guessoum made Ibn Rushd's thoughts the basis for the integration of religion and science that he developed. In addition, the principle of unity of reason and revelation from Ibn Rushd, which necessitates a mutual approach from the two parties, can solve the shortcomings of the two models of integration of religion and science written by Ian G Barbour.

⁶⁵ Razi (1973), “Al-Tibb Al-Ruhāni.”

⁶⁶ Thomas S. Kuhn (1996), *The Structure of Scientific Revolutions*, 3rd edition, Chicago and London: The University of Chicago Press.

⁶⁷ Soleh (2020), *Integrasi Quantum Agama dan Sains*, p. 170.

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