IBN RUSYD MEETS RELIGION, PHILOSOPHY AND SCIENCE

Adam Gio Amaliano, Ihwan Nudin, Mohammad Wafa’ul Ghoni, Muhammad Rofik, Asnawan
Email: adamgioamaliano45@gmail.com
Institut Agama Islam Al-Falah As-Sunniyyah Kencong-Jember

Abstract: Ibn Rusyd is one of the philosophers who sought to combine religion and philosophy based on Islamic teachings, such as his belief that philosophy is not incompatible with Islam. Even Muslims are required to study it or are encouraged to do so. This research seeks to learn about Ibn Rusyd's efforts in bringing religion, philosophy, and science together and the relevance of Ibn Rusyd's thinking in bringing religion, philosophy, and science together in modern life. The writer uses content analysis, a research method that employs procedures to draw valid conclusions from books and documents. An analysis of Ibn Rusyd's thoughts on harmonizing religion, philosophy, and science, by making a justification classification based on the capacity of Muslim religious understanding will substantially prove a point. Because basically, one's understanding of religion at a certain level will not be separated from the function of reason as a promoter of rational thought. Without reason, one will not be able to accept the truth of religion, even if it is at a low “rational” level. This shows that the relationship between rational truth and religion will never be contradictory. What can be contradictory is human understanding of the contents of revelation.

Keywords: Ibn Rusyd, Religion, Philosophy and Science


Kata Kunci: Ibn Rusyd, Agama, Filsafat dan Sains
I. Introduction

Islamic philosophy is the product of philosophers' thoughts on the divine, prophethood, mankind, and nature based on Islamic teachings as a reasoned and organized system of belief. Islamic philosophy also extensively discusses ontology and demonstrates its perspectives on time, space, matter, and life. (2016) Suleiman, p. Islamic philosophy aims to reconcile revelation with logic, creed with knowledge, and religion with philosophy. It tries to convey to humanity that (a) revelation does not conflict with logic, (b) creed, if it is explained by philosophy, will remain in the soul and be important in the face of opponents, and (c) religion if brothers and philosophy become religious¹.

The philosophy of Islamic education is another area of philosophy science that belongs to Islamic philosophy. The foundations and fundamentals of the philosophy of Islamic education are utilized to create numerous notions and theories of Islamic education that are founded on the teachings of Islam. The universe is seen from God's perspective, who is also soulful and exalts his creation, as a sign or a verse, since a created being is not only composed of members of the body and mind but also of something spiritual. Moral character is founded on ideals that are true from Allah and numerous other Islamic perspectives, as well as on logical reason and traditions that are prevalent in society².

Then there are numerous perspectives held by Islamic scholars that debate the discipline of philosophy. This philosophy advances rational justification in the sense that philosophers use reason and intelligence to increase their knowledge. Philosophers devote their full cognitive capacity to identifying solutions to the problems they create for themselves. Even Islamic philosophers hold varying views; each has pros and cons.

Ibn Rusyd is one of the philosophers who aimed to combine religion and philosophy. Based on the principles of Islamic teachings, he believes that philosophy does not conflict with Islam and that even Muslims are compelled to study it or are at least encouraged to do so (mandatory or sunnah). The goal of this philosophy is to think about existence in order to identify the creator of everything that is³. Numerous verses in the Quran encourage people to use their intellects to uncover God's hidden mysteries in this world of mortals⁴.

After expanding on a portion of the earlier explanation, the researcher states that the study focuses on Ibn Rusyd's attempts to integrate science, philosophy, and religion, which in this case, some people frequently view as "contradictory" or "dichotomous." The researcher's formulation of the problem is based on the following justification: How are Ibn Rusyd's efforts in bringing religion, philosophy and science together? And second, what is Ibn Rusyd's relevance in bringing religion, philosophy and science nowadays?

The purpose of this research is to collaborate between religion, philosophy, and science and apply them in everyday life, and to aim for the reader to be able to address a problem of life with logical reasoning based on Islamic theories.

II. RESEARCH METHOD

The researchers used a qualitative research approach in this study. Either library research or pure research is used to obtain written data. Library research in this context aims to collect data and information using various materials from the library room. The writer uses various sources as comparisons and supports in pure library research, such as the Al-Quran, Hadith, classical books, scientific books, magazines, and other written documents. This method is used by the author to collect data, concepts, and information about Ibn Rusyd's ideas for bringing religion, philosophy, and science together.

The data gathered in this study will be analyzed using content analysis, which Weber defines as a research method that employs procedures to draw valid conclusions from books and documents. According to Krippendorf, "content study" is a research technique used to draw replicative and valid conclusions from data based on context. Finally, Holsty offers a slightly different definition, stating that "content study" is any technique used to conclude an objective and systematic effort to find the characteristics of the message. In qualitative research, the last method appears to be the most similar to the expected technique.

III. RESULTS AND DISCUSSION

Walid Abu al-Walid One of the famous philosophers known as Ibn Rusyd or Averroes was Muhammad Ibn Ahmad Ibn Rusyd; the term "Averroes" comes from his grandfather's name. Ibn Rusyd was born in Cordoba, Andalusia, now known as Spain, in 1126 AD. Ibn Rusyd came from a well-educated family; his father was a judge in Cordoba. The atmosphere of his family environment, which is also intellectual, causes Ibn Rusyd to have a high intellect and an intense love of science. Ibn Rusyd is also known for being charismatic and persistent in pursuing knowledge. Nonetheless, he focused on religion and Shari'a in seeking knowledge.

Ibn Rusyd grew up in a family that prioritized science, so it is not surprising that he acknowledged science as much as his family did. Ibn Rusyd's father and grandfather were well-known former judges, so it's no surprise that he was intellectually similar to them. On one occasion, Ibn Rusyd and his father reviewed Imam Malik's essay "Al-Muwaththa." Ibn Rusyd became well-known in philosophy between 700 and 1200. Ibn Rusyd also studied and criticized the Greek philosopher Aristotle's work. This resulted in the emergence of the Averroism school, which was quite influential among European scientists at the time. Aside from studying and commenting on Aristotle's works, he also reviews and comments on the works of other philosophers, such as al-Farabi, Ibn Sina, Ibn Bajjah, and al-Ghazali.

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6 Ibid., p. 90.
Ibn Rusyd’s works
According to Ernert Renan, Ibn Rusyd's written works have been recorded and identified with 78 book titles, including 28 in philosophy, 20 in medicine, 5 in theology, 8 in law, 4 in astronomy, and 2 in literature. The author himself found 117 pieces of Ibn Rusyd. All of Ibn Rusyd's original works were written in Arabic. However, after the banning and burning of his works in 1195 AD, most of the works that have come down to us today are only in Hebrew and Latin translations. These works can be broadly classified into several themes: logic, physics, metaphysics, theology and astronomy.

Ibn Rusyd's intelligence can be seen through his works, which are said to have consumed one hundred thousand pieces of paper, such as the book of Bidayah al-Mujtahid, whose discussion contains the science of jurisprudence, which examines broad comparisons that are then used by the fuqoha' as a reference, the kulliyat fi ath-thib, which discusses general points about medical science that have been the grip of medical students in Europe for centuries; the trilogy al-ashghar (smaller), al-ausath (medium), and al-akbar (larger), which contains a review of Aristotle's writings; tahafut at-tahafut is one of his essays, which has criticism and rebuttals to one of the books written by Imam al-Ghazali, namely the book of tahafut al-falasifah, Fashl al-Maqal fi ma Baina al-Hikmah wa Syari`ah min al-Ittishal (a break about the relationship between philosophy and shari'ah), which examines the relationship between religion and philosophy; al-Kashy an-Manahij al-Adillah fi al-Aqa'id al Millah (which discusses how to address the methods of proving the Islamic Faith), and many of his other works.

Relationship between Philosophy and Religion
The relationship between philosophy and religion cannot be contradictory because they are interconnected and related. Philosophy is a science that prioritizes reason, while religion is a matter related to the creator. Understanding it requires rational reason so that the human mind can accept it; if you understand religion without being based on reason, it will be tough. Religion and philosophy have something in common, they both reveal the truth. However, there are several opinions regarding the relationship between philosophy and religion. Similar to Ibn Rusyd, he was a great philosopher who tried to find common ground or attempt to integrate philosophy and religion. Ibn Rusyd explained that philosophy and Shari'a are like two sides of the same coin; only the expression makes philosophy and Shari'a look different while the essence remains the same, namely seeking the truth. According to Ibn Rusyd, the truth itself is not double, and there is only one truth.

Ibn Rusyd claimed that philosophy and religion are closely related, and no basis makes the two contradictory. The Qur'anic proposition, namely Qs, reinforces Ibn Rusyd's statement. Al-Hashr: 2; QS. Alisra: 84. These two verses explain that humans are encouraged to philosophize or think deeply. The actual function of religion is to seek the truth; this is where philosophy is needed. It can be concluded that, based on the Qur'an, Muslims are required to philosophize. If a proposition contains a prohibition on philosophy, then the argument must be interpreted first. Even in the Qur'an itself, many verses encourage us to think about the universe using reason but still follow the principles and concepts that Islam has taught. In his thinking about the relationship between philosophy and religion, three assumptions underlie this thought:

Ad-Din Yujibu at-Tafalsuf (religion relies on and encourages philosophizing). This viewpoint is consistent with Muhammad Yusuf Musa's argument that Thabi'ah al-Qur'an

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Tad'u li at-Tafalsuf (the character of the Qur'an invites philosophizing). Many verses recommend doing tadabbur, contemplation, and thinking about nature, humans, and God. Anna as-Syar'ā fīhi Dhazhirun wa Batinun, the Shari'a consists of two dimensions, external and internal. The outer dimension is for the consumption of the fuqaha', while the inner dimension is for the consumption of the philosophers. Anna at-Ta'wil Dharuriyyun li al-Khairi as-Shari'ah wal Hikmah aw ad-Din wal Falsafah. That is, ta'wil is required for the good of Shari'a and philosophy 10.

Besides that, Ibn Rusyd put forward various kinds of arguments in response to the Qur'an's arguments. He also explained that science is a form of recognition of an object based on the causes and principles surrounding it. Knowledge objects are divided into sensory objects (mudrak bi al-hawās) and rational objects (mudrak bi al-'aql). Sensory objects are objects whose existence can be felt by the five senses, and their outward forms can be seen because the object itself does not need anything else. In contrast, rational objects are substantial in nature or basic form—sense objects, namely their essence and forms. Based on the explanation above, the object is divided into two types, each of which can give birth to different scientific disciplines adapted to the object of study. As with sensory objects that can give rise to the existence of physics or science, rational objects give rise to philosophy (wisdom). The forms of human knowledge (science and philosophy) cannot be separated from these two kinds of objects.

Therefore, Ibn Rusyd asserts that the two forms of objects are fields of human knowledge; this affirmation, at the same time, aims to distinguish between Allah's knowledge and human knowledge. According to Ibn Rusyd, God's knowledge is very different from human knowledge of objects because humans are only created beings. The difference, after being identified, turns out to lie as well in the fact that the human knowledge they acquire is all based on observation and research of an object, material or rational, so that it is considered temporal (hudûts), while God's knowledge is precisely the cause of the emergence of other forms of existence. The form of the object is qadim. Ibn Rusyd's concepts of knowledge is also based on other sources. According to Ibn Rusyd, the reality of existence that has been neatly structured in the universe is not all understandable by rational reason. God's rational mind has been designed as a weak creature with limitations in all respects. Such as in everything unseen, examples of goodness and salvation in the hereafter. What is the size? Is it true that kindness can lead to salvation? How do we determine the most appropriate principles for human life, among the many and varied principles discovered from the analysis of the realities of existence? Here, then, in this case, Ibn Rusyd explains that questions like these require other sources that are not derived from reality. Instead, it comes from an inspiration from the sky or is referred to as a "revelation" (wahy) 11.

The relationship between revelation and the ratio can also be seen in the ratio's critical position in revelation. According to Ibn Rusyd, the ratio has a role in the reasoning and understanding of revelation, as does what happens in understanding the nature of reality. Rational reason acts as a means and intermediary in exploring the teachings and principles with the interpretation or takwil method so that rationality can be established and applied in the religious sciences. However, in contrast to the term "rationality" in science and philosophy, all of which are based on the concept of universal causality, the rationality of the religious sciences is based on the intent and purpose of the legislator or the originator of shari'ah (maqâshid al-syar'i), which aims to encourage truth and virtue. The aims and objectives of the religious Shari'a are in line with the objectives contained and neatly structured in the principles of universal causality, which can be assumed for the sake of the implementation of an orderly and harmonious life order. The doctrine of these two sources

of knowledge is a form of effort proposed by Ibn Rusyd to harmonize and integrate revelation and the ratio between religion and philosophy.\(^{12}\)

Reasoning everything that exists in the universe with rationality and exerting all his thinking abilities to find rational and logical answers that the human mind can later accept about the questions that arise in him caused by high curiosity that is passionate, all of which are centered on and based on universal causality. Ibn Rusyd is a moderate philosopher who tries to provide an understanding that revelation or religion firmly commands and recommends rationality when religious, just as Ibn Rusyd defines revelation as more of a form of wisdom (wisdom), which is defined as "the highest knowledge that has a spiritual existence" or is often interpreted as wisdom. familiar with the term (al-ma\'rifah bi al-asb\'ab al-gh\'aibah). Through wisdom and grace, known as nur nubuwah, a prophet can know true happiness related to life in the hereafter. Therefore, Ibn Rusyd states that the person chosen to receive revelation has obtained unique wisdom and grace from the creator, so a prophet can be assumed to be a true expert in wisdom. However, this does not rule out the possibility that someone who is also an expert in wisdom is also a prophet.

Based on the explanation above, the laws (shari'ah) or wisdom are practical for humans to achieve happiness in the world and the hereafter. According to Ibn Rusyd, the teachings of the Shari'a can convey a goal, which consists of two things: the teachings regarding actual knowledge (al-'ilm al-haqq) and the teachings related to right actions (al-'amal al-haqq). Actual knowledge is the knowledge that introduces humankind to Allah SWT as the Most Holy and Most High Essence as the creator, introduces metaphysical forms of reality, and introduces rewards and punishments in the hereafter. The right actions are those that can lead us to happiness and keep us away from suffering. Right actions are also divided into two categories: (1) physical acts, as stated in the legal rules of fiqh (jurisprudence), and (2) psychic and spiritual actions, such as gratitude and patience. Moreover, the Syariat taught other forms of moral ethics, later known as zuhud behavior.\(^{13}\)

The relationship between Religion, Philosophy and Science.
According to some studies, science is opposed to religion and cannot be reconciled. On another occasion, Einstein stated that the continuity of science and religion was not an antithesis. On the other hand, he considers science and religion as complementary components. Science and philosophy that are not based on religion will only make a fictitious contribution to life. As stated in one of the expressions:

"Saya berpendapat bahwa semua spekulasi yang benar dalam dunia sains bersumber dari nilai-nilai yang kerohanian yang bersumber dari sikap kepercayaan dan keyakinan setiap manusia yang mendalam, dan tanpa perasaan tersebut spekulasi itu tidak akan memperoleh apapun”.

(Translated: I believe that all true speculation in the world of science stems from spiritual values that stem from the deep beliefs and beliefs of every human being, and speculation will not get anything without that feeling). A comparison or equation expressing a relationship: “Sains tanpa agama lumpuh, agama tanpa sains buta” (Translated: Science without religion is lame, religion without science is blind).\(^{14}\)

\(^{12}\) Ibid., p. 248.

\(^{13}\) Ibid.,

In one opinion, Ibn Rusyd stated that philosophy concerns things that align with Burhan. Indeed, rational thinking is not owned by ordinary people, so Ibn Rusyd did not make logic and philosophy like the mutakallims, who only used them to defend religion. From the previous explanation, it can be seen that there is a substantial difference in the method used by the mutakallimin and the philosophers. So it is not surprising that some philosophers put forward the expression that the mutakallimin in their method does not use a philosophical foundation. Even some philosophers demean the science of ‘Kalam’. So based on that, Ibn Rusyd criticized the Mutakallimin for only using the dialectical method (jadal) and not the Burhan or demonstrative method15.

Ibn Rusyd is a Muslim philosopher who seeks to find common ground between reason and syariat (revelation) on a variety of issues within a unified framework and in a language that accommodates the understanding of the Islamic ummah at all levels. Ibn Rusyd devised a theological-philosophical method for bridging philosophy and religion as a form of equality harmony.

Ibn Rusyd bases his thinking on the logic that reconciling and harmonizing philosophy and religion is possible if it can be proven that there is no original and fundamental contradiction between philosophy and religion and that the Shari‘ah if interpreted correctly, will be under properly understood philosophy, also because the primary purpose of religious Shariah is to teach the proper knowledge and the right deeds16.

**Ibn Rusyd Defines Takwil**

It is an effort to replace the meaning of a textual word with another meaning that is more suitable and relevant through a metaphorical understanding because if it does not go through this method, it will damage the Arabic grammar by metaphorically referring to something similar, which changes the meaning—ranging from causes, word equivalents, comparisons, and so on, all of which are mostly contained in the meaning of metaphorical language groups.

Each person’s perspective is different, one of which is the opinion of Ibn Rusyd, who thinks that the real or best takwil is the interpretation carried out by the falsafahs because, according to him, the method of interpretation used by the fuqaha` is only based on the analogy of presumption, whereas according to the second group, namely the falsafahs, their interpretation is the best because they use an analogy that they think is certain. However, it should also be noted that Mutakallimin uses an interpretation that uses this presumption analogy. The falsafahs have a guideline, namely, that anything that is understood from the perspective of philosophy and then contradicts the textual proffered religion can accept an interpretation. However, this takwil must follow the frequency order and rules of Arabic takwil. Because if this rule applies, then, according to him, the correlation between reason and revelation is fulfilled. Then he asserts that what has been contained in the language of religion is not textually contradictory to philosophy (Burhan). If religion is considered carefully, it will be found that the textual language of religion is appropriate and in line with or close to the purpose of philosophy, especially from the takwil point of view17.

Religious doctrine, especially regarding theological issues, is a place for philosophers to make interpretations. Religion often uses simple and easy-to-understand language so that it will only be enough for the laity, and sometimes for the falsafah, it is tough to understand. Because when viewed from the other side, in religion, there is also a metatextual thing (al-batin) or something that is still vague, the disclosure of which can only be reached by philosophical reasoning and, in the end, can be understood.

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The point of view of God's truth, for *falasifah*, is harmonized with logical and philosophical reasoning so that hidden truths can be exposed, the truth can be obtained, and ignorance is eroded so that it becomes lost. The more a person tries to reach the truth, the closer he is to his Lord because his knowledge of divinity is absolute. He realized that *falasifah* is about differences of opinion in philosophizing or disagreements in making interpretations. The knowledge and understanding they have in understanding philosophy are tiered and periodic. So when they do philosophy, it means that they express an ability to integrate the mastery of Aristotelian philosophy and have reliability in carrying out logical reasoning through the formulas and rules of Aristotelian logic\(^\text{18}\).

Philosophy-religious contradictions can be assumed when the same problem occurs between the two in a discussion, but the problem can produce a textually different solution. If there is a conflict between religion and philosophy, it is not contradictory because of the difference in language and grammar. If all parts of the religious statement are traced, it will be found, and it appears that the meaning of religion is in line with, or at least close to, what is meant by philosophy or philosophical *ta'wil*.

The impression of a religion-philosophy conflict arises from the use of a language that is easily understood by the commoners, which primarily uses rhetorical language because the main goal that becomes a barometer in religion is the general public, which does not intend to leave an educated society at the same time. Religion hopes that by using simple and easy-to-understand language, its values and messages will be readily accepted by the human mind, making it easier to accommodate and monitor many people in doing good and avoiding tyranny. However, if philosophy is the essence of truth, it will play a role in understanding a religious concept.

Suppose philosophy is positioned as a form of *ta'wil* in which religion can be interpreted philosophically. In that case, it will eliminate a contradiction because this can be called symbiotic mutualism. Then *ta'wil*’s philosophical *basis* can be said to be the most potent form of *ta'wil* among other types of *ta'wil*. *Ta'wil* is *ta'wil* based on effective demonstrative methods. The demonstrative method is a way of finding new knowledge. Awards are derived from philosophy and, sometimes, allegedly, from revelation. The deeper a person's mastery of philosophy and logic, the more convincing his attainment of knowledge, in which a new philosophical concept and the truth will be revealed. It is often said that *ta'wil* works on something metatextual from the language of religion (*al-batin*), which for the laity is called *mutasyabihat*, i.e., remote shutter, and whose way of revealing it can only be done with *Burhan* (philosophy and logic)\(^\text{19}\).

**Ibn Rusyd distinguishes between the categories of ratio and intellect.**

> "Rasio merupakan daya bawaan yang bekerja berdasar data-data dari indra eksternal dan internal, sementara intelek merupakan daya yang bersifat transenden sebagai karunia Tuhan yang bekerja berdasar data-data universal. Pembedaan rasio dan intelek merupakan konsekuensi dari adanya tiga unsur pada manusia yaitu badan, jiwa dan intelek. Daya intelek dapat memahami bentuk non material."

(Translated: Ratio is an innate power that works based on data from external and internal senses, while the intellect is a transcendent power as a gift from God that works based on universal data.) The distinction between ratio and

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\(^{19}\) *Ibid.*, p. 60.
intellect is a consequence of the existence of three human elements: body, soul, and intellect. The intellect can perceive immaterial forms.

From this epistemological concept, Ibn Rusyd's thought also relates to science. Ibn Rusyd's epistemological model is based on three things, namely Burhani, Bayani, and Tajribi. So Ibn Rusyd's thought concept is scientific, rational, and under revelation. The development of knowledge and technology is currently overtaking it. So it is necessary to integrate the three epistemological models of Ibn Rusyd's thought so as not to be trapped in logocentricity. Thus, religious knowledge and science can go hand in hand and not be separated from each other.

It is important to note that religion and science are not the same and have differences in definition and essence. Science is not just an opinion or piece of knowledge but something that has been proven valid and arranged systematically.

In the nineteenth century, the term "science" took on a new meaning limited to empirical studies. Meanwhile, physical forms, as well as non-empirical ones such as philosophy and theology, are discussed in Islamic epistemology. Science, philosophy, and religion all have distinct characteristics in the discussion of science. Science is founded on sense perception, philosophy on intellect or ratio, and religion on revelation's authority.20

One of the pieces of evidence of Ibn Rusyd's efforts to integrate science and religion is when he explained the theory of motion (harakah) to prove God's existence, which cannot be explained by logical reasoning if it is only based on universal causality. The existence of Allah in the Qur'an is often mentioned but ends up leaving only a question mark regarding the evidence of its existence. The postulates of the Qur'an, which are used as the basis of truth in Islam, still require other sources for the existence of Allah. Many people still do not believe in the arguments that come from the holy texts of Muslims. Thus, to strengthen the arguments of the Qur'an, it is necessary to have science explain these arguments so that they can be accepted and believed to be accurate by the rational mind of humankind. From this point of view, it can be seen that science and religion, even though they have different truths, still complement each other. However, if it is not understood correctly, it will become a double truth that encourages people to stay away from religion, as the West does.21

The Relevance of Ibn Rusyd's Thoughts in the Present

The relevance or compatibility of Ibn Rusyd's thinking in the current era brings religion, philosophy, and science together is that there will be no inequality between Muslims in Indonesia. Experts among Indonesian Muslims is minimal in terms of studying philosophy. Therefore, the relevanition could bring the understanding among people that there is no contradiction between religion, philosophy, and science.

Today's daily life can be proven by someone who has deep religious knowledge and then applies the understanding of religious knowledge by thinking profoundly and considering the benefits and risks first. Benefit and mafsadah require good health, or what is better known as logical reasoning and ratio. On the one hand, Ibn Rusyd expressed an opinion about his philosophy. He argues that philosophy occupies a position called ta'wil because ta'wil itself works on something metatextual, which is absorbed from the language of religion (al-Batin). Something metatextual among commoners is known as mutasyabihat, something hidden that can be expressed in a Burhan (philosophical and logical) way. Still, it should be noted that the human brain cannot always reason through everything that it finds through the five senses. Furthermore, this is referred to as "philosophical ta'wil".

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21 Ibid., Innovatio, Vol. XXII, No. 2, July-December 2022
In the Qur'an, Surah an-Nisa verse 28 says: “Allah hendak memberikan keringanan kepadamu, karena manusia diciptakan (bersifat) lemah” (Translated: Allah wants to give relief to you because humans are weak and were created (is) weak.) From the verse, it is stated that humans are weak creatures. Allah knows that humans are weak creatures, and Allah will not burden his creatures beyond their capabilities. Then, in other evidence, philosophy is also unable to know about someone's tomorrow because of the limitations of human reason, which is not able to reason with Allah's scenario.

Besides that, Islam also encourages us to pray or fantasize about the verses of Allah, from which we then apply the values expressed or implied in everyday life, and we are always required to use the concept of thinking that is *husnudzon* (kind to Allah). Nevertheless, Islam has arranged, accommodated, and limited the way humans think so as not to get out of the corridor of right thinking. like the hadith narrated by Ibn Abbas with the status of Hasan hadith, which means think about Allah's creatures and don't think about Allah. The reason for the prohibition is that humans are dho`if creatures. In this case, other evidence is that humans are weak creatures. That is about feelings and the human heart. Even the most reliable person in philosophy or psychology, whose reason and IQ are above average, will not understand a person's feelings and heart unless Allah has given him guidance and the light of guidance in his heart.

Furthermore, another relevance comes from the results of Ibn Rusyd's thoughts, namely, about blessed sustenance: how can a small amount of sustenance be able to attract a more significant nominal amount of sustenance solemnly, using the sincere method, and be grateful? With an analogy, suppose we want to enter a vast room with only one small door that is the size of a person's height and width. Something big is supposed to start with something small.

In another case, Ibn Rusyd also gave an analogy about the theory of motion, saying that in everything that moves, there must be something that moves it, not only based on causality but all of it is moved by the essence that moves something that initially did not move. Not only that, if the evidence of science in the Qur'an is expressed and fancied, your mind will not be able to do what happens. Why not? The Qur'an that was revealed 1400 AH ago can be proven at this time, which had not yet been found as a prediction tool.

Then there is also the concept that Rasulullah gave about water. He said that water is public property. Anyone (anywhere) who takes water is allowed in modest. The logic is like, maybe you are the owner of the land, but what you have is only 2 or 3 meters; but if the land you own is dug up to 10 meters, it has the potential to be water flowing in your own well, but it is also someone else's water, so you have the potential to be ghosob (an act in which someone uses someone's property without permission. But not to be taken or owned) because the water source is not only from the land you own but also from other people's sources.

**IV. Closing**

Based on the previous theories, it is possible to conclude that Ibn Rusyd is an Islamic philosopher who seeks to integrate religion, philosophy, and science. Religion, as the proprietor of ultimate truth, is the primary foundation that is well structured in the resolution of a problem in science and philosophy. Religion, on the other hand, cannot be separated from philosophy and science. As a result, the interrelationships between religion, science, and philosophy are numerous and mutually beneficial. Science and philosophy will only contribute to life (fake contribution) if they are not founded on religion.

Ibn Rusyd's ideas on reconciling religion, philosophy, and science will clearly illustrate a point by categorizing justifications based on the capacity of Muslim religious understanding. Because, at some level, one's understanding of religion cannot be separated from the function of reason as a promoter of rational thought. Even at a low level of
"rationality," one cannot accept the truth of religion without reason. This demonstrates that the relationship between rational truth and religion is never contradictory; what can be contradictory is the human understanding of revelation's contents. Because philosophy, religion, and science are all components that complement one another, they can be considered as a whole.

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