

# Ibn Rushd's Philosophy of Reason and Its Relevance to Islamic Law and Western Legal Thought

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## Abstract:

This study aims to analyze Ibn Rushd's rational thought and its influence on the intellectual development of the Western world. Ibn Rushd was one of the leading Muslim philosophers who succeeded in establishing a synthesis between the Greek philosophical tradition and Islamic teachings through a systematic rational approach. This study uses a *library research* method with a descriptive-analytical approach. Data was obtained from various books, scientific journal articles, and relevant academic sources, then analyzed using content analysis and comparative analysis techniques. The results of the study show that Ibn Rushd's rationality rests on the *burhani* (demonstrative) method that integrates empirical observation, logic, and rational argumentation in acquiring knowledge. He emphasized that reason and revelation are two sources of truth that come from God so that they cannot contradict each other. When there is a conflict between religious texts and the results of rational reasoning, Ibn Rushd offers the concept of *takwil* as an interpretive solution that allows the creation of harmonization between the two. In addition, his intellectual response to Al-Ghazali's criticism through the work of *Tahafut al-Tahafut* strengthened the legitimacy of philosophy in the Islamic tradition. Ibn Rushd's thought was then transmitted to Europe through the translation of his works into Latin and gave birth to the tradition of Averroism which influenced the development of rationalism, freedom of thought, scholasticism, and the Renaissance movement. Thus, Ibn Rushd can be seen as an intellectual bridge that connects Islamic and Western civilization and makes an important contribution to the development of philosophy, science, and the tradition of modern thought.

**Keywords:** Ibn Rushd, Rationality, Burhani, Religion And Philosophy, Averroism, Western World.

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## Introduction

The glory of Islamic civilization in the Middle Ages cannot be separated from the intellectual stirring that marked that era as one of the most productive periods in the history of world science. From Baghdad to Cordoba, Islamic centers of science produced great scholars who not only inherited the Greek intellectual tradition, but also cultivated, developed, and expanded the horizons of knowledge originally. Among these figures, Ibn Rushd, better known in the Western world as Averroes, occupies a very special position. Born in Córdoba in 1126 AD, he grew up in a rich and dynamic Andalusian intellectual environment, where Islamic scholarly traditions met directly with Roman and Visigothic cultural heritage. Ibn Rushd's specialty lies not only in the breadth of his knowledge which includes philosophy, medicine, Islamic law, and astronomy, but also in his methodological acumen in building systematic, critical, and structured arguments. He became a central figure who connected the two great traditions of human civilization, Islam and the West, through a line of thought that transcended geographical and temporal boundaries.

In the intellectual context that surrounds it, the debate on the relationship between reason and revelation is one of the most fundamental issues that has troubled Muslim thinkers since the early days of the development of Islamic philosophy. Various schools of theology, from Mu'tazilah which provides a large space for the use of reason, to Ash'ariyah which emphasizes the authority of texts, reflect how complex and diverse perspectives are in positioning reason before religious teachings. The intellectual tension reached its peak when Al-Ghazali, a great theologian and mystic, launched a sharp critique of Muslim philosophers through his work *Tahafut al-Falasifah*. In the work, Al-Ghazali accused philosophers, including Al-Farabi and Ibn Sina of having deviated from Islamic teachings in a number of their metaphysical views. This intellectual attack seems to be a heavy blow to the developing tradition of Islamic philosophy. However, it was precisely at this point that Ibn Rushd appeared with extraordinary intellectual courage and brilliance, responding to Al-Ghazali's criticism through *Tahafut al-Tahafut* A work that not only defends philosophy, but also affirms that reason and religion are actually towards the same goal, namely truth.

Theoretically, Ibn Rushd's thought stood on three main pillars that supported each other. First, the concept of demonstrative rationality or known as the *Burhani*, which places observation-based logical proofs and deductive argumentation as the highest standard in the attainment of knowledge. This method is firmly rooted in the tradition of Aristotle's syllogism, but Ibn Rushd perfected it by emphasizing the role of empirical observation as the starting point for reasoning. Second, the view of the harmonization between reason and revelation, which according to him is not just a compromise, but an epistemological inevitability of the two originates from God so that it is impossible to contradict each other in essence. Third, the concept *Takwīl* or contextual interpretations of religious texts that seem to clash with the results of rational reasoning. These three pillars formed a coherent and revolutionary system of thought for his time, as well as the foundation that was later widely adopted and debated by medieval European philosophers. With this kind of theoretical framework, Ibn Rushd succeeded in positioning himself not only as a commentator on Aristotle, but as an original thinker who produced a new synthesis between the Greek and Islamic traditions.

Although considerable studies have been done on Ibn Rushd, most of the earlier studies tend to deal with aspects of his thought separately and partially. Mujibuddin (2023), for example, focuses more on the dimension of harmonization between religion and philosophy without deeply exploring how the idea then transmitted to Europe and

gave birth to the tradition of Averroism. Hakim's research (2021) focuses on the intellectual polemics between Ibn Rushd and Al-Ghazali, but does not systematically relate it to historical implications outside the Islamic world. Meanwhile, Ichsan (2020) raises the contribution of Andalusian civilization more broadly, so that a special study of Ibn Rushd's rationality as a driving force for intellectual change in Europe does not receive an adequate portion. This pattern of study fragmentation is the research gap that needs to be filled. There has not been an article that holistically connects the concept of burhani, the relationship of reason, criticism of Al-Ghazali, and the influence of Averroism on the European Renaissance in a single integrated and comprehensive framework of discussion. The absence of this kind of synthesis resulted in the understanding of Ibn Rushd as an intellectual bridge between Islamic and Western civilization to be less complete.

The novelty of this article lies in its attempt to construct a complete and integrative narrative of Ibn Rushd not only as a figure of Islamic philosophy, but as an intellectual architect whose thoughts clearly formed the foundations of European rationalism. By placing the concept of burhani, the harmonization of reason-revelation, and the influence of Averroism as an analytical unit, this article offers a more comprehensive perspective than previous studies. The urgency of this study is also driven by its relevance in the contemporary context: in the midst of the strengthening dichotomy between religion and science in various global discourses, Ibn Rushd's intellectual legacy offers a convincing alternative paradigm. His idea that reason and revelation are not two opposite poles, but two complementary instruments, has a strong resonance in the effort to build a society that is at once scientific and characterful. Furthermore, this study is also important to correct the historiographical bias that has tended to place the development of modern science as the exclusive product of Western civilization, even though many of its intellectual foundations actually come from the Islamic scientific tradition that developed centuries earlier.

Based on the framework of the problems described above, this article aims to comprehensively examine Ibn Rushd's rational thought and analyze its influence on intellectual development in the Western world. More specifically, this study seeks to uncover how the concepts of rationality and burhani methods developed by Ibn Rushd influenced the European epistemological and philosophical traditions, particularly through the transmission channels mediated by the translation of his works into Latin. By connecting aspects of Ibn Rushd's thought in an integrated manner, from his epistemological foundations, his position in the religious-philosophical debate, to his impact on the birth of Averroism and the Renaissance movement, this article is expected to make a real contribution to a richer and more proportionate understanding of the role of Islamic civilization in shaping the intellectual landscape of the modern world. This study also ultimately aims to show that the dialogue between the Eastern and Western scientific traditions is not new, but has been going on since centuries ago through figures such as Ibn Rushd who stood at the crossroads of two great civilizations.

## **Method**

This research is designed using the library research approach as the main methodological framework. The choice of this method is based on the nature of the object of study being studied, namely the ideas, concepts, and philosophical thoughts of a figure that have all been stored and documented in various written sources. In this kind of situation, the field approach is irrelevant to apply because the object being studied is not a social phenomenon that can be directly observed, but rather an intellectual legacy that lives within the text. Zed (2018) explained that literature research essentially includes a

series of intellectual activities starting from the collection of written sources, followed by critical reading, systematic recording, to processing materials into coherent knowledge buildings. This view emphasizes that literature study is not just reading and summarizing, but a structured analytical process. In line with that, Sugiyono (2022) views literature review as a theoretical foundation that contains various references to values, norms, and cultural constructions that are relevant to the phenomenon being researched. Based on these two views, it can be concluded that the literature study method provides a solid epistemological foundation for research that focuses on the in-depth reconstruction and analysis of the thoughts of the characters.

In its implementation, this study applies an integrated descriptive-analytical approach. The descriptive dimension is used to systematically reconstruct the background of Ibn Rushd's thought, including the historical context that shaped his ideas, his position in the medieval Islamic intellectual landscape, and his contribution to the Western world. The analytical dimension plays a role in deciphering and interpreting the relationship between various concepts developed by Ibn Rushd, such as the relationship between reason and revelation, burhani methods, responses to Al-Ghazali's criticism, and the impact of his thought on the European intellectual tradition. The integration of these two dimensions allows research not only to stop at the level of historical description, but to be able to build a deeper and more meaningful understanding. The data sources of this research consist of two categories. The first category is primary data, which is sourced from scientific journal articles that specifically focus their studies on Ibn Rushd's thought and its influence on Western civilization. The selection of articles is carried out based on the suitability of the theme, the reputation of the publisher, and the relevance of the argument to the focus of the research. The second category is secondary data, including books on Islamic philosophy, works on the history of civilization, scientific encyclopedias, and other supporting academic writings that are used to broaden perspectives and strengthen the validity of the analysis.

The data collection process in this study is carried out through three stages that are mutually sustainable. The initial stage is source identification, which is the search and collection of literature related to the research topic. At this stage, the author explores the database of national scientific journals that contain studies on Ibn Rushd, Islamic philosophy, and the dynamics of the development of Western thought from the medieval to the modern era. From the search results, a large number of references were obtained which then entered the next stage. The second stage is source selection, which is the process of filtering all literature that has been found. Not all available sources were included in the study, only those that met the criteria of academic quality, thematic relevance, and argumentative contribution to the research focus were retained. This selectivity is important to maintain the sharpness and depth of the analysis. The third stage is data recording and classification. The information that is considered significant from each source is recorded in a structured manner and grouped based on the main themes of the research, including the concept of rationality, burhani methods, the relationship between religion and philosophy, and the transmission of Ibn Rushd's thought to the Western world. This thematic classification serves as an analytical map that guides the interpretation process at a later stage.

The analysis of the data that has been collected is carried out through two techniques applied simultaneously. The first technique is content analysis, which is used to explore, understand, and interpret the content of ideas stored in each source. Krippendorff (2018) argues that content analysis is essentially a research procedure

designed to generate valid and reproducible conclusions from a set of text data based on the context in which the data resides. Referring to this principle, the content analysis in this study is operationalized through an in-depth reading of each source, followed by the identification of core concepts related to Ibn Rushd's thought, as well as comparison between findings to build a more comprehensive understanding. The second technique is comparative analysis, which is used to compare the results of previous research on Ibn Rushd. This comparison is directed to identify points of similarity and differences among researchers in view of Ibn Rushd's rationality, his position in religious-philosophical relations, and his contribution to the development of Western intellectuals. Through the combination of these two analytical techniques, the research is expected to be able to produce a more comprehensive and balanced synthesis of the significance of Ibn Rushd in the historical map of world thought.

The validity and credibility of the data in this study is maintained through the application of source triangulation, a verification strategy that is carried out by matching and comparing information obtained from one source with information from other sources that have a similar theme. This step is taken to ensure that the conclusions produced do not rest on a single perspective that has the potential to be biased, but are formed from the convergence of various viewpoints that reinforce each other. In this way, the objectivity of the analysis can be better maintained and the results of the research become more scientifically accountable. The choice of the literature study method as the framework of this research is in line with the view of George J. Mouly who emphasized that literature research is the most appropriate methodological instrument to examine the development of ideas, concepts, and theories that live in the track record of scientific literature. In the context of this study, where the main focus lies on the analysis of the legacy of Ibn Rushd's thought rather than on field observation, the method of literature study is the most logical and relevant choice. Overall, the methodological framework applied in this study is designed to produce a study that is not only systematic and scientific, but also able to capture the depth and complexity of Ibn Rushd's thought and its relevance that is still felt until modern intellectual development.

## **Results and discussion**

In the construction of Ibn Rushd's thought, philosophy is not just an optional intellectual activity, but is a necessity that is directly rooted in religious commands. He argues that the Qur'an explicitly invites humans to observe the phenomena of the universe, reflect on the creation of the heavens and the earth, and use reason as the main instrument in understanding the reality of life. It is on this normative footing that Ibn Rushd builds the argument that philosophizing in the sense of thinking systematically and critically is actually a form of obedience to God, not a denial of Him. This view puts him in a unique position: he is not a philosopher who borrows religion for the sake of legitimacy, but a Muslim thinker who earnestly believes that the path to truth through reason and the path to truth through revelation ultimately meet at the same estuary. Philosophy, in Ibn Rushd's frame of mind, should not be understood as a threat to religious beliefs; on the contrary, the use of proper and responsible philosophy will actually thicken one's faith by showing the order, beauty, and wisdom hidden behind every phenomenon created by God.

Beyond simply defending the legitimacy of philosophy, Ibn Rushd also developed an epistemological framework that distinguishes the level of human ability to receive and process knowledge. According to him, not all individuals have the same intellectual capacity to dive into complex philosophical problems, so the approach to conveying the truth must be adjusted to the capacity of each group. Ibn Rushd divides the method of

acquiring knowledge into three hierarchical levels: first, the rhetorical method (*khithabi*) aimed at the general public and relied on persuasion and easy-to-understand examples; Second, the dialectical method (*Stuart*) which is suitable for theologians and scholars who are accustomed to debate and argument; and third, demonstrative methods (*Burhani*) which is the pinnacle of the entire epistemological hierarchy, is aimed at philosophers who are able to construct and test arguments based on premises that have been proven to be true. This distinction is not an intellectual elitism, but a reflection of Ibn Rushd's awareness that the effectiveness of knowledge communication depends heavily on the suitability between the method of delivery and the capacity of the receiver. To give a more structured picture of Ibn Rushd's overall view of philosophy and knowledge, the following is a summary in the form of a table.

**Table 1.** Ibn Rushd's View of Philosophy and Knowledge

| Aspects of Thinking                                               | Description of Study Results                                                                                                                                                                                                                                                         |
|-------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| The Position of Reason<br>Philosophical Legitimacy                | Reason is a gift as well as an obligation from God that must be optimized in an effort to understand nature and achieve the truth. Philosophizing is an implicit command in the Qur'an; The proper use of philosophy strengthens, not weakens, one's faith.                          |
| Stratification Method                                             | Knowledge is conveyed through three paths according to capacity: rhetorical ( <i>khithabi</i> ) for the general, dialectic ( <i>jadali</i> ) for theologians, and demonstrative ( <i>burhani</i> ) for philosophers.                                                                 |
| Foundations of Epistemology<br>Philosophical, Religious Relations | Valid knowledge is built on a combination of empirical observation and rational reasoning that is systematic and testable. Philosophy and religion have an identical goal, which is truth; The difference between the two lies only in the path taken, not in the final destination. |

The table above shows that Ibn Rushd's thought on philosophy is comprehensive and integrated including the normative dimension of religion, pedagogical strategies, as well as a coherent epistemological framework. On a deeper epistemological level, Ibn Rushd built his view of knowledge on a balanced blend of sensory experience and human rational capacity. Observation of the universe, for him, is not just a stand-alone scientific activity, but is the first door that must be passed before the mind can work to analyze, abstract, and conclude. This approach makes Ibn Rushd's epistemology have a striking closeness to the principles of modern science that place empirical observation as the foundation of every claim to knowledge. He emphatically rejects philosophical speculation that is not rooted in observable facts, just as he rejects pure empiricism that ignores the role of reason in processing experiential data. In its epistemological hierarchy, knowledge is obtained through the *Burhani*, that is, demonstrative knowledge built on logically and empirically proven premises, occupies the highest position because it has a degree of certainty and universal applicability that is not possessed by mere opinion or conjecture. To clarify how Ibn Rushd placed each of these sources of knowledge in a hierarchical system, the following is a schema that summarizes the function and level of certainty of each source.

**Table 2.** The Hierarchy of Sources of Knowledge in Ibn Rushd Salin's Epistemology

| <b>Knowledge Resources</b> | <b>Functions in Epistemological Systems</b>                                       | <b>Certainty Level</b> |
|----------------------------|-----------------------------------------------------------------------------------|------------------------|
| <b>Senses</b>              | Observing and recording natural phenomena as raw initial data                     | Indicative             |
| <b>Experience</b>          | Reinforcing and confirming the results of sensory observations through repetition | Indicative             |
| <b>Sense</b>               | Analyze, abstract, and draw conclusions from observed facts                       | Demonstrative          |
| <b>Logic</b>               | Formally testing the validity and internal consistency of an argument             | Demonstrative          |
| <b>Revelation</b>          | Providing moral, spiritual, and ultimate guidance for the use of reason           | Normative              |

The above scheme shows that for Ibn Rushd, these sources of knowledge do not compete with each other, but work in a complementary manner in one unified system. It was this epistemological heritage that would later become one of the important bridges between the Islamic scientific tradition and the development of the scientific method in Europe in the following centuries, a theme that will be discussed further in the next sub-chapter.

### **Rationality as the Foundation and Relationship of Reason–Revelation**

The entire edifice of Ibn Rushd's thought rests on one solid belief: that reason is the most noble gift that God has given to man, as well as the main instrument that distinguishes man from all other creatures. For him, the ability to think is not just a potential that can be used or ignored according to taste, but an intellectual responsibility inherent in the essence of humanity itself. Therefore, allowing reason to be dull or silenced for any reason, including religious reasons, is a form of betrayal of human nature. Ibn Rushd asserts that Islam, as read in the Qur'an, never commands man to stop thinking; On the contrary, the urge to observe, ponder, and learn from various natural events is one of the central messages that is repeatedly present in the sacred text. Thus, the activity of rational thinking is not only not contrary to religion, but is a tangible manifestation of intellectual servitude to God, a way of understanding the greatness and wisdom of the Creator through a deep study of His creation. Rationality in this framework is neither secular nor anti-religious; It is a spiritual path that is taken with the device of reason.

The rationality developed by Ibn Rushd has two inseparable characters: systematic and argumentative. The systematic character means that every thought process must follow an orderly procedure starting with observation, followed by analysis, then tested through logic, and finally producing a conclusion that can be accounted for. Argumentative character means that any claim of knowledge must be able to defend itself in the face of criticism and rebuttal; Knowledge that does not stand test is not worthy of being called knowledge in the true sense. It is on the basis of these two characters that Ibn Rushd strongly rejected the tradition of blind taklid, which is to accept a view solely because it comes from a certain authority, without adequate understanding and testing. He argues that tradition without reason is a fragile tradition, because it has no internal mechanism to distinguish right from wrong. On the contrary, rationality built on strong arguments provides a stronger foundation for religious beliefs, because beliefs that have passed the test of reason have much deeper roots than beliefs that are simply inherited without question. In Ibn Rushd's view, a healthy intellectual tradition is one that dares to question itself.

One of Ibn Rushd's most original and influential contributions was his formulation of the relationship between reason and revelation. In the midst of the polemic that contradicts the two diametrically, Ibn Rushd comes up with a much more nuanced position: reason and revelation are not two competing entities for the authority of truth, but two instruments working on different paths but towards the same goal. Both are sourced from the same God, so it is ontologically impossible for a real conflict between them. If at some point there appears to be a conflict between the results of rational reasoning and the understanding of religious texts, Ibn Rushd argues that the root of the problem is not the conflict between reason and revelation itself, but in the limitations of man in understanding one or both adequately. Revelation, within this framework, serves as a normative guide that provides direction and purpose for human life; Meanwhile, intellect functions as an interpretive tool that allows humans to understand the guidance more deeply, contextually, and relevant to the conditions of their times. The relationship between the two is complementary: revelation gives direction, reason gives understanding; Revelation sets goals, reason provides the way. To illustrate the dynamics of this relationship in a more systematic way, the following is a summary in the form of a table.

**Table 3.** The Pattern of the Relationship of Reason and Revelation in Ibn Rushd's Thought

| <b>Dimensions</b> | <b>Sense</b>                                                                      | <b>Revelation</b>                            | <b>Relationship</b>                                  |
|-------------------|-----------------------------------------------------------------------------------|----------------------------------------------|------------------------------------------------------|
| Source            | God-given innate human abilities                                                  | The word of God revealed through prophethood | Both come from the same source                       |
| Function          | Analyze, prove, and interpret reality                                             | Provide normative guidance and life goals    | Complementing each other, not eliminating each other |
| Method            | Logical reasoning, observation, and demonstrative argumentation                   | Text reception and contextual interpretation | Different paths, same goals                          |
| Pseudo-Conflict   | If it seems contradictory, the cause is the limited understanding of human beings |                                              | Resolved through <i>takwil</i>                       |

The above table emphasizes that in Ibn Rushd's system of thought, the contradiction between reason and revelation is only a pseudo-and superficial contradiction. On a more fundamental level, the two are epistemological partners working together on one grand project of truth-seeking.

To resolve the apparent tension between religious texts and the results of rational reasoning, Ibn Rushd offers the concept, *Takwil* as an elegant and responsible intellectual mechanism. *Takwil* in the sense of Ibn Rushd is not a license to interpret religious texts carelessly according to taste; It is a strict hermeneutical procedure, applied only when a text, when understood literally, results in a conclusion that has been demonstratively proven to be erroneous by reason. Under such conditions, reason is not defeating revelation; He is helping the revelation to be understood more correctly and more in accordance with its true purpose. This approach places Ibn Rushd in line with a hermeneutical tradition that values the text while respecting reason, a rare and valuable

balance in the history of religious thought. More than just a solution to the textual-intellect conflict, *takwil* in Ibn Rushd's framework is actually a profound epistemological statement, that truth is one, that God cannot say anything contrary to the reality that He Himself created, and that man's task is to constantly strive to bring together the two lights of truth, the light of revelation and the light of reason, in one complete and harmonious understanding. This idea later became one of Ibn Rushd's most important legacies for the development of dialogue between religion and science, both in the Islamic world and in Europe.

### **Intellectual Polemics: Ibn Rushd and Al-Ghazali**

To understand Ibn Rushd's thought in its entirety, it is impossible to ignore the context of the most decisive intellectual polemic in the history of Islamic philosophy: his debate with Al-Ghazali. At the end of the 11th century, Al-Ghazali, a great theologian, mystic, and scholar whose name was already fragrant throughout the Islamic world, launched a systematic and incisive intellectual attack on the philosophical tradition through his work *Tahafut al-Falasifah* (The Confusion of the Philosophers). In the work, Al-Ghazali accuses Muslim philosophers, especially Al-Farabi and Ibn Sina, of having fallen into error on a number of fundamental metaphysical issues, including the view of the immortality of nature, God's knowledge of particular things, and the physical resurrection. This attack is not just a normal academic criticism; it is a strategic effort to delegitimize philosophy as a legitimate discipline in Islamic civilization. The impact was enormous: the Islamic philosophical tradition in the eastern hemisphere of the Islamic world suffered a significant decline after the publication of the work, and the name "philosopher" began to be viewed with suspicion by some religious circles. This is where Ibn Rushd's historical significance finds its most dramatic momentum.

Answering Al-Ghazali's challenge with great meticulousness and intellectual courage, Ibn Rushd compiled *Tahafut al-Tahafut* (Confusion over Confusion) a work that not only replies to Al-Ghazali's attack point by point, but also reestablishes the epistemological foundation for the legitimacy of philosophy in Islam. Ibn Rushd's argumentative strategy in this work is very interesting: he does not simply refute Al-Ghazali's conclusions, but rather explores and exposes methodological weaknesses in the way Al-Ghazali constructs his arguments. Ibn Rushd pointed out that Al-Ghazali often misunderstood the position of the philosophers he criticized, and mixed up different views as if they were a uniform unit. Furthermore, Ibn Rushd argues that the mistakes that may be made by certain philosophers cannot be used as a basis for discrediting the entire philosophical tradition. Such logic, according to him, is like erasing the entire discipline of medicine just because a doctor has made a misdiagnosis. Philosophy as a method, namely the systematic use of reason to search for truth, remains valid and still necessary, regardless of whether any individual philosopher has ever made a mistake in its application.

Although the debate between Al-Ghazali and Ibn Rushd is often described as a battle between religion and philosophy, a closer reading reveals something more complex and more interesting. These two figures actually share the same commitment: to defend the truth of Islamic teachings from distortions, both from outside and from within. The fundamental difference between the two lies not in the goal, but in their view of reason as an instrument of seeking truth. Al-Ghazali, who placed more faith in mystical experience and spiritual intuition, viewed reason as a tool that had boundaries that should not be violated in religious affairs. Ibn Rushd, on the other hand, believed that reason is the most reliable way to truth, including religious truth, as long as it is used with strict

methodological discipline. Thus, the polemic of both can be read as a reflection of a broader tension in the Islamic intellectual tradition: the tension between rationalist epistemology and sufistic-intuitive epistemology. The two resulted in a rich and complementary scientific tradition, although in many historical episodes they appeared to be at odds with each other. To see the comparison of the positions of these two figures in a more structured way, here is a comparative table that summarizes the differences and similarities between the two.

**Table 4.** Comparison of the Intellectual Positions of Al-Ghazali and Ibn Rushd Salin

| <b>Dimensions</b>      | <b>Al-Ghazali</b>                                                                                                              | <b>Ibn Rushd</b>                                                                                 |
|------------------------|--------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------|
| Main Works             | <i>Tahafut al-Falasifah</i> (The Confusion of the Philosophers)                                                                | <i>Tahafut al-Tahafut</i> (Confusion over Confusion)                                             |
| Position on Philosophy | Philosophy has the potential to be misleading; reason has limits in religious affairs                                          | Philosophy is a legitimate method of seeking truth that religion commands                        |
| Source of Truth        | Revelations, traditions, and mystical-intuitive experiences                                                                    | Revelation and demonstrative intellect that work in a complementary manner                       |
| Key Criticisms         | Philosophers are wrong on three main questions: the immortality of nature, the knowledge of God, and the physical resurrection | Al-Ghazali misunderstood the position of the philosophers and used weak methodological arguments |
| Final Destination      | Maintaining the purity of Islamic teachings from the influence of Greek philosophy                                             | Proving that philosophy and Islam are not intrinsically opposed                                  |

The table above shows that although Al-Ghazali and Ibn Rushd stood at different poles in the philosophical-religious debate, their contributions were complementary in the grand map of Islamic intellectualism. It is precisely from this productive tension between the two that one of the richest discourses in the history of human thought was born. The impact of the Al-Ghazali–Ibn Rushd polemic went beyond the geographical and temporal boundaries of the Islamic world. Within the Islamic world itself, the debate leaves an ambivalent legacy: on the one hand, the tradition of rationalist philosophy in the eastern regions (Persia and Iraq) did indeed suffer a considerable decline after the dominance of Al-Ghazali's approach; but on the other hand, Ibn Rushd's defense kept the flame of philosophy burning in Andalusia and North Africa. More than that, the *Tahafut al-Tahafut* which was later translated into Latin brought this debate to the European intellectual stage, where it was enthusiastically welcomed by scholastic scholars who were grappling with a similar question, namely how to reconcile reason with faith in the Christian tradition. Figures such as Thomas Aquinas and Siger of Brabant were directly influenced by Ibn Rushd's arguments in defining the limits and possibilities of human reason. Thus, a polemic that was originally born out of the internal debates of the Islamic world eventually became one of the important catalysts for the revival of the tradition of rational thought in Europe, a fact that often escapes the standard narrative of Western intellectual

history. The relevance of this polemic for the transmission of Ibn Rushd's thought to the Western world will be discussed in more depth in the next sub-chapter.

### **Ibn Rushd's Multidisciplinary Contributions**

To reduce Ibn Rushd to just a philosopher is an unfair oversimplification of the breadth and depth of his knowledge. In fact, he is one of the most impressive examples of the Islamic intellectual tradition that produced multidisciplinary scholars who did not only master one field of knowledge, but were able to move with authority and originality in various disciplines at once. Ibn Rushd's multidisciplinary capacity is not just an accumulation of encyclopedic knowledge; It reflects an epistemological vision that believes that the various branches of science are essentially part of one grand project of understanding reality. In his view, a true thinker should not limit himself to just one field, because a deep understanding of a phenomenon often requires insight from various disciplines that intersect with each other. It was this vision that prompted Ibn Rushd to make substantive contributions not only in philosophy, but also in medicine, Islamic law, astronomy, logic, and education, an achievement that even in the modern era feels extraordinary.

In the field of medicine, Ibn Rushd left an influential legacy for centuries through his work *Al-Kulliyat fī al-Tibb* (General Principles of Medicine). This work is not just a compilation of medical knowledge that existed at the time, but a systematic attempt to build medical science on a rational and structured foundation. In it, Ibn Rushd discusses the anatomy of the human body, the physiology of organs, the mechanisms of disease, the principles of diagnosis, and the therapeutic approach in a way that reflects the methodological rigor of a philosopher as well as the practicality of a doctor. The work was later translated into Latin under the title, *Colliget* and was used as teaching material in various European medical schools until the 17th century, a fact that proves how far Ibn Rushd's intellectual reach extended beyond the confines of the Islamic world. In the field of Islamic law, he produced *Bidayat al-Mujtahid wa Nihayat al-Muqtashid*, a comparative legal work that features a highly prominent analytical and methodical approach. Instead of only presenting the opinions of one school of fiqh, Ibn Rushd maps the differences of opinion among the various schools and the arguments behind them, an approach that shows that comparative and critical methods do not only belong to philosophy, but can and should also be applied in Islamic sciences.

In addition to medicine and Islamic law, Ibn Rushd also made significant contributions in the field of astronomy, where he criticized Ptolemy's model of cosmology and proposed an alternative model that was more in line with Aristotle's principles of physics. In the field of logic, his commentaries on Aristotle's works became the standard reference used for centuries, while in the field of education, he consistently encouraged the use of rational and argumentative methods as the basis for learning. All of these contributions reflect a principle that Ibn Rushd consistently held: that scientific progress can only be achieved through openness to various sources of knowledge and the courage to critically test every claim. To provide a more comprehensive and structured picture of Ibn Rushd's contributions in these various fields of science, the following is a summary in the form of a table.

**Table 5.** Ibn Rushd's Contribution to Various Disciplines of Copying

| <b>Fields of Science</b> | <b>Major Works or Contributions</b>                     | <b>Significance</b>                                                                |
|--------------------------|---------------------------------------------------------|------------------------------------------------------------------------------------|
| Philosophy               | Commentaries on Aristotle's work                        | Reintroducing Greek philosophy to Europe through Latin translation                 |
| Medicine                 | <i>Al-Kulliyat fi al-Tibb</i> (Latin: <i>Colliget</i> ) | Used as teaching materials in European medical schools until the 17th century      |
| Islamic Law              | <i>Bidayat al-Mujtahid wa Nihayat al-Muqtashid</i>      | A cross-sectarian comparative analysis model that has until now become a reference |
| Astronomy                | Criticism of Ptolemy's model                            | Paving the way for a more rational reformulation of cosmology                      |
| Logic                    | Commentary on <i>Aristotle's Organon</i>                | Became a standard logic reference in medieval European universities                |
| Education                | Development of demonstrative methods in learning        | Encourage academic traditions that prioritize argumentation and proof              |

The table above confirms that Ibn Rushd's contribution was not only broad in scope, but also in depth of analysis in every field he was involved in. It is this multidisciplinary heritage that makes his influence on the Western world not only limited to philosophy, but permeates various aspects of European intellectual life, as will be described in the next sub-chapter.

### **The Transmission and Influence of Ibn Rushd's Thought to the Western World**

Ibn Rushd's journey of thought from Cordoba to Paris, Bologna, and Oxford was not something that happened by chance or suddenly. Behind it is a series of historical conditions that support each other and create a structured transmission line. Andalusia, the Islamic region of the Iberian Peninsula where Ibn Rushd was born, grew up, and worked, played an irreplaceable role in this process. For centuries, Andalusia served as a unique meeting place between Islamic, Christian, and Jewish civilizations; A cultural laboratory where the world's three great intellectual traditions interact, debate, and enrich each other. Cities such as Toledo, Cordoba, and Seville became centers of highly productive translation activity, especially throughout the 12th and 13th centuries, when Muslim, Christian, and Jewish scholars worked together to translate hundreds of Arabic scholarly works into Latin. It was through this path that Ibn Rushd's works began to penetrate the geographical and cultural boundaries that separated the Islamic world from Europe, bringing with it not only Aristotle's texts that had long been unknown in the West, but also an intellectual framework that allowed them to be understood in a new and deeper way.

As soon as Ibn Rushd's works entered the European intellectual world, his influence spread with tremendous speed and intensity. At the University of Paris, one of medieval Europe's leading intellectual centers, his works were studied, debated, and became a major reference in the teaching of natural philosophy and metaphysics.

Qualification "*The Commentator*" given to him by European scholars is not merely a rhetorical tribute; he reflects a sincere recognition that no explanation of Aristotle is more systematic, more comprehensive, and more reliable than Ibn Rushd's commentaries. From the womb of this influence was born an intellectual movement known as Averroism, a school of thought that not only adopted Ibn Rushd's interpretation of Aristotle, but also developed its implications further in the context of the Christian tradition. Latin Averroism figures such as Siger of Brabant promoted the idea of a separation between philosophical truth and theological truth, a principle that would later become one of the foundations for freedom of thought and scientific autonomy in Europe. Even Thomas Aquinas, who ultimately criticized some of Averroism's position, built most of his theological argument on a critical dialogue with Ibn Rushd's thought, a proof that a thinker's influence does not always work through approval, but also through the productivity of the debate it generates.

Ibn Rushd's influence on the European Renaissance was deeper than mere textual transmission. What he contributed was not only the content of knowledge, but an intellectual ethos, a way of thinking that placed observation, rational argumentation, and empirical testing as the highest standard in the search for truth. This ethos later became the breath of the Renaissance humanism movement, in which European intellectuals began to dare to question the authority that had been untouched, put forward observations of dogma, and place man and his reasoning abilities at the center of intellectual projects. A number of intellectual historians, including Ernest Renan who wrote an important monograph on the Averroes, assert that Ibn Rushd's contribution to the European intellectual awakening cannot be overstated. Through his work, the centuries-old tradition of Greek philosophy preserved in Arabic is again present before European scholars in packaging that has been selected, commented on, and enriched by a world-class thinker. The seeds of rationalism that Ibn Rushd sowed through his commentaries on Aristotle flourished on European soil and bore fruit to the scientific revolutions of the 16th and 17th centuries, a transformation of civilization that could never be fully understood without taking into account the intellectual heritage of Islam that preceded it. To see the factors that support this transmission process in a more structured way, here is a summary in the form of a table.

**Table 6.** Factors and Impacts of the Transmission of Ibn Rushd's Thought to the Western World

| <b>Transmission Factors</b>  |    | <b>Mechanism</b>                                                       |                                                 | <b>Impact in Europe</b>                                                                 |
|------------------------------|----|------------------------------------------------------------------------|-------------------------------------------------|-----------------------------------------------------------------------------------------|
| <b>Translation to Latin</b>  | to | Intensive movement in Andalusia (12th–13th centuries)                  | translation in Toledo and (12th–13th centuries) | Ibn Rushd's work became accessible to all European scholars                             |
| <b>The Role of Andalusia</b> | of | The meeting center of Islamic, Christian and Jewish civilizations      |                                                 | The creation of cultural and intellectual channels between the Islamic world and Europe |
| <b>European Universities</b> |    | The work was made official teaching material in Paris, Bologna, Oxford |                                                 | The systematic dissemination of Ibn Rushd's thought among European scholars             |

|                                    |                                                                                  |                                                                                          |
|------------------------------------|----------------------------------------------------------------------------------|------------------------------------------------------------------------------------------|
| <b>Latin Averroism</b>             | Intellectual movements that developed Ibn Rushd's thought in a Christian context | Encourage the separation of philosophy from theology; The Importance of Academic Freedom |
| <b>Dialogue with Scholasticism</b> | The debate between Averrois and figures such as Thomas Aquinas                   | Enriching the tradition of medieval Christian theology and philosophy                    |
| <b>Ethos Rationalism</b>           | Emphasis on observation, logic, and demonstrative argumentation                  | Became one of the foundations of Renaissance humanism and the scientific revolution      |

The table above shows that Ibn Rushd's influence on the Western world was not a single, isolated event, but rather a multi-layered process involving various mutually reinforcing historical, cultural, and intellectual factors. An understanding of the complexity of this process is important as a basis for assessing the relevance of Ibn Rushd's thought in a more contemporary context, as will be discussed in the following concluding sub-chapters.

### **Contemporary Relevance, Study Position, and Article Novelty**

Ibn Rushd's intellectual heritage is not just an interesting historical artifact to admire from a safe distance; He is a source of inspiration that is still pulsating with relevance in the midst of the various challenges of modern life. In an era marked by the acceleration of technology, the explosion of information, and the strengthening of various forms of extremism, both religious and secular, Ibn Rushd's idea of harmonization between reason and revelation offers a much-needed paradigm. His view that the advancement of science and the strengthening of spiritual values are not only incompatible, but in fact mutually supportive, is a message that has a strong resonance in the context of contemporary debates on the relationship between religion and science. More than that, the spirit of critical rationality developed by Ibn Rushd is very relevant in facing the challenges of information and post-truth that color the current global communication landscape. The ability not to accept a claim without adequate testing, to distinguish between valid arguments and misleading rhetoric, and to build conviction on a rationally accountable foundation, these are all intellectual skills inherited by Ibn Rushd's burhani tradition and which are increasingly critically needed in the 21st century.

In the field of education, Ibn Rushd's thought offers a transformative vision: education that not only transfers knowledge, but also builds critical thinking capacity, trains argumentative courage, and fosters openness to different perspectives. The learning model based on the Burhani tradition where every claim is tested, every argument is evaluated, and every conclusion is held accountable is the antithesis of the culture of memorization and indoctrination that still pervades many education systems in various parts of the world. In the context of intercultural and interreligious dialogue, Ibn Rushd's legacy also has invaluable value. The story of the transmission of his thought from Andalusia to Europe is the strongest historical evidence that a dialogue of civilization between Islam and the West was not only possible, but also had occurred and produced remarkable fruit. In an increasingly polarized world where narratives about clashes of civilization often dominate public discourse, Ibn Rushd's historical example reminds us that intellectual exchange across cultures and religions is one of the most productive engines in the progress of human civilization. To summarize the relevance of Ibn Rushd's thought in various dimensions of modern life, the following

table is presented that brings together his main ideas with the appropriate contemporary context.

**Table 7.** The Relevance of Ibn Rushd's Thought in the Context of Modern Life

| <b>Ibn Rushd's Ideas</b>               | <b>Contemporary Challenges</b>                           | <b>Relevance Offered</b>                                                               |
|----------------------------------------|----------------------------------------------------------|----------------------------------------------------------------------------------------|
| Harmonization of reason and revelation | The dichotomy of religion vs science in global discourse | A moderation paradigm that places the two as epistemological partners                  |
| Burhani method (demonstrative)         | Misinformation, hoaxes, and post-truth culture           | A standard of critical thinking based on verified argumentation and proof              |
| Plurality of knowledge methods         | Epistemological rigidity in the education system         | A learning model that values dialogue, analysis, and diversity of perspectives         |
| Dialogue across traditions             | Cultural polarization and clash of civilizations         | Historical precedent that cross-faith intellectual exchange results in shared progress |
| Interdisciplinary integration          | Fragmentation and over-specialization in modern science  | A holistic scientific vision that encourages cross-disciplinary collaboration          |

The table above shows that Ibn Rushd's relevance is not nostalgic, but rather prospective: he offers a framework of thought that can be operated to face the challenges of the future. In the existing research map, this article finds its position through a critical dialogue with a number of relevant previous studies. Mujibuddin's research (2023) makes a valuable contribution in mapping the dimensions of harmonization between religion and philosophy in Ibn Rushd's thought; however, its limited focus on these aspects has led to the dimension of the transmission of thought to the Western world and its historical impact to receive less proportionate attention. The Hakim Study (2021) provides a sharp analysis of Ibn Rushd-Al-Ghazali's polemic, but pauses before exploring how the polemic later resonated in Europe through scholastic debate. As for Ichsan (2020), he offers a broad perspective on the contribution of Andalusian civilization to the West, but the breadth of this scope actually leads to an in-depth study of the specific mechanisms of transmission of Ibn Rushd's thought and its core concepts to be less explored. From the gaps left by these studies, this article comes with a more ambitious synthesis effort. By placing the concept of burhani, the relationship of intellect-revelation, polemics with Al-Ghazali, multidisciplinary contributions, and the influence of Averroism within a unified framework of discussion, this article seeks to offer a more complete portrait of Ibn Rushd, not as a collection of separate aspects, but as a coherent system of thought with historical implications that can be traced consistently from the Islamic world to the heart of Western civilization.

The novelty of this article can be articulated on two interrelated levels. On a substantive level, this article presents an integrative narrative that explicitly connects the epistemological foundations of Ibn Rushd's thought (burhani, reason-revelation relations, takwil) with its concrete historical impact (Averroism, scholasticism, the

Renaissance), a connection that has rarely been systematically established in previous studies. At the methodological level, the comparative-analytical approach applied in this article allows for a more precise identification of Ibn Rushd's influence mechanisms, rather than simply stating that they exist without explaining how exactly they work. Thus, the contribution of this article is not merely cumulative, adding one more study to the existing body of literature, but it is synthetic: it offers a more comprehensive, more continuous, and more relevant way of reading Ibn Rushd to our understanding of how great ideas move across the boundaries of civilization and change the world. In this sense the study of Ibn Rushd is not merely a matter of past history, but a mirror reflecting the most fundamental questions of how human beings, of whatever background, can collaborate in the universal project of the search for truth.

### **Conclusion**

Based on the results of the literature that has been carried out, it can be concluded that Ibn Rushd is one of the figures of Islamic philosophy who has made a great contribution to the development of rational thought in Islamic and Western civilization. His thoughts were born in the context of the debate on the relationship between religion and philosophy that developed during the golden age of Islam. Through various works he wrote, Ibn Rushd tried to show that there is no fundamental contradiction between reason and revelation because they come from the same source, namely God. Therefore, the use of reason in understanding the reality and teachings of religion is not only allowed, but also an important part of human efforts to seek the truth. The concept of rationality developed by Ibn Rushd places reason as the main instrument in acquiring knowledge. According to him, humans have thinking skills that allow them to understand natural phenomena, develop science, and find various solutions to life's problems. This thought shows that Ibn Rushd had a very progressive view of the development of science and intellectual activity. He sees philosophy as a means that can help people understand the deepest meaning of religious teachings and the reality of life. The results of the study also show that Ibn Rushd made an important contribution in developing a harmonious relationship between philosophy and religion. Through the concept of *takwil*, he offers an approach that allows religious texts to be understood more deeply without neglecting rational principles. This approach became one of the hallmarks of his thinking and distinguished him from a number of other figures of his time. Thus, Ibn Rushd's thought served not only as an effort to defend philosophy, but also as an attempt to establish a constructive dialogue between reason and revelation.

In addition to being influential in the Islamic world, Ibn Rushd's thought also had a huge impact on intellectual development in the Western world. The translation of his works into Latin allowed European people to reacquaint themselves with Aristotle's philosophy that had long received little attention. Ibn Rushd's comments on Aristotle's work became a major reference in various European universities and gave birth to an intellectual tradition known as Averroism. This tradition contributed to the development of rationalism, freedom of thought, and the emergence of various intellectual reforms that later became part of the Renaissance movement. Furthermore, Ibn Rushd's thought also had an influence on the development of modern scientific methods. Its emphasis on observation, logic, rational argumentation, and scientific proof became one of the important foundations in the development of modern science. These principles encourage the birth of an academic culture that values research, critical analysis, and the search for truth based on

scientifically accountable evidence. In the context of contemporary life, Ibn Rushd's thought remains of high relevance. In the midst of technological developments, globalization, and increasingly complex social challenges, an approach that integrates religious values with rationality is essential. Ibn Rushd's thought shows that the advancement of science and the strengthening of spiritual values can go hand in hand without having to contradict each other. Therefore, his ideas can still be used as a source of inspiration in the development of education, research, intercultural dialogue, and the development of a more advanced civilization. Overall, Ibn Rushd can be seen as one of the intellectual bridges that connect the tradition of Islamic thought with the development of Western civilization. His contributions in the fields of philosophy, science, law, and education made him one of the most influential figures in the history of world thought. The study of Ibn Rushd's thought is not only important to understand the intellectual history of Islam, but also to find relevant values in the face of the challenges of modern society.

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