

## ***AL-INÂYAH AND AL-IKHTIRÂ' IN IBN RUSHD'S DIVINITY CONCEPT AND ITS RELEVANCE TO THE QURAN***

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### ***Abstract***

*This article explores the application of the theories of al-Inâyah (Providence) and al-Ikhtirâ' (Creation) as a Quranic approach. The analysis is based on Ibn Rushd's Manâhij al-Adillah fi Aqâ'id al-Millah, highlighting how he integrates Greek philosophy with Islam to explain God as the First Cause and the Organizer of the universe. The method used is library research with a content analysis approach. The results show that Ibn Rushd views the order of the universe as a manifestation of God's will, where creation itself serves as evidence of a Creator with a divine purpose. The theories of al-Inâyah and al-Ikhtirâ' are employed to argue that the universe's order and complexity are the results of divine intention, in line with Quranic teachings about God as Creator and Organizer. This study finds that Ibn Rushd combines Aristotelian philosophy with Quranic teachings to provide a more comprehensive understanding of God. Using both reason and revelation, he portrays God as an essence that transcends the physical realm. The findings contribute to a deeper understanding on Islamic theology by showing the compatibility between rational inquiry and divine revelation. This study also demonstrates Ibn Rushd's significant influence on both Islamic and Western philosophical traditions, reflecting a profound integration of philosophy and theology in conceptualizing the divine.*

**Keywords:** *al-ikhtirâ'*; *al-inâyah*; divinity; Ibn Rushd; quranic approach

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## Introduction

The concept of divinity has always been a central topic in Islam, shaping disciplines, including theology, philosophy, and science (Dewi 2021, 149). Divinity in Islam is not limited to belief but also serves as a foundation for ethical, moral, and rational frameworks (Muhammadin 2017, 93). In the context of the ever-evolving discourse of Islamic theology, Ibn Rushd emerges as a pivotal figure who sought to integrate Greek philosophy, especially Aristotelianism, with Islamic teachings (Ngazizah 2022, 589).

Aristotelianism, rooted in the works of Aristotle, a 4th-century BCE Greek philosopher. It encompasses key concepts such as formal logic, metaphysics, ethics, politics, and natural science. Aristotle developed the first formal system of logic and the theory of causality which distinguishes between material, formal, efficient, and final causes. In metaphysics, he introduced the concepts of potentiality and actuality, and described God as the "Unmoved Mover." His ethics emphasized virtue and balance, while in politics, he underscored the importance of the community. Aristotelianism profoundly influenced both Western and Islamic intellectual traditions, forming a shared philosophical heritage and serving as an intellectual foundation throughout the Middle Ages and the Renaissance (Ali 2007, 318).

Employing a rationalist approach, Ibn Rushd aimed to bridge the perceived gap between reason and revelation, arguing that both are essential and mutually reinforcing sources of knowledge about God (Wijaya 2017, 39). He is recognized not only as a philosopher but also as a theologian who offered a rational understanding of divinity. His theology framework rests primarily on two key arguments (*dalil*): *al-Inâyah* (Providence) and *al-Ikhtirâ'* (Creation). Through these arguments, Ibn Rushd integrates philosophical reasoning with Quranic teachings, affirming that the universe's order is an evidence of the existence of God with a divine purpose. Through this approach, Ibn Rushd seeks to establish a synthesis between reason and revelation, ensuring that his concept of divinity remains rational without leading to liberal thought that contradicts the principles of Islamic jurisprudence (Zarkasyi et al. 2020, 19).

In addressing the challenges of modern thought, Ibn Rushd not only criticised atheistic perspectives but also provided rational responses aligned with Quranic teachings. His arguments in *al-Inâyah* and *al-Ikhtirâ'* affirm that the intricate order of nature is not accidental but a reflection of divine will. This perspective strengthens the position of Islamic philosophy in confronting secularism and offers a harmonious epistemology grounded in both reason and revelation (Prayogo et al. 2022, 155).

Ibn Rushd's thoughts on divinity, particularly as articulated in *Manâhij al-Adillah fi Aqâ'id al-Millah*, remain relevant for further study. His concepts of *al-Inâyah* and *al-Ikhtirâ'* offer a structured philosophical framework to explain and strengthen the doctrine of divinity in Islam (Rushd 1964, 134). These theories provide a meaningful relationship between God, the universe, and humanity. In the modern context—indicated by increasing religious pluralism, secularism, and scientific development—the harmonization of philosophy and theology is increasingly important. Ibn Rushd's views offer a useful framework for fostering mutual understanding, respect, and finding common ground in the pursuit of truth (Mappasessu & Thalib 2023, 151).

This study focuses on how Ibn Rushd integrates *al-Inâyah* and *al-Ikhtirâ'* into his concept of divinity, as explained in *Manâhij al-Adillah fi Aqâ'id al-Millah*. Two main questions are: How does Ibn Rushd conceptualize divinity? And how are these theories of *al-Inâyah* and *al-Ikhtirâ'* embedded in the Quranic understanding of divinity? Previous prior studies exploring Ibn Rushd's theological contributions are elaborated in the following paragraphs.

Sovia identifies Ibn Rushd's three arguments to affirm God's existence: *al-Inâyah*, *al-Ikhtirâ'*, and *al-Harakah* (motion). He argues that even non-rational entities act purposefully. He maintains that divine knowledge arises through both reason and revelation, connecting Aristotelian metaphysics with Quranic theology (Sovia 2019, 76). Suhandi compares Ibn Rushd with Alfred North Whitehead, stating that Ibn Rushd's dual epistemology can bridge religion and science. However, Suhandi also alerts that this could be misinterpreted in ways that inspire secular, materialistic, or atheistic thoughts, such as the “double truth” theory in medieval Europe. In contrast, Whitehead emphasizes a metaphysical “process,” wherein all entities, including God, undergo continuous change (Suhandi et al. 2023, 51).

Employing *al-Inâyah* and *al-Ikhtirâ'* principles, Ibn Rushd states that the universe's order and harmony require a divine Governor (Allah). Complementing this view, Saleh examines Ibn Rushd's critique of al-Farâbi,

Ibn Sinâ, and al-Ghazâlî for incorporating Neoplatonic elements—such as *wajib al-wujûd* (necessary existence), *mumkîn al-wujûd* (possible existence), and emanation—into Islamic metaphysics, which Ibn Rushd reconciles more strictly with Aristotelian thought (Saleh 2009, 105). Additionally, Mustofa argues that Ibn Rushd viewed creation as an ongoing transformation from potentiality to actuality, emphasizing a dynamic and continuous cosmological process (Mustofa 2002, 16).

While previous studies have explored Ibn Rushd's theological framework, particularly the arguments of *al-Inâyah*, *al-Ikhtirâ'*, and *al-Harakah*, a specific analytical gap remains regarding the detailed integration of *al-Inâyah* and *al-Ikhtirâ'* in *Manâhij al-Adillah fî Aqâ'id al-Millah*. The specific alignment between both theories and the Quranic concept of divinity remains underexplored. Addressing this gap is essential to deeply understand how Ibn Rushd constructs his conception of divinity and harmonizes Islamic theology with rational inquiry.

This study investigates the theories of *al-Inâyah* and *al-Ikhtirâ'* in Ibn Rushd's concept of divinity, as stated in *Manâhij al-Adillah fî Aqâ'id al-Millah*. It uncovers how these theories underpin his rational theology and contribute to contemporary debates on science, secularism, and divine agency. This study's novelty lies in how Ibn Rushd applies the theories in Quranic interpretation. Seeing Muslim philosophers like al-Farâbî and Ibn Sinâ viewed creation as a hierarchical process of emanation, Ibn Rushd maintains that cosmic order is the direct and continuous result of God's will, reinforcing the relevance of his theology for current philosophical and theological challenges.

## Research Method

This study employs library research focusing on the literature review of Ibn Rushd's works, specifically the book *Manâhij al-Adillah fî Aqâ'id al-Millah*. This research type allows in-depth exploration and analysis of classical texts (Zed 2014, 79). The approach used in this study is the content analysis aiming to understand and interpret the theological concepts integrated by Ibn Rushd through the theories of *al-Inâyah* and *al-Ikhtirâ'*.

The qualitative data consists of two academically credible and relevant sources: the primary data includes Ibn Rushd's *Manâhij al-Adillah fî Aqâ'id al-Millah*, and Quranic verses related to the concepts of *al-Inâyah* and *al-Ikhtirâ'*. In the said work, Ibn Rushd presents a rational interpretation of divinity,

criticizing the theological positions of Asy'ariyah and Mu'tazilah for insufficient demonstrative logic (*burhâni*) and rejecting the emanation concept affirmed by al-Farâbî and Ibn Sinâ. He argues that reason and revelation are required for understanding God, and that the nature's order reflects divine will rather than emanation. This book represents Ibn Rushd's attempt to reconcile Aristotelian philosophy with Islamic theology. Secondary data include books, journal articles, and previous studies on Ibn Rushd's theology, as well as Quranic exegesis and literature on Islamic philosophy and the historical-intellectual context of his ideas.

This current study employs a literature-based method of data collection which has several steps: identification, collection, review, and selection of relevant sources. Materials related to *al-Inâyah*, *al-Ikhtirâ'*, and Quranic interpretations are critically examined and thematically categorized. The analysis centers on how these theories are integrated into Ibn Rushd's concept of divinity, using content analysis to reveal underlying patterns and connections. The results are then presented in a structured and coherent narrative, interpreted within the context of Islamic theology, philosophy, and their relevance to contemporary discourse.

## Results and Discussion

### Ibn Rushd's Biographical Overview

Abû al-Walîd M. ibn A. ibn Rushd, known as Averroes in the West, was born in 1126 CE in Cordoba, Spain. Cordoba was then the intellectual centre of the Islamic world, supporting scientific and cultural developments. His full name reflects the Arab tradition of emphasising lineage (Halimatuzzahro 2017, 82). His father, Ahmad ibn Rushd, a prominent judge in Cordoba, inspired him in pursuing education and intellectual formation. His supportive, educated family environment shaped his thinking and career. His early education covered various disciplines such as philosophy, law, medicine, and astronomy. Cordoba as an intellectual centre exposed him to numerous influential scholars, enriching his horizons. Under the guidance of prominent teachers, he developed a holistic way of thinking that integrated philosophy, science, and theology (Putra 2020, 141).

Ibn Rushd served as a judge in Cordoba and Marrakech, known for his commitment to justice in applying Islamic law. In the field of medicine, his work *Kitab al-Kulliyat fî al-Ṭibb* systematized and expanded upon existing medical theories (Hindami & Yusuf 2023, 67). In philosophy and law, his book *Tahâfût al-Tahâfût* defended Aristotle's philosophy against al-Ghazâlî's

criticism, while *Bidāyah al-Mujtahid* became a major reference in the study of Islamic law. His *Manāhij al-Adillah fī Aqā'id al-Millah* focuses on the divinity concept and the integration of philosophy and Islam, reflecting his synthesis of the Greek tradition and Islamic theology.

Ibn Rushd was instrumental in connecting Aristotle's philosophy with Islam, especially in *Tahāfūt al-Tahāfūt* and *Manāhij al-Adillah fī Aqā'id al-Millah*. His works were translated into Latin and influenced European philosophers such as Thomas Aquinas and contributed to the development of medieval Western philosophy. Though he experienced exile due to political dispute in Andalusia, he stayed active intellectually until his death in Marrakech in 1198 CE. He remains an important reference in Islamic philosophy and continues to be relevant to contemporary theological and political thought (Ridwan 2016, 169).

Often regarded as Aristotle's successor, Ibn Rushd sought to harmonize reason and revelation in understanding reality and divinity. He rejected the Neoplatonic theory of emanation proposed by al-Farābī and Ibn Sinā, and criticized the Ash'ariyah approach for being too dogmatic. According to him, God is the First Cause who created and governed nature based on the principles of *al-Ināyah* and *al-Ikhtirā'* (Hambali 2019, 228). His demonstrative (*burhānī*) method of understanding divinity was influential in Islamic philosophy and medieval Western thought.

### ***Al-Ināyah and al-Ikhtirā'* as Foundations of the Concept of God**

To comprehend Ibn Rushd's view of God, we need to understand his explanation on religious ideas using both reason and the Quran. He focuses on two main theories—*al-Ināyah* (providence) and *al-Ikhtirā'* (creation)—as evidence of God's existence and role in the universe. These ideas show his effort in connecting philosophy with Islamic teachings.

#### *The Theory of al-Ināyah in the Quranic Context*

Ibn Rushd uses a different approach from other theologians and philosophers in establishing arguments for the existence of God and His involvement in the universe. Unlike Muslim thinkers such as al-Farābī and Ibn Sinā, he argues that the evidence provided by Allah in the Quran is different from speculative arguments by theologians who rely on new principles of nature. Furthermore, he rejects the distinctions between necessary and contingent beings developed by al-Farābī and Ibn Sinā which

he believed are only accessible to philosophers, not the general public (Mustofa 2019, 87).

Therefore, Ibn Rushd pursues a balance between philosophical principles and accessibility. He explains his approach as the "path of Sharia," meaning the way shown by the prophets through their scriptures. This path includes three key arguments (*dalil*): *al-Ikhtirâ'* (creation), *al-Inâyah al-Ilahiyyah* (divine providence), and *al-Harakah* (motion), which he adapted from Aristotelian philosophy (Mustofa 2019, 89).

There are two principles behind the argument of *al-Inâyah*. First, everything in the universe is in accordance with human needs. Second, this alignment is not accidental—it must come from a purposeful agent. Ibn Rushd explains in his book *Tafsîr mâ Ba'da al-Ṭâbi'ah*, as quoted by al-Iraqî:

*"Indeed, the Sharia specific for philosophers is to investigate everything that exists. The Creator is not worshiped with an act more noble than the knowledge of all His creations, which leads to true knowledge of His Divine Essence. Thus, this investigation is the most noble action in His sight"* (Rushd 1979, 112).

For illustration, Ibn Rushd uses examples from nature. If the sun were any closer to or larger than the earth, its heat would destroy many plants and animals. Conversely, if it were further or smaller, extreme cold would demolish everything on earth. The regular movement of the sun results in changing seasons and day-night cycles, all of which are crucial for the existence of plants, animals, and humans (Rushd 1979, 120).

Regarding the moon, its influence is also clear. If it were larger or smaller, farther or closer, or if its light did not come from the sun, it would not perform its current functions. Therefore, the term *al-Inâyah al-Ilahiyyah* applies not only to the sun and the moon but also to all stars, skies, and celestial bodies which move in harmony with the sun. Everything on earth would be destroyed if the circulation of these celestial bodies stopped for even a fraction of a second, let alone if they ceased entirely (Rushd 1979, 122).

Ibn Rushd states that when a person observes something concrete (*al-shay' al-mahsus*), they will see it has a form, size, and location suited to its purpose. This supports his argument for *al-Inâyah*. Everything is intended for human benefit, whether in its tangible form or its ultimate purpose. If everything were not placed as it is, they would be useless for humans. Such harmony in concrete objects cannot happen by accident. For example, when a person sees a stone shaped in a way that turns it to function as a seat suggests



that the Creator was purposefully made and placed it accordingly (Rushdi 2018, 119).

Among the Quranic verses Ibn Rushd uses to support his argument is Q.S. An-Naba' [78]:6-16. He interprets this verse as portraying the harmony between various parts of the universe and human existence. He explains, the earth with its specific attributes is obviously designed to support human life. If any of its attributes were different, life would not be possible. This is reflected in Q.S. an-Naba' [78]:6,

*"Have We not made the earth as a resting place?"*

The word "*mihâd*" (a resting place) in the verse encompasses the alignment between the earth's shape and location. Ibn Rushd constructs the argument of *al-Inâyah* with the following logical structure: *first*, the universe and everything within it were created for humans' benefit (minor premise). *Second*, everything is arranged for a clear purpose, implying intentional creation (major premise). *Third*, the universe is then necessarily created and must have a Creator (conclusion). Grounded in this argument, Ibn Rushd confidently asserts that the evidence he presents is a strong and rational proof for the existence of a Creator.

In accordance with his philosophical perspective, the argument of *al-Inâyah* declares the existence of Allah as the Creator and Sustainer of the universe. Using this reasoning, Ibn Rushd critiques the notion that everything in the universe happens by chance or the view of possibility (*mumkin*) and contingency (*ja'iz*). He asserts that such views are conflicting with both Sharia and philosophy, as they tend to negate, rather than affirm, the existence of a divine Creator.

The path defined by Sharia aims to guide society towards the true meaning of creed (*aqidah*). According to Ibn Rushd, written in *Faṣl al-Maqâl*, this method relies on deriving meaning from the Quran while adhering to the apparent sense of its words, only turning to interpretation when necessary. The words shift from literal to metaphorical meaning due to the custom of the Arabic, which allows words to be understood through resemblance, causality, outcome, comparison, or other forms of association.

Ibn Rushd states, upon reading the Scriptures, we find that the legal and demonstrative methods presented in the Quran are limited to two types. The first is the way of understanding that human preservation and the creation of beings serve human needs, this he calls the proof of care (*dalil al-Inâyah*). The second is what arises from discovering the reality of existing



things, such as life in inanimate objects, the senses, and thought. He refers to this as the proof of discovery (*dalil al- Ikhtirâ'*).

The first proof is based on two premises: (a) that everything in the world corresponds to human existence, and (b) that this correspondence is intentional, by a purposeful and willing agent. This concludes that there must be such an agent, namely God, who created and governed the universe in accordance with human needs. As with demonstrative analogy, the truth of the conclusion depends on the truth of the two premises. The first premise can be corroborated through direct observation, and thus leads to certainty.

The compatibility of night and day, the sun and the moon, the seasons, time, and the earth, all structured for human benefit, clearly illustrate divine care. Moreover, the design of human and animal bodies proves purposeful creation suited to life and survival. These illustrations are frequently emphasized in the Quran and Ibn Rushd references several of them. Regarding the second premise, that this harmony is the result of an intentional will, it is also considered certain. This is because such order and regularity cannot arise by chance, rather, they are based on consistent cause-effect relation. This opinion will be further supported when we review Ibn Rushd's critique of the idea of "habit" and the Ash'ari principles (Rushd 1964, 136).

#### *The Theory of al-Ikhtirâ' in the Quranic Context*

Among the arguments employed by Ibn Rushd to affirm the existence of a Creator is *al-Ikhtirâ'*. Linguistically, it derives from the Arabic root *khara'a-ikhtara'a*, meaning to create or originate something new (Al-Razi 1999, 89). Thus, *al-Ikhtirâ'* is a term for the act of creation or bringing forth something that did not exist previously. Ibn Rushd asserts that *al-Ikhtirâ'* is evident in various types of animals, plants, and the universe as a whole—including the movement of celestial bodies. Their existence is a clear proof of intentional creation. Even inanimate objects is sufficient to prove purposeful design.

In integrating philosophy and Islamic theology, Ibn Rushd critiques inflexible literalism in interpreting the Quran. In *Faṣl al-Maqâl*, he argued that sacred texts should be understood through the *burhânî* (demonstrative) rather than the literal method. His division of Muslim society into three groups highlights restricted access to deeper interpretation, affecting the broader understanding of revelation. His critique continues to influence

contemporary Islamic discourse by highlighting the need to balance reason and revelation (Sidiropoulou 2015, 1093).

The *al-Ikhtirâ'* argument resembles *al-Inâyah* as it motivates humans to pursue knowledge to its fullest extent. The essence of creation is only complete through reflection on the signs of Allah throughout the universe. Ibn Rushd states that this rational approach aligns with the Sharia, as it emphasizes divine wisdom. The Quran contains many verses that urge believers to recognize Allah through His creations. For example, Q.S. al-Hajj [22]:73 and Q.S. al-Thariq [86]:6 explain that the emergence of life is sufficient evidence of Allah's existence as Creator (Rushd 1964, 139).

According to al-Irâqî, the first principle states that the emergence of life from matter implies the Creator's existence, since everything must have a cause, and nothing is created without purpose (al-Irâqî 2014, 278). Additionally, the continuous celestial bodies movement indicates divine command and control, that they are sustained and directed for human benefit. The One who created them also governs them with certainty and wisdom (Rushd 1964, 144).

If the first principle is combined with the second, which asserts that every creation must have a Creator, it is undeniable that everything that exists must have a Creator. This belief arises from the knowledge of all existing things (*mawjudât*) as evidence in themselves. Ibn Rushd affirms that to truly understand Allah, one must understand the substance and nature of everything, as it reveals the reality of creation. Without comprehending the substance of something, one will not understand the substance of its creation (Rushd 1964, 150). According to al-Irâqî, both arguments of Ibn Rushd (*al-Inâyah al-Ilahiyyah* and *al-Ikhtirâ'*) are interconnected because both involve principles such as causality (*sababiyah*) and purpose (*ghayah*) (Al-Iraqiy 2014, 279). This reasoning is based on the Q.S. al-Baqarah [2]:21-22:

"O mankind, worship your Lord, who created you and those before you, so that you may become righteous. He who made the earth a resting place for you and the sky a canopy, and sent down rain from the sky, and brought forth fruits as provision for you. So do not knowingly set up equals to Allah (in worship)."

Ibn Rushd claims that the arguments of *al-Inâyah* and *al-Ikhtirâ'* are suitable not only for scholars (*khawas*) but also for the general public (*jumhur*). The difference lies in their understanding level. The general public comprehends these arguments primarily through sensory experience. They perceive all things as created but lack sense of the actual process of creation. Meanwhile, scholars extend their understanding by incorporating

demonstrative reasoning/evidence (*burhâni*), allowing them not only to declare the existence of a Creator but also to fathom the attributes, mechanisms, and purposes underlying creation. Thus, scholars own a deeper comprehension of *al-Inâyah* and *al-Ikhtirâ'* (Rushd 1964, 162).

Materialists, who deny the existence of a Creator, are considered by Ibn Rushd as people who recognize creation but fail to realize that it is the result of deliberate creation. They believe everything happens by chance or self-formation, without acknowledging a Creator. Scholars, with their deep knowledge, refute this materialist view by affirming that the existence and order of creation indicate a conscious and wise Creator (Rushd 1964, 167).

Ibn Rushd connects the materialist view, which claims that everything happens by chance, with what he sees as flawed reasoning of the Ash'ari *mazhab*. The *mazhab* divides creation into *ittifâq* (chance), *jawâz* (possibility), and *imkân* (broader possibility). Ibn Rushd criticizes this view as erroneous, similar to materialist thinking because they overlooks the existence of a wise and powerful Creator behind everything.

Ibn Rushd refers to '*al-Inâyah al-Ilahîyyah* and *al-Ikhtirâ'*' as Sharia proofs. However, this does not mean he bases them on the framework set by theologians (*khitâbi*), who rely on textual sources (*nushûs syar'îyyah*) as their primary basis (Rushd 1964, 184). In reality, Ibn Rushd seeks to formulate the philosophical elements within Quranic verses so they can be accepted by *burhâni* scholars (philosophers). Although Ibn Rushd acknowledges three approaches in the Quran (*khitâbi*, *jadali*, and *burhâni*), he aims to surpass the insights by the first two, intending instead for the certainty pursued by scholars. To achieve this, he asserts that Quranic verses must eventually be interpreted through a demonstrative (*burhâni*) approach (Rushd 1119, 25).

Ibn Rushd's thought appeared within the broader intellectual debates of the 12th century Islamic philosophy, especially regarding the integration of reason and revelation. Although he criticized the concept of emanation proposed by al-Farâbî and Ibn Sinâ, their approach had a strong philosophical foundation. al-Farâbî developed the idea of creation through separate intelligences, while Ibn Sinâ linked it to the theory of *wajib al-wujud*, whereby everything exists as a result of God's existence (Rahman 2024, 88). Ibn Rushd's criticism of this concept arose in his attempt to defend Aristotelian rationalism and respond to the thought of Ash'ariyah such as al-Ghazâlî. In this context, Ibn Rushd's thought cannot be seen solely as

critique, but as part of a larger discourse in Islamic philosophy seeking to bridge philosophy and theology (Saleh 2009, 107).

### Ibn Rushd's Concept of God

Ibn Rushd's concept of God connects Greek philosophy with Islamic theology, viewing God as the First Cause, the origin of existence and the order of the universe, similar to Aristotle's idea of a "Prime Mover." This philosophical view aligns with the Quranic description of God as the Creator and Organizer. Ibn Rushd integrates reason and revelation in understanding God, consistent with the Quran's teaching on the use of reason for divine knowledge. Metaphysically, his view on God's existence and essence reflects the Quranic teaching that God transcends the physical dimension. His influence extends beyond Islamic world, impacting Western and European philosophers such as Thomas Aquinas (Wardani 2014, 170).

#### *God as the First Cause ('al-'Illah al-Ulâ)*

The principle of God as the First Cause posits that everything in existence must have a cause, ultimately requiring an uncaused cause that initiates all being. Ibn Rushd aligns this with Islamic teaching, particularly with Quranic verses affirming God as the universe's Creator and Sustainer (Rushd 1964, 191). In his works, Ibn Rushd refers to God as *al-Muqallid al-Awwal* (the Prime Initiator), emphasizing God independent from any external influence (Sovia 2019, 77). This philosophical standpoint is strengthened by Q.S. al-Baqarah [2]:117,

*"(Allah is) the Originator of the heavens and the earth. When He decrees a matter, He simply tells it, 'Be!' And it is!"*

Similarly, Q.S. al-'Ankabut [29]:61 asserts,

*"If you ask them, (O Prophet) who created the heavens and the earth and subjected the sun and the moon? They will surely say, 'Allah.' How then are they deluded (from the truth)?"*

These verses align with Ibn Rushd's rationalist explanation of God as the First Cause, not only creates but also maintains the universe's order and stability. His argument reflects the design argument for God's existence, as discussed in Ayatullah Ja'far Subhani's critique of David Hume's skepticism (Zamzami et al. 2023, 92). Ibn Rushd's philosophy extends beyond creation. He also sees God as the ultimate Sustainer and Organizer of the cosmos, an argument that mirrors Quranic teaching. Q.S. al-Mulk [67]:15 states,

*"He is the One who made the earth subservient to you. So move about in its regions and eat from His provisions. And to Him is the resurrection (of all)."*

This verse underlines that God not merely initiates creation but ensures its continuous sustenance and organization. Ibn Rushd integrates this idea into his rationalist theological framework, aligning with the design argument, which identifies evidence of divine intelligence in the order and complexity of nature, as explained in Subhânî's *Ilâhiyât* (Zamzami et al. 2023, 93).

Ibn Rushd is well-known for his attempt to harmonize reason with revelation. He argues that rational inquiry does not contradict religious teachings but complements them. In *Tahafut al-Tahafut*, he counters al-Ghazâlî's critique of philosophy by asserting that intellectual reasoning is a legitimate means of understanding divine truths. This aligns with Quranic encouragement for contemplation, such as in Q.S. Fussilat [41]:53,

*"We will show them Our signs in the universe and within themselves until it becomes clear to them that this (Quran) is the truth. Is it not enough that your Lord is a Witness over all things?"*

This approach mirrors Subhânî's critique of Hume's dismissal of the design argument. While Hume argued that natural order does not necessitate a divine creator, Ibn Rushd, much like Subhânî, asserts that order and causality in the universe are strong indications of an intelligent designer (Zamzami et al. 2023, 95).

Ibn Rushd's theological concept had a profound impact on medieval Western philosophy. His works influenced Christian theologians, particularly Thomas Aquinas, who adapted the First Cause argument into Christian doctrine (Wardani 2014, 175). This cross-cultural intellectual exchange underscores the universality of Ibn Rushd's philosophical insights, demonstrating their relevance beyond Islamic tradition. Al-Fârâbî's thinking on revelation based on the concept of Active Intellect has methodological similarities with Ibn Rushd's philosophical approach in understanding God as the First Cause (Gharamaleki et al. 2021, 128).

#### *God and the Order of the Universe*

In Ibn Rushd's philosophy, God is not only seen as the First Cause, but also as the source of order who establishes and maintains the laws of nature. His thoughts regarding the orderliness of nature appear in his works such as *Manâhij al-Adillah fi Aqâ'id al-Millah* and *Tahâfut al-Tahâfut*, where he asserts

that the universe operates based on rational principles established by God (Rushd 1998b, 21).

According to Ibn Rushd, the laws of nature that govern the movement celestial bodies, biological cycles, and various physical phenomena are manifestations of God's absolute wisdom and knowledge. In *Manâhij al-Adillah fî Aqâ'id al-Millah*, he asserted that God does not act randomly, but through fixed laws understandable for human reason. This approach differs from traditional theological views that emphasize God's intervention in every natural occurrence. Ibn Rushd argued that God establishes order through rational causation, as described in Aristotelian philosophy (Rushd 1964, 134-253).

In *Tahâfut al-Tahâfut*, Ibn Rushd criticized al-Ghazâlî's view that rejected the principle of causality in nature. He defended the principle by stating that the continuity of natural laws is God's way of organizing the universe (Rushd 1998b, 27). His concept of order is in line with the Quranic teachings depicting God as the Creator and Regulator of all existing things. It is as what God said in Q.S. al-Anbya [21]:30,

*"Do the unbelievers not realize that the heavens and earth were once one mass, then We split them apart? And We created from water every living thing. Will they not believe?"*

This verse shows that heavens and earth's creation follows certain order established by God. Similarly, in Q.S. al-Mulk [67]:3, Allah says,

*"(He is the One) who created the seven heavens in layers. You will not see in the creation of the Most Merciful the slightest imbalance. So, look once more, do you see any flaws?"*

This verse emphasizes that nature is in perfect balance, created and regulated by divine wisdom.

Ibn Rushd's thoughts in *Manâhij al-Adillah* and *Tahâfut al-Tahâfut* show visible harmony with the Quranic concept of rational and natural order. Both sources see God as the ultimate cause and regulator of the order of the universe. Ibn Rushd stresses that this order is rational and comprehensible through reason, while the Quran views it as a sign of God's greatness and power.

In the environmental theology context, the concept of *al-Inâyah* proposed by Ibn Rushd serves as a foundation for Islamic understanding of ecology. The principle that nature is created with order and purpose for the sustainability of human life infers that environmental conservation is part of divine responsibility. This perspective is further supported in Islamic law,

particularly in ecological jurisprudence (*fiqh al-bi'ah*), which regulates principles of conservation and prohibits excessive exploitation of natural resources (Latif et al. 2023, 1739).

#### *Knowledge of God: Reason and Revelation*

In Ibn Rushd's philosophy, reason is the primary tool for comprehending God and His existence. In *Manâhij al-Adillah fî Aqâ'id al-Millah*, he asserts that reason not only enables humans to recognize God as the First Cause (*al-'Illah al-Ulâ*), but also as the regulator of the universe's order. Adopting Aristotle's view, Ibn Rushd considers reason the highest human faculty, capable of acquiring knowledge about metaphysical reality and the universal laws established by God (Rushd 1964, 259).

However, reason does not function by itself. In *Faṣl al-Maqâl*, Ibn Rushd argues that reason and revelation are complementary, not contradictory. If a truth is discovered through reason, it will not contradict genuine revelation; instead, revelation confirms and guides reason toward deeper understanding (Rushd 1119, 25). This integration of reason and revelation is central to Ibn Rushd's philosophy, allowing a rational inquiry into divine truths within the framework of Islamic teachings (Fatimah 2020, 67).

Ibn Rushd argues that *hikmah* (science and philosophy) and sharia (religion) originate from a single source, God. Therefore, both must be integrated to understand reality. In *Tahâfut al-Tahâfut*, he criticizes theological approaches that reject rational methods in comprehending God and the universe (Rushd 1998b, 15). He maintains that learning the laws of nature through science is part of recognizing God's greatness.

This concept aligns with the Quran, encouraging the use of reason to study nature as a sign of God's existence. Q.S. al-Baqarah [2]:164 states,

*"Indeed, in the creation of the heavens and the earth, the alternation of night and day, the ships that sail the sea with (cargoes) that benefit mankind, and the rain sent down by Allah from the skies, with which He revives the earth after its death (dry), the scattering of all kinds of creatures, the shifting of the winds, and the clouds drifting between the heavens and the earth, (in all of this) are surely signs for those who understand."*

This verse suggests that the orderliness of nature can be interpreted through scientific observation, ultimately leading to the realization of God's existence.

In *Faṣl al-Maqâl*, Ibn Rushd categorizes the pursuit of truth into three methods: (a) demonstrative (*burhâni*), a philosophical and scientific approach



used by scholars; (b) dialectical (*jadalî*), an argumentative approach favored by theologians; and (c) rhetorical (*khitâbi*), a persuasive approach used for the general public. Among these, he affirms the demonstrative approach offers the highest certainty level and should form the foundation of scientific and philosophical reasoning. He criticizes theological approaches that depend too much on dialectical methods and often reject empirical and rational observation (Rushd 1119, 25).

The debate between al-Ghazâlî and Ibn Rushd marks a critical juncture in Islamic philosophy, highlighting the tension between rationalism and orthodoxy. Al-Ghazâlî's *Tahâfut al-Falâsifah* challenged the rationalist approach of Ibn Sinâ and al-Farâbî, reinforcing theological skepticism toward philosophy. In response, Ibn Rushd defended philosophy in *Tahâfut al-Tahâfut* and emphasized the harmony between reason and revelation. This debate significantly shaped the trajectory of Islamic thought, influencing the balance between religious doctrine and scientific inquiry (Muhtar 2016, 187).

The Quran also encourages the use of reason in understanding God, as stated in Q.S. al-Ankabut [29]:20,

“Say (O Prophet), ‘Travel throughout the earth and see how Allah originated the creation, then He will bring it into being again. Surely, Allah is Most Capable of everything.’”

This verse asks people to rationally reflect on origins of creation, history, and the human actions' consequences as integral to understanding revelation. Ibn Rushd aligns with the Quranic view that reason is essential for grasping metaphysical realities, while revelation provides moral and spiritual direction. He insists that reason and revelation is inseparable. In *Faṣl al-Maqâl*, he writes, “Truth will not contradict truth. Rather, they will support and reinforce each other” (Rushd 1119, 25).

Similarly, contemporary Islamic scholars highlight the relationship between reason and revelation in the Quran (Rofi'i et al. 2024, 36). The Quran presents revelation as the primary source of knowledge about God, while reason is the tool for understanding and reflecting upon it. Ibn Rushd argues that philosophy and science clarify, rather than oppose, religious teachings. Through rational reflection and critical thinking, individuals can confirm and deepen their understanding of divine truths. His integration of Aristotelian philosophy with Islamic teachings reflects his belief that truth is accessible through reason operating within the framework of revelation (Fatimah 2020, 69).

Ibn Rushd's philosophy presents reason and revelation as two interconnected paths to divine knowledge. His works, such as *Faṣl al-Maqāl* and *Tahâfut al-Tahâfut*, demonstrate how rational inquiry and scientific observation enhance the understanding of God's existence and the universe's order. This integration aligns with the Quranic encouragement for using reason to comprehend God's signs in creation.

His approach remains relevant today, particularly in discussions on the compatibility of science and religion. By emphasizing the harmony between reason and revelation, Ibn Rushd's philosophy provides a robust framework for understanding divine truth through rational thought and scientific exploration. His method parallels contemporary efforts to integrate rational theology with empirical knowledge, reflecting a dynamic relationship between faith and reason in Islamic thought (Rofi'i 2019, 43).

Ibn Rushd's thought is relevant within the framework of natural law, bridging human and divine law in Islam. He asserts that law is not solely derived from revelation but can also be discovered through reason and the natural order. This approach demonstrates that Islamic law is rational and flexible within social realities, thereby enriching the global discourse on Islamic jurisprudence (Taliaferro 2017, 6).

#### *God in the Metaphysical Context*

In Ibn Rushd's metaphysical framework, God is considered the most fundamental and essential entity (Rushd 1998a, 25). Rendering on Aristotle's view of the "First Cause" or "Unmoved Mover," Ibn Rushd presents God as the initial principle that starts everything and maintains the universe's order without engaging in physical changes. This explains God's nature that transcends physical and material dimensions. His existence is the primary cause of all being and changes in the world (Wardani 2014, 180).

God, in Ibn Rushd's perspective, is not only the first existence but also the essence underlying all reality. As a purely immaterial being, God is unaffected by worldly conditions. This metaphysical theory portrays God as the ultimate cause and organizer of the natural order, one who supports the creation's structure while remaining separate from its physical process. The Quran upholds this metaphysical concept, describing God as the absolute and transcendent Creator and Organizer. It emphasizes that God's power and wisdom are beyond temporal and spatial limitations, as included in Q.S. al-Baqarah [2]:255,

*"Allah, there is no deity (worthy of worship) except Him, the Ever-Living, All-Sustaining... His 'Kursi' (Seat) encompasses the heavens and the earth, and the preservation of both does not tire Him. For He is the Most High, the Greatest."*

Additionally, the Quran emphasizes God's power and uniqueness as the absolute Creator without any partner, conveyed in Q.S. al-An'am [6]:101,

*"He is the Originator of the heavens and the earth. How could He have a child when He has no mate? He created all things and has (perfect) knowledge of everything."*

The similarity between Ibn Rushd's metaphysical view and the Quranic teachings lies in their shared argument of God as the principle source of existence and the sustaining order of the universe.

The discussion on God's essence and existence in Ibn Rushd's philosophy and the Quran shows fundamental similarities. Ibn Rushd describes God as a transcendent metaphysical being, unaffected by the material world, while the Quran portrays Him as All-Powerful, All-Wise, and not bound by physical dimensions. Both acknowledge God as the primary cause of everything and has an essence that transcends physical/material reality.

Ibn Rushd, adopted Aristotle, views God as an entity that moves the universe without Himself undergoing movement. This idea explains that the cosmos' orderliness is based on fixed natural laws. He also applies Aristotle's theory of the four causes (material, formal, efficient, and final) to describe how God relates to creation. He firmly declines the Neoplatonic theory of emanation, instead asserting that nature is ordered in line with God's design. Through this approach, Ibn Rushd seeks to show that philosophical reasoning and religious revelation are not contradictory, but rather provide complementary in understanding reality and divinity.

### **Relevance and Implications of Ibn Rushd's Concept of God**

This section explores the varied impact of Ibn Rushd's conception of God, reviewing its contributions to Islamic theology, its influence across intellectual traditions, its significance in modern educational and philosophical settings, and its implications for the ongoing dialogue between religion, science, and pluralistic thought.

#### *Contribution to Islamic Theology and the Dialogue between Reason and Revelation*

Ibn Rushd proposes a significant contribution to Islamic theology by integrating Greek philosophical ideas, particularly Aristotelian thought, with Islamic teachings. In *Manâhij al-Adillah fi Aqâ'id al-Millah*, he explains God as

the First Cause and the Sustainer of universe's order, aligning with the Quranic verses. Referring to Aristotle's idea that God created all existence without experiencing movement Himself, Ibn Rushd strengthens a rational interpretation for divine causality. He also links the *al-Ikhtirâ'* argument with the principles of reason and revelation, showing that knowledge of God is achievable through both rational enlightenment and religious revelation. This approach offers a holistic perspective, allowing Muslims to deeply comprehend the relationship between God, the universe, and humanity, aligning philosophical thought with religious teachings.

#### *Influence on Islamic and Western Philosophical Traditions*

Ibn Rushd's ideas profoundly impact both Islamic and Western philosophical traditions. In Islamic philosophy, he provides a systematic framework for harmonizing reason and revelation, influencing generations of philosophers and theologians who further developed his ideas. His concept of the First Cause and the universe's order expanded philosophical discourse in the Islamic world. In the Western context, his thought became highly influential after being translated into Latin, especially *Tahâfut al-Tahâfut* and *Manâhij al-Adillah* impacting European thinkers like Thomas Aquinas. This influence is evident in the development of Scholasticism and Rationalism in Europe, enriching the theological debates with a structured view of God and the universe.

Beside being well-known as a rationalist, Ibn Rushd is recognized as a critical thinker in Islamic theology. His approach to metaphysics, particularly in constructing critiques of theologians, demonstrates that rationality and revelation can synergize in understanding divine concept. This reinforces Ibn Rushd's role in shaping a broader theological discourse, both within the Islamic tradition and Western philosophy (Elhady 2022, 5).

#### *Contemporary Relevance and Education*

Ibn Rushd's thought remains relevant in contemporary discourse, particularly amid ongoing tensions between science and religion, and within the religious pluralism context. His view on integrating reason and revelation offers a bridge between science and religion, demonstrating that rational understanding of God need not conflict with faith. This is important in addressing modern challenges related to secularism and religious diversity. Additionally, his legacy is reflected in educational settings, where his works remain essential in the study of philosophy, science, and theology. By

integrating Greek philosophical theories with Islamic teachings, Ibn Rushd bridges gap between different intellectual and cultural traditions, providing valuable perspectives in globalization discourse and contemporary challenges involving pluralism and scientific synthesis.

Furthermore, his concept of harmony between reason and revelation aligns with religious moderation practices in the Balun-Turi community, Lamongan, where they embrace diversity without ignoring theological values (Rofi'i & Alfiani 2024, 258). Study of religious moderation in this region underlines how inclusive religious approach can build social harmony, acknowledging Ibn Rushd's emphasis on rationality in interpreting revelation (Rofi'i et al. 2021).

#### *The Relationship Between Religion, Science, and Religious Pluralism*

Ibn Rushd viewed religion and science as complementary sources of knowledge. In *Faṣl al-Maqal*, he asserts that truth cannot contradict truth; thus, reason and revelation—including science—must be in harmony. For him, science and philosophy uncover God's creation, while religion provides moral and spiritual guidance. When differences arise, the Quranic text should be interpreted by those who have intellectual capacity (*ahl al-burhân*), proving that scientific thought can enhance, not oppose, faith.

Even though Ibn Rushd did not explicitly discuss this concept in modern studies, he acknowledged different levels of religious understanding in society. He differentiated between the demonstrative (*burhâni*) method for philosophers and the rhetorical (*khitâbi*) and dialectical (*jadalî*) methods for the broader public. This shows his inclusive attitude towards diverse intellectual and spiritual perspectives. As someone living in multicultural Andalusia, where Islam, Christianity, and Judaism coexisted, Ibn Rushd's thought on reason and revelation can be understood as a basis for interreligious dialogue. His philosophy remains relevant to contemporary efforts toward religious tolerance, intellectual pluralism, and the reconciliation of belief with scientific reasoning.

#### **Conclusion**

The discussion of Ibn Rushd's concept of God in *Manâhij al-Adillah fi Aqâ'id al-Millah* highlights the integration of *al-Inâyah* (Providence) and *al-Ikhtirâ'* (Creation) and Quranic teachings. Adopting Aristotelian principles, Ibn Rushd portrays God as the First Cause and the Organizer of the

universe's order. He offers a rational explanation for divine existence in line with Islamic doctrine. His approach demonstrates the synthesis between reason and revelation in the pursuit of truth.

The study emphasizes how Ibn Rushd bridges philosophical reasoning with God's revelation to establish a unified theological vision. His incorporation of Aristotelian thoughts into Islamic principles provides a systematic framework reinforcing the compatibility between reason and faith. This integration enriches Islamic theology by grounding divine attributes and creation in rational analysis, while also influencing Western philosophical discourse, particularly in medieval Scholasticism. By revealing that intellectual inquiry can deepen religious understanding, Ibn Rushd's argument remains relevant in current debate on the intersection of reason and belief. Future research might explore its application in contemporary dialogues between science and religion, religious pluralism and secularism, and global philosophical exchange.

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