

IBN RUSYD'S EPISTEMOLOGY OF AND THE FUTURE OF ISLAMIC KNOWLEDGE DEVELOPMENT

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ABSTRAK

Penelitian ini bertujuan untuk mendeskripsikan epistemologi Ibn Rusyd dalam pengembangan keilmuan Islam pada masa depan. Penelitian ini menggunakan penelitian pustaka (*Library Research*) yang menganalisis karya-karya Ibn Rusyd dari aspek epistemologinya. Hasil Penelitian ini menunjukkan *pertama*, Ibnu rusyd mencoba menawarkan model epistemologi baru yang memadukan cara berpikir komprehensif ketiganya yaitu idealisme, rasionalisme, dan empirisme. Ibn Rusyd Juga menentukan bahwa unsur wahyu sebagai salah satu dasar dan sumber pengetahuan. *Kedua*, Kritik Ibnu Rusyd terhadap cara berpikir Al-Ghazali serta pemikiran-pemikiran filsafat filosof sebelumnya, dan mencoba menawarkan pemikiran yang baru, kiranya dapat dipahami sebagai cara berpikir kritis yang harus terus dilakukan oleh para ilmuwan muslim. *Ketiga*, upaya-upaya yang sudah ditunjukkan Ibnu Rusyd melalui cara berpikir kritis terhadap pemikiran-pemikiran sebelumnya (terutama Al-Ghazali), merupakan langkah positif dalam mengawali sikap terbuka dan objektif dalam melihat sebuah produk pemikiran. Sedari dulu dan barangkali sampai sekarang sikap pembenaran terhadap pemikiran-pemikiran masa lalu masih dilakukan oleh sebagian besar ilmuwan atau sarjana muslim tanpa mau mencoba mengkritisnya, sehingga pengembangan ilmu pengetahuan Islam mengalami stagnan.

Kata Kunci : Epistemologi, Ibn Rusyd, Pengembangan Keilmuan Islam.

ABSTRACT

This study aimed to describe the epistemology of Ibnu Rusyd in the development of Islamic science in the future. This research used Library Research to analyzes the works of Ibnu Rusyd from its epistemological aspect. These were the results of this. First, Ibnu Rusyd tried to offer a new epistemological model that combined the three comprehensive ways of thinking, namely idealism, rationalism, and empiricism. Ibnu Rusyd also determined that the element of revelation as one of the foundations and sources of knowledge. Second, Ibnu Rusyd's critique of Al-Ghazali's way of thinking and the philosophical thoughts of previous philosophers, and tried to offer new thoughts, may be understood as a critical way of thinking that must be carried out by Muslim scientists. Third, the efforts that have been shown by Ibnu Rusyd through his critical thinking towards previous thoughts (especially Al-Ghazali), was a positive step in initiating an open and objective attitude in viewing a product of

thought. Until now, the attitude of justification for past thoughts was still carried out by most Muslim scientists or scholars without wanted to try to criticize them, so that the development of Islamic science was stagnant.

Keywords : *Epistemology, Ibnu Rusyd, Islamic Knowledge Development.*

INTRODUCTION

Talking about the ideas and thoughts of a character and the history of various events concerning Ibnu Rusyd that occurred in the past was an important things to know. Therefore, the author would describe the history of the thought of Ibnu Rusyd, who was considered as a great philosopher of the Islamic world in the west. However, in this paper, the author did not only try to present the history of his life, or his social conditions, or *un sich* describes his philosophical thoughts and ideas, but the author would present how his ideas and thoughts can be formulated, reposition and contextualized, so that the formulation of Ibnu Rusyd's concepts and ideas can be used to solve problems in the formulation and concept of knowledge. It also can be used as a basic part of the process of developing Islamic Science (epistemology). Therefore, this paper would be focused on Ibnu Rusyd's views on the epistemology of

knowledge, such as discussing the sources, origins and types of knowledge, ways of gaining understanding and his views on the path to truth. In addition, this paper would discuss how the influence of Ibnu Rusyd's thoughts could be addressed to be used as a basis in the process of developing Islamic science.

It was not an easy matter to formulate the concept of epistemology initiated by Ibnu Rusyd considering that the thoughts of this figure were heavily influenced and often related with previous philosopher, such as Aristotle, Al-Farabi, Ibn Sina and Imam Al-Ghazali. It could not be denied that his ideas were related to Aristotle since Ibnu Rusyd was known as a reviewer or comentator of the Aristotle works, a title given by Dante (1265-1321 AD) in his Divine Commedia (Comedy of God). This title is appropriate for him, because his thoughts reflect his strenuous effort to restore Aristotle's thoughts

to their purity, after being mixed with Platonic elements which sufficiently exacerbated the originality of his thinking and which were included by the Alexandrian philosophers. (Suparman Syukur, 2007:17) According to Abed Al-Jabiri, Ibn Rusyd's mission of thought was based on four things. First, eliminating reductions to Aristotle's thinking; second, revealing the deviations made by al-Farabi and Ibnu Sina against Aristotle; third, refuting al-Ghazali's criticism of the philosopher who only based on the work of al-Farabi and Ibnu Sina; fourth, doing a theoretical reconceptualization of "lateralism" as a rejection of the methods of the scholars of kalam, the Zahiriyah school, and the Sufis in carrying out Shari'ah. (Muhammad Abed Al-Jabiri, 199:318)

Ibnu Rusyd's epistemological model emerged when the epistemological tendency in Islamic thought that gradually became sharper in the area of idealism and rationalism (both were under one roof), by was not really caring about the inputs given by empiricism. It was different from the development

of epistemological studies in Western literature in the study of multidimensional science. Many views from Muslim scientists that this phenomenon was a fabrication that occurs in the body of Islamic thought, where there was a vacuum in the formation of science that was not immediately sought. The imbalance between rationalism and empiricism in the eyes of Islamic philosopher where the latter was always connoted with positivism which leads to materialism-communism which negates ethics and metaphysics-, according to M. Amin Abdullah, it was caused by something lost, resulting in the growth of a wrong perspective on empiricism in the world of Islamic. (Irma Fatima, 1992:42)

Ibnu Rusyd's epistemology was born in order to try to solve the problem of the development of Islamic thought above. Ibnu Rusyd's rationality is one of the things that needs to be imitated. That theory is trusted by European philosophers. In addition, that theory is based on the senses (sensation) and nature. It means that the human reasoning has meanings and conceptions that do

not arise from the senses, but already exist in human nature. The problem of sources of knowledge like that deserves attention earlier than others after understanding the theory of knowledge. Sources of knowledge through the senses and reasoning are the most important sources, although Ibnu Rusyd does not deny other sources, therefore sensory knowledge and rational knowledge deserve separate discussion. In the view of rationalists, intuitive knowledge that comes from reason does not require proof of its truth. While theoretical knowledge, reasoning requires the help of previous knowledge and requires a thought process as a way of gaining understanding through a causal process. Therefore, the two problems of knowledge deserve to be examined sequentially after knowing the tools of thinking, namely reasoning and senses. (Suparman Syukur, 2007:52)

Humans are naturally driven to know the cause of something, where something will cause another effect. Therefore, everything is placed in the position of *istifham* which then someone is called to seek and examine a change towards the

essence of truth, namely absolute truth that does not change anymore. To reach the truth, of course, it is necessary to find a way how the truth can be achieved. After the truth can be reached, Ibnu Rusyd as a Muslim philosopher realized the limitations of human reasoning in front of the authority of the Creator. So that when reasoning is at a standstill, looking to the authority of revelation is a very important thing. When the revelation explicitly does not contain it because of its global nature, Ibnu Rusyd again uses his reasoning with the help of revelation to solve the impossible things through *syar'i ta'wil*. Thus, Ibnu Rusyd never experienced despair and stopped at a problem that had not been solved by the intellect. It always combines between reason and revelation to achieve absolute truth. This was done because of his belief in the harmony of the two as a proof of His mercy for mankind who carry the caliphate on this earth. (Suparman Syukur, 2007:53) The focus on examining how Ibnu Rusyd's Islamic epistemological model will be discussed in depth in the next discussion.

METHOD

This research used Library Research to analyzes the works of Ibnu Rusyd from its epistemological aspect.

RESULT AND DISCUSSION

Biography of Ibn Rusyd

His full name was Abu al-Walid Ibnu Muhammad Ibnu Ahmad Ibnu Muhammad Ibnu Ahmad Ibnu Rusyd, he is including one of the most famous Islamic philosophers and known as-Syarih (interpreter of some works of Aristotle). He was born in Qurtubah (Cordoba) 520 H (1126 A.D.) from an educated family. His grandfather, also known as Ibnu Rusyd, was a great judge in Andalusia and was the high priest of the Jami 'mosque in Cordoba. He was the sole or earliest scholar of Fiqh and jurisprudence at that time. (Muhammad Yusuf Musa, 1988:26)

His father, Ahmad, was also known as Ibnu Rusyd. Because of his expertise in Fiqh and jurisprudence, the Andalusian government trusted him to serve as chief justice, just like his deceased father's position. He died in Ramadan 563 H, when his

son, Ibnu Rusyd, was 43 years old. (Suparman Syukur, 2007:19)

Ibnu Rusyd lived in a household of Islamic jurists (al-Fiqh) and judges. Philip K. Hitti explains in his book *History of The Arabs*, explaining as follows: "The Greatest Muslim Philosopher, judged by his influence especially over the west, was the Hispano-Arab astronomer, physician and Aritotelian Commentator Abu al-Walid Muhammad Ibn Ahmad Ibn Rusyd (Averroes). Ibnu Rusyd was born in Cordova in 1126, and belonging to a distinguished family which had produced *several theologians and qadis*". (Philip K. Hitti, 1956:582) (The greatest Muslim philosopher who was influential, especially in the West, was an Arab-Spanish son, astrologer, a doctor, a commentator on Aristotle, Abu al-Walid Muhammad bin Ahmad Ibnu Rusyd (Averroes), Ibnu Rusyd was born in Cordova in 1126 AD , in the midst of a famous family who gave birth to scholars and judges).

Ibnu Rusyd liked learning. He passionate in seeking knowledge. Likewise he had a big attention to science since he was young. He used

most of his time to read and write. It is even narrated that he never spent any time studying except for two nights, namely one night when his father died and another night, on the night of his marriage. (Muhammad Yusuf Musa, 1988:28)

As a prolific writer, Ibnu Rusyd produced many of his scientific works. It is mentioned that his work in the field of philosophy were 28 pieces, in the field of kalam were 5 pieces, in the field of Fiqh were 8 pieces, in the field of Astronomy (al-falk) were 4 pieces, in the field of language (nahwu) were 2 pieces in the medical field were 20 pieces. The books related to philosophy among them were; Tahafut at-Yahafut, Syarhu kitabi as-Sama 'wa al-Ard Li Aristo, Syarhu Kitab Ma Wara'a at-Tabi'ah Li Aristo, Fasl al-Maqal Fi Ma baina al-Hikmah wa asy-Syari'ah mina al-Itisal, Al-Masailu fi al-Falsafah, Manahiji al-Adillah Fi Aqa'idi al-Millah. There were also in the field of Fiqh such as Bidayatu al-Mujtahid wa Nihayatu al-Muqtashid, and so on. (G.C. Anawati, 1978)

In 1153, Ibnu Rusyd moved to Morocco, at the request of the

caliph Abdul Mu'min, the first caliph of the Muwahidin dynasty. This caliph built many schools and scientific institutions, and asked Ibnu Rusyd to help him in managing these institutions. Caliph Abu Ya'kub Ibnu Abdul Mu'min as his successor he was very impressed with Ibnu Rusyd because of his broad and deep knowledge, especially in philosophy. Therefore, the caliph asked him to always comment on the philosophical books written by Aristotle. Then in 1169 AD, he was appointed judge in Secilla and then in Cordova in 1171 AD. In this year he wrote many books, especially on philosophy. Then in 1182 AD, Ibnu Rusyd was again summoned to Morocco to be appointed as the personal doctor of the caliph Abu Ya'kub, then he was asked to return to Cordova to assume the position of chief justice. (Suparman Syukur, 2007:21-22) After Abu Ya'qub died, his son Abu Yusuf al-Mansur succeeded him as caliph. He greatly admired and respected Ibn Rusyd more than what the previous caliphs had done. Ibnu Rusyd's influence became more widespread, so that his thoughts and opinions were always

the subject of uninterrupted study. But in 1195 AD, the situation changed completely. A group of jurists and scholars accused him of being a zindiq and an infidel. The caliph was eventually also affected by this situation and dismissed him from the judiciary as well as banished him to the Jewish village of Elisana located about 50 kilometers southeast of Cordova. All his books were burned, especially the books of philosophy, except the books of Medicine, Astronomy and Mathematics. The occurrence of this tragic caliphate action is only based on political calculations. (Sirazuddin Zar, 2007:224)

But then, for the good services of the leaders of the city of Seville who went to the caliph and persuaded him to release Ibnu Rusyd. Finally he was released again and went to Morocco, where then he died at the age of 72 years on 9 Safar 595 H, coinciding with December 11, 1198 AD. After three months passed, his body was transferred to Cordova to be interred in the family grave. (Suparman Syukur, 2007:22)

Source of Knowledge

Previous philosophers have discussed broadly about knowledge which is divided into two, namely conception (simple knowledge), and tashdiq (judgment and justification), namely knowledge that contains an assessment. Conception can be exemplified by the capture (tashawwur) of notions such as heat, light, and sound. Whereas tashdiq can be exemplified by our judgment (katashdiqina) that heat is energy that comes from the sun and that the sun is more radiant than the moon and that atoms can explode. (Muhammad Baqir As-Shadr, 1992:26)

Conception and its main sources

In the human reasoning itself has two conceptions. First, simple conceptual meanings such as the notion of being, unity, heat, white and other single conceptions. Second, multiple meanings, namely conceptions which are the result of a combination of simple conceptions. For example, the conceptions of "a piece of earth" and the concept of "a piece of gold" are combined to create a third conception, namely the concept of "a mountain of gold".

Thus all these compound conceptions (can) be reduced to simple conceptual units. The real source of the problem gave birth to new theories. Plato's theory of recollection, which is a theory that argues that knowledge is a function of recalling information that has been previously obtained, the source is the "world of ideas" of the original soul. This theory is a rational theory, the theory of European philosophers is a theory that is based on sensation and nature. This means that the human reasoning has meanings and conceptions that do not arise from the senses, but are already present (still) in the depths of nature. In addition to these two theories, there is an empirical theory, namely that sensing is the only thing that equips the human reasoning with conceptions and ideas. The mental potential of the reasoning is the potential that is reflected in various sensory perceptions. Unlike some previous theories, disposition theory is the theory of Muslim philosophers which is summarized in the division of mental

conceptions into two parts: primary conceptions and secondary conceptions. Primary conceptions are the conceptual basis for human reason. This is born from direct sensory perception of its contents, while reason according to the theory is a source of secondary conceptions that drive the cycle of creation, innovation and construction. This is termed as *Intiza* (disposition). Intellect then gives birth to new ideas beyond the reach of the senses from primary ideas that are in accordance with the postulates and experiments. It can correctly interpret all conceptual units. This theory can be understood as the concept of cause and effect, substance and accident, form and unity that appears in the human reasoning. These are all dispositional concepts created by the reasoning based on sensed ideas. (Muhammad Baqir As-Shadr, 1992:26-36)

Tashdiq (Judging and Justification) and Fundamnetal Source.

Tasdiq knowledge is knowledge as a justification for objective knowledge. To find out

the main source of this knowledge can be achieved through the flow: rational and empirical. Muslim philosophers generally use a rational basis that is commonly used to enter the realm of metaphysics, while the empirical basis is dominated by several notions of materialism, which include marksism.(Suparman Syukur, 2007:57)

According to the rationalist view, human knowledge is divided into two: intuitive knowledge (the nature of certainty) whose main source is reason. Knowledge of certainty here means that reason as the source does not need to look for the proof of the truth, such as knowing that an event must have a cause. Unlike theoretical knowledge and information, reason as the source will not believe it except with the help of "predecessor" knowledge. The thought process is needed by digging up previous knowledge, such as knowing "the earth is round". It is impossible for reason to reach the conclusion that the earth is round except with the help

of primary knowledge. So the rational doctrine explains that the basis of knowledge is primary information. Then on top of that information stands the buildings of the human reasoning called "secondary information". The process of extracting theoretical knowledge from previous knowledge is a process called "thinking".(Suparman Syukur, 2007:57)

The school of empiricism states that experience is the first source of all human knowledge, therefore if humans do not have experience in all its forms, he will not know any reality, no matter how bright that reality is. This shows that humans are born in a state of not having knowledge. His awareness and knowledge departed from his practical life. Empiricists do not recognize the existence of rational knowledge that precedes experience.(Suparman Syukur, 2007:40)

Some of the theories presented above seem to have only given rise to two sources of knowledge, namely reason and

senses, in fact there are two other sources of knowledge, namely intuition (Jujun S. Sumantri, 1993:53) and revelation. How it will later be associated with the opinion of Ibnu Rusyd.

Sources of Knowledge from Ibn Rusyd's View

Ibn Rusyd as a follower of the rationalist thought emphasizes the power of reasoning as a source of knowledge. Hasan Hanafi stated that he was one of the philosophers who prioritized reasoning over *nash (naqli)* in seeing everything. Ibn Rusyd himself is one who distinguishes three ways of thinking; *khitobi*, *jadali*, and *burhani*.

According to him, a philosopher only wants to accept the *burhani* way of thinking, heed the *jadali* as used by theologians, and leave the *khitobi* as the Sufis do. (Hasan Hanafi, 1999: 129-130) However, this does not mean that he is denying another source of knowledge, as stated in his words: "*One type of animal, human, will not be perfect with*

only two powers (ability); sensory and imaginative powers. However, it requires other powers that are used to capture the original meanings of the material (hayuli) then compose and conclude to create useful various intelligences and skills. This is viewed from an emergency perspective (idhtirar). However, from a more important perspective (afdhal), what humans must have is another power, this is the power of reasoning "(Suparman Syukur, 2007:59)

This statement shows that Ibn Rusyd in addition to emphasizing the source of sensory knowledge, imagination, he also requires a source of reasoning. Another source of knowledge that is the handle is revelation. As in the book of *fashl al-maqal*, Ibn Rusyd tries to harmonize revelation with philosophy:

"If it is true that shari'ah (revelation) is true and reasoning leads to knowledge of the truth, then we know for sure that a burhani

reasoning will not contradict the shari'ah in the slightest. The truth of the one clearly will not conflict with the other, in fact it supports each other".(Ibnu Rusyd, 1972:32)

Taking into account the statement above, Ibn Rusyd explicitly stated that revelation (including *hadith*) is a source of knowledge. If Ibn Rusyd does not include intuition as a source of knowledge, it can be traced because a rationalist like Ibn Rusyd is different from previous Moslem philosophers such as Al-Ghazali, Ibn Sina and Al-Farabi even though all of them are descendants of Greeks who incidentally are all rationalists, but reasoning the philosophers before Ibn Rusyd seemed to be affiliated with gnosis thinking, as well as an occasionalistic/atomistic way of thinking, fragmentary, without *tasalsul*, so the element of causality seemed weak. According to them, "fire" may not burn, someone who does not study can become intelligent because of the element of

intuition/inspiration that comes down from the sky.

In contrast to their views, especially Al-Ghazali, Ibn Rusyd's way of thinking emphasizes the element of causality, the existence of an element of connection (*tasalsul*). For him, fire always burns. If Al-Ghazali said that the law of causality is *adah* (habits) of humans seeing natural phenomena, then Ibn Rusyd interprets "*adah*" into three kinds of habits: for humans, nature, and God. It seems that Ibn Rusyd put more emphasis on the "habits" of humans and nature as *sunnatullah* given to humans through God's *adah*. People who do not learn should not expect to be smart because knowledge for him cannot be achieved only through waiting for inspiration to come, this is where the pure rationality of Ibn Rusyd (*historical rationality*) actually lies.

Thus, Ibn Rusyd does not view that intuition/inspiration (knowledge without going through a reasoning process) is a

source of knowledge. Even if other philosophers include intuition as a source of knowledge, it is legitimate, but because of its personal and unpredictable nature, as a basis for organizing knowledge in an orderly manner, intuition cannot be relied on.

Ibn Rusyd's Method of Thinking

Reconciliation of Religion and Philosophy

To make it easier in understanding Ibn Rusyd's model of thinking, it is necessary to first understand that Ibn Rusyd is one of the philosophers who is known as the defender of the philosopher and Aristotelian philosophy comes from the misunderstanding of previous thinkers, one of which is Al-Ghazali. In addition, to strengthen his defense of philosophy he tried to reconcile between religion (revelation) and philosophy (reasoning) or roughly reconcile between Aristotle and Muhammad. Ibn Rusyd made logic as a method of criticism, both criticism of philosophical reasoning and criticism of

shari'ah reasoning. He even wanted to give legal legitimacy to show the importance of reasoning and philosophy in Islamic thought. Ibn Rusyd's defense of reasoning and philosophy can be seen from the point of view and purpose of writing his first book *Fashlu al-Maqal*. He wrote:

“This research aims to investigate from the shari’ah point of view: whether reasoning (an-nadzhr) in philosophy (al-falsafah) and the sciences of logic (‘ulum al-manthiq) is permissible, prohibited, or ordered, whether ordered or not, and sunnah or obligatory orders”. (Ibnu Rusyd, 1972:22)

In solving the question above, there are two angles of approach that Ibn Rusyd put forward. The first approach is from the reasoning point of view, while the second approach is from the point of view of religious *nash*. From the first approach, he began by explaining the notion of philosophy. According to Ibn Rusyd, philosophy is studying everything that exists (*majudat*)

and contemplating all evidence of the existence of a Creator. He further explained that everything that exists as a creation shows the existence of its Creator. To know the Creator, human must know His creation or *sunatullah*. In fact, according to him, the more perfect the knowledge of His creation, the more perfect the knowledge of the Creator. (Ibnu Rusyd, 1972:22)

For the second approach, Ibn Rusyd put forward verses of the Qur'an which he judged to be in line with the aim of research on reasoning. Among them is the verse: QS. Al-Hasyr (59): 21 and Al-Araf (7): 185. From the first verse, Ibn Rusyd explicitly shows the obligation to use rational thinking and religion at the same time, while the second verse encourages its adherents to investigate everything that exists. In addition, it also reminds of the story of Prophet Ibrahim seeking Allah through the research of reason, as stated by Allah in QS al-An'am (6): 75. (Ibnu Rusyd, 1972:23)

Al-Iraqi in Sirajuddin said that Ibn Rusyd concluded that philosophy is obligatory or at least recommended by religion. Ibn Rusyd in drawing conclusions was using the method of *qias* (*syllogism*) by Aristotle. The premises used by Ibn Rusyd are as follows:

- a) The premise of *shugra* : the purpose of philosophical research on nature is to arrive at the Creator (God)
- b) *The premise of Kubra* : religion commands humans to know God by researching nature and contemplating it.
- c) Conclusion: studying philosophy is obligatory according to religion.

Observing the word *'itibar* in the verse of the Qur'an above, Ibn Rusyd claimed that this word is nothing more than concluding an unknown *meaning* (*majhul*) from what is known (*understanding*). This method of reasoning is called the *qias* method. That is precisely what our reasoning for everything that exists must be done

with *qiasaqli*. This method of thinking is advocated by religion. This form of thinking is the most perfect because it uses the most perfect analogy which is also called *burhan argumentation*. (Sirazuddin Zar, 2007:249)

Ibn Rusyd emphasized that if *fiqh* experts are justified through *fiqhqias* on the basis of Allah's word in QS. Al-Hasyr (59): 2, then philosophers have the most right to do *qiasaqli*. However, Ibn Rusyd also stated that not everyone does this method, but only certain people who are called *ahl al-burhan* (philosophers). Furthermore, Ibn Rusyd said that if the research of reason produces knowledge about something, there will be two alternatives: something that is not called religion, or something that is mentioned by religion. If something is not mentioned by religion, there is no problem, meaning that something produced can be used as a guide. This is similar with the law that is not mentioned in the *syara'* so that the

fiqh experts use *qiassyar'i*. If the *fiqh* expert uses *qiassyar'I*, there is nothing wrong with the philosopher (*ahl al-burhan*) using *qiasaqli*. In fact, there is no reason to accuse *heresy* of people who use *qiasaqli* because the conditions are the same as those who use *qiassyar'i*. Meanwhile, the use of *syar'iqias* in *fiqh* matters has been carried out by *salaf* scholars since the beginning of Islam. If something is mentioned by religion, there are two alternatives: the *nash* is in accordance with the results of the research of reason and the *nash* is contrary to the results of the research of reason. If the *nash* are in agreement, there is no problem, meaning that the *nash* corroborate what is produced by intellectual research. If contrary to the *nash*, it needs *takwil*. *Takwil* is to leave the meaning of *lafdzi* from its essential meaning to its metaphorical meaning (*majazi*), without violating the Arabic habit of giving metaphorical meanings. (Hasan Hanafi, 1999:123) This can be done such as saying

something in the same way, or the cause or effect, or the same for others which are included in the rules of using metaphorical meanings. Ibn Rusyd further said, if *fiqh* experts do this a lot in various religious laws, philosophers should have more right to do the same thing, whereas *fiqh* experts only use *zanny's speech*, while Moslem philosophers use *yaqini's style* which is more important than *zanny's speech*. (Hasan Hanafi, 1999:250)

Based on the description above, there is no prohibition against doing *takwil* in accordance with the provisions of the Arabic language for *nash* that are different outwardly from the results of intellectual research. This, said Ibn Rusyd, has become the consensus of Moslems that not all revealed texts interpreted *lafdzi* and metaphorically. Differences of opinion only lie in what can be interpreted and which cannot be interpreted. (Hasan Hanafi, 1999:250) According to al-Jabiri, what Ibn Rusyd did as above is a

reflection of his "method" of thinking, both in producing Islamic thought and in doing criticism: criticism of philosophical and shari'ah reasoning. (Muhammad Abed al-Jabiri, 1993: 236-237)

Thus, Ibn Rusyd tried to reconcile between shari'ah and reason. Both are considered as a source of truth that must be used as a guide by humans in obtaining knowledge. The two are not contradictory but on the contrary support and strengthen each other.

Demonstrative Qiyas (Burhany) Ibn Rusyd and the Path to Truth

The discussion of *qiyas* will of course be very closely related to logic. As is well known, logic has long been used in the process of developing Islamic thought. The science of logic entered the Islamic world through the translation of Greek works into Arabic at the end of the Umayyah Dynasty and the beginning of the Abbasiyah Reign (Aksin Wijaya, 2009:79) Terminologically, the term logic relates to measures and

scales. However, logic is also sometimes understood as a science that provides rules for right thinking and guarding it from mistakes. It is mainly concerned with the categories that allow the confusion between right and wrong. Then, logic is known as the rules of thought to distinguish between a definition and *qiyas* which is right and wrong.

One of the important elements in logic is *qiyas*. (Aksin Wijaya, 2009:80) *Qiyas* model in the Islamic tradition has been developed by jurists, theologians, and philosophers with different formulations. Ibn Rusyd also took advantage of this *qiyas* thinking model. He considered the *qiyas* thinking method used by other thinkers as a rhetorical and dialectical *qiyas* thinking method which methodologically did not reach the degree of perfection and convincing. Meanwhile, he considers the *qiyas* model he uses as the most perfect because it can lead someone to find God perfectly and convincingly. That is *demonstrativ*

e qiyas (qiyas burhani). (Ibnu Rusyd, 1972:23) which later became his philosophical principle: "reasoning about something according to the demands of the demonstrative method".

In terms of logic, demonstrations are logical processes that establish the truth of certain propositions and are associated with other propositions whose truths are axiomatic. *Demonstrative qiyas* is also called *qiyasyaqini*. It is *qiyas* which functions to know something as it really is through *illat* which is the cause of something itself. *Illat* can be known naturally. Thus, knowing the cause of something is a necessary condition for the demonstrative method.

There are three conditions that distinguish demonstrative *qiyas* from other *qiyas*. *First* ; knowing the middle term which is the cause of the conclusion; *second* ; orderly relationship between cause and effect (between the middle term and conclusion); *third* ; the

conclusion must be something certain. The first two conditions are elements of *qiyas* in general, while the third condition is a unique element for demonstrative *qiyas (burhani)*. A conclusion can be necessary in demonstrative *qiyas*, if the premises are true, axiomatic, unknown through the middle term, prior and deeper knowledge of it than knowledge of its *natijah*, and become a cause for *natijah*, either a cause for knowledge of *natijah* or for the existence of *natijah* itself, and is essential (*dzatiyun*). (Aksin Wijaya, 2009:87)

It is said "the premise must be true", because an incorrect premise or a false premise will create knowledge that is not in accordance with the reality; the premise must be axiomatic, because a premise that is not axiomatic will not lead to an axiomatic and necessary conclusion; premise must be other than the middle term, because the middle term requires argumentation just like the demonstrative (*burhani*) itself; "The premise must be the

cause for something that is used as a *burhani* argument, because true science is achieved by knowing the cause;" knowledge of its premises must precede *natijah* because it must be the cause of *natijah*. (Aksin Wijaya, 2009:88)

What is sought in the demonstrative method (*burhani*) is the knowledge of *yaqini* which is not subject to change and destruction because the knowledge sought through this method is not through something that is accidental but through something that is essential. The essence of the *burhani* method is to know something through the cause that gave birth to the thing itself, that it is impossible for something to exist except through its cause. (Aksin Wijaya, 2009:88)

It is clear that the way of thinking used is the *burhani* or the demonstrative paradigm. It contains proof of all forms of rational reasoning based on empirical observations while still considering revelation. (Muhyar Fanani, 2007:123) This paradigm

is often contrasted with the dialectical paradigm used by theologians. The dialectical paradigm is led by Al-Ghazali (1055-1111) while the demonstrative paradigm is led by Ibn Rusyd (1126-1198). The dialectical paradigm emphasizes a rational dialectical (question and answer) method, ignores empirical observations, and puts forward the revelation argument as seen in the science of *kalam*. (Muhyar Fanani, 2007:123)

This *burhani* method is one of the logical methods used by Ibn Rusyd to reach the truth. Ibn Rusyd stated that the tools and means needed to know the secrets of nature and all that exist are logic, with logic the pattern of human thought is preserved from error. Ibn Rusyd states that knowing the Creator of nature by means of *taqlid* is a feature of the common people. It is useless for those who use the greatest wisdom of the Creator. There is no doubt that to gain true knowledge of the Creator of this universe is only by true and earnest reasoning. This reasoning

will be easily carried out by those who explore and master a much needed tool, namely logic. Logic that is mastered in depth will make it easier to find the nature of the truth, so that the final results concluded are convincing. (Suparman Syukur, 2007:84)

Epistemology of Ibn Rusyd and the Hope of Islamic Scientific Development in the Future

What Ibn Rusyd has shown in laying and building methodological foundations in understanding, exploring and developing knowledge, should be able to inspire Moslem scientists. This is partly due to some brief notes that the author tries to explain as follows:

First : the author sees that when the development of epistemology in western literature can open up new perspectives in the study of multidimensional science, and the tendency of epistemology of Islamic thought to enter more into the realm of *idealism* and *rationalism* without considering the importance of *empiricism*, Ibn Rusyd tries to offer a new epistemological model

that combines ways think comprehensively all three. In fact, he added an element of revelation as one of the foundations and sources of knowledge. Epistemology with a demonstrative paradigm model is an offer that is expected to be able to solve problems in the process of developing Islamic scholarship.

Second ; Ibn Rusyd's critique of Al-Ghazali's way of thinking and the philosophical thoughts of previous philosophers, and trying to offer new ideas, can be understood as a critical way of thinking that must be carried out by Moslem scientists. In the process of building a paradigm of Islamic science, Moslem scholars/scientists are expected not only to be able to master and be limited to reproducing previous philosophical thoughts but how the products of philosophical thought can be used as the basis for giving birth to new thoughts and of course by means critical, scientific method according to the workings of philosophy. In other words, the author wants to say that *philosophy in action* should perhaps be prioritized over *philosophy in book* .

Third : the author sees that the efforts shown by Ibn Rusyd through critical thinking towards previous thoughts (especially Al-Ghazali), are a positive step in initiating an open and objective attitude in viewing a product of thought. From the past and perhaps until now, the attitude of justifying past thoughts is still carried out by most Moslem scientists or scholars without trying to criticize them. This of course resulted in efforts to develop Islamic knowledge to stagnate. If the rules of ushulfiqh say "*al-muhafadhah 'ala qadiimi as-shalih, wa al-akhdzu bi al-jadiidi al-ashlah*", this could be used to adopt some new thoughts, concepts, ideas and paradigms, but in practice it is mainly in trying to apply a new way of thinking that is more scientifically critical where most Moslems do not dare to do so. The meaning of the fiqhiyah adage above seems to have been reduced and changed: "*al-muhafadhah 'ala qadiimi as-shalih, wa al-qadhiimhuwa al-ashlah*". The decline of Islamic thought is also exacerbated by the phenomenon of a paradigm shift in science in the Islamic world which does not run

naturally and scientifically. The victory of the deductive rationalist Ghazalian paradigm from the inductive empirical Ibn Rusyd paradigm has shown the above phenomenon where the first paradigm is supported by other non-scientific forces (teachings and rulers). This is what Muhyah Fanani calls a Pseudo Paradigm Shift phenomenon in the development of Islamic thought. (Muhyar Fanani, 2007:123-138)

CONCLUSION

The result of research showed that, first, Ibn Rusyd tried to offer new epistemology model that combine three comprehensive thinking method: idealism, rationalism, empiric. Ibn Rusyd also determined that revelation as a basic and source of knowledge. Second, Ibn Rshd's critique to Al-Ghazali and other former philosophers, and try to offer new way of thinking is a way of critical thinking that must be done by Moslem's scientists. Third, efforts showed by Ibn Rusyd through critical thinking to previous thoughts (especially Al-Ghazali), is a positive step in starting open and objective

behavior in seeing thought product. Until now, the affirmation to the former thoughts is still done by most Moslem's scientists or scholars without criticizing it, so that the development of Islamic science is stagnant.

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