



Ibn Sina and the Harmony of Religion and Philosophy in Classical Islamic Thought

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Abstract

This study aims to examine the philosophical thought of Ibn Sina within the framework of the classical Islamic intellectual tradition, with particular emphasis on the formation of his philosophical system, his synthesis of revelation and reason, and his metaphysical concepts of God and the soul. This research employs a qualitative method with a content analysis approach. Primary data are derived from Ibn Sina's major philosophical works, while secondary data are obtained from relevant scholarly literature. The analysis is conducted through systematic coding, categorization, and interpretation of key themes related to metaphysics, theology, and philosophical synthesis, in order to identify patterns, conceptual structures, and underlying meanings in Ibn Sina's thought. The findings indicate that Ibn Sina developed a coherent philosophical system that successfully integrates Greek rational philosophy with Islamic theological principles. His concept of *Wajib al-Wujud* (Necessary Being) positions God as the absolute and self-subsistent first cause, while his theory of the soul conceptualizes it as an immaterial, rational, and eternal substance. Furthermore, his framework demonstrates a systematic reconciliation between reason and revelation, reflecting a distinctive characteristic of classical Islamic intellectual tradition. The study implies that Ibn Sina's philosophical synthesis remains relevant for contemporary intellectual discourse, particularly in addressing the relationship between religion and rationality. It also underscores the significant contribution of classical Islamic philosophy to global philosophical development and provides a conceptual foundation for further research using interdisciplinary and comparative approaches.

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INTRODUCTION

The classical Islamic intellectual tradition represents a fundamental pillar in the development of Islamic civilization, particularly during its golden age. In this period, Muslim scholars not only transmitted the intellectual heritage of Greek, Persian, and Indian civilizations but also critically developed and integrated various branches of knowledge, encompassing both rational sciences (*al-'ulum al-'aqliyyah*) and revealed

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sciences (*al-'ulum al-naqliyyah*) (Kasdi et al., 2022; Niri et al., 2023; Purnomo et al., 2023). The dynamic interaction between revelation and reason became a defining characteristic of this tradition, giving rise to influential thinkers whose contributions extended across civilizations. One of the most prominent figures within this intellectual landscape is Ibn Sina (980–1037 CE), widely known in the Western tradition as Avicenna (Elzamzamy et al., 2024; Hafiz et al., 2023; Refinal et al., 2024).

Ibn Sina was a polymath who made significant contributions to philosophy, medicine, logic, metaphysics, and psychology. His major works, *Al-Qanun fi al-Tibb* and *Al-Shifa'*, were not only authoritative references in the Islamic world but also exerted a profound influence on European intellectual history for centuries (Burger-Veltmeijer et al., 2016). His intellectual distinction lies in his ability to construct a comprehensive philosophical system that synthesizes Greek philosophy particularly Aristotelianism and Neoplatonism with Islamic teachings. Through this synthesis, Ibn Sina sought to demonstrate that philosophy does not contradict religion but rather serves as a rational instrument for understanding revealed truth (Ahmed, 2018; Auda, 2008; Nor & Malim, 2014).

Despite this integrative effort, the position of philosophy within Islamic thought has historically been contested. Philosophical inquiry was often perceived as potentially conflicting with religious doctrines, especially in relation to metaphysical issues such as the nature of God, the origin of the universe, and the essence of the soul. Criticism of Muslim philosophers, including Ibn Sina, reached a critical point in the works of al-Ghazali, particularly in *Tabafut al-Falasifah* (Lubis & Rozi, 2020; Ramadhani, 2020). Nevertheless, Ibn Sina's philosophical system has maintained a lasting influence in both Islamic and Western intellectual traditions, indicating the enduring relevance of his attempt to reconcile revelation and reason.

However, despite the extensive body of scholarship on Ibn Sina, studies that specifically examine his integrative framework between religion and philosophy in relation to the concepts of God and the soul within the context of the classical Islamic intellectual tradition remain limited. This gap highlights the need for a more focused and systematic analysis of Ibn Sina's metaphysical thought as part of a broader intellectual synthesis (Rofi, 2025; Sarabioda et al., 2025).

In this context, Ibn Sina's concept of *Wajib al-Wujud* (Necessary Being) provides a rational metaphysical framework that conceptualizes God as the absolute first cause and the source of all existence. Meanwhile, his theory of the soul emphasizes its immaterial, rational, and enduring nature beyond physical existence. These concepts not only reflect the synthesis of reason and revelation but also demonstrate the depth of Islamic philosophy in addressing fundamental existential questions.

Based on this background, this study aims to examine Ibn Sina's intellectual biography and to analyze his philosophical thought in reconciling religion and philosophy, particularly in relation to the concepts of God and the soul within the framework of Islamic philosophy.

METHODS

This study employs a qualitative research approach with a content analysis design. This approach is considered appropriate as the object of the study focuses on Ibn Sina's philosophical thought as presented in written sources, both primary and secondary (Baker et al., 2020; Neuendorf, 2019; Özden, 2024; Preiser et al., 2021). Content analysis enables a systematic and in-depth examination of philosophical ideas by identifying key concepts, patterns, and meanings within the texts. The primary data sources consist of Ibn Sina's major works, particularly *Al-Shifa'* and other relevant philosophical writings, while secondary data are derived from scholarly books, journal articles, and previous studies related to Islamic philosophy and Ibn

Sina's thought. Data collection was conducted through documentation techniques by selecting, classifying, and organizing relevant texts (Akyuni et al., 2025; Engkizar et al., 2025; Kara, 2023; Mayring, 2014; Pohontsch, 2019).

The data analysis process involved several stages, including coding, categorization, and interpretation of central themes related to metaphysics, the concept of *Wajib al-Wujud* (Necessary Being), and the theory of the soul. Through this process, the study aims to uncover the conceptual structure and philosophical synthesis developed by Ibn Sina. This method also allows for a contextual understanding of his thought within the broader framework of the classical Islamic intellectual tradition, while highlighting its relevance to contemporary intellectual discourse (Kyngäs, 2020; Mayring, 2015; Renz et al., 2018).

RESULT AND DISCUSSION

Intellectual Biography of Ibn Sina and the Formation of His Thought

The findings indicate that Ibn Sina's biographical background had a significant influence on the formation of his philosophical thought. Ibn Sina, whose full name is Abu 'Ali al-Husayn ibn 'Abd Allah ibn Sina, was born in 370 H/980 CE in Afsyanah, near Bukhara (present-day Uzbekistan), within an environment highly conducive to intellectual development. His father, 'Abd Allah ibn Sina, was an official of the Samanid dynasty and actively engaged in intellectual and philosophical discourse. His home frequently hosted scholars, philosophers, and scientists, exposing Ibn Sina from an early age to rigorous intellectual debates (Kasseh et al., 2023; Refinal et al., 2024; Yusuf et al., 2025).

This environment shaped Ibn Sina into a critical and independent seeker of knowledge. From a young age, he demonstrated exceptional intellectual abilities, including memorizing the Qur'an by around the age of ten. He subsequently studied various disciplines such as Arabic language, literature, logic, mathematics, astronomy, medicine, and philosophy. His remarkable intellectual capacity enabled him to master multiple fields within a relatively short period.

His education was both intensive and multidisciplinary. Among his teachers were Ismail al-Zahid in jurisprudence, Abu 'Abd Allah al-Natili in logic and philosophy, as well as several prominent physicians in medical sciences. Nevertheless, much of his intellectual development was self-directed, as he engaged deeply with major works of Greek philosophy, including those of Aristotle, Plato, and Galen (Asy et al., 2024; Haryanto, 2022).

Ibn Sina recounts that he read Aristotle's *Metaphysics* up to forty times without fully understanding it, until he encountered al-Farabi's commentary, which clarified the structure of Aristotelian thought. This experience marked a turning point in his intellectual development and underscores the significant role of the Islamic intellectual tradition in transmitting and developing Greek philosophy (Haryanto, 2022; Isnaintri et al., 2023; Sa'adi et al., 2024).

Although strongly influenced by Greek philosophy, particularly Aristotelian thought as mediated through earlier Muslim philosophers such as al-Farabi Ibn Sina did not merely adopt these ideas. Instead, he reinterpreted and developed them within an Islamic epistemological and metaphysical framework. His efforts to harmonize rational philosophy with revealed teachings were further supported by the socio-political context of his time, characterized by the flourishing of intellectual centers and patronage for scholars, which enabled him to develop his thought productively.

Reconciliation between Religion and Philosophy in Ibn Sina's Thought

The analysis reveals that the core of Ibn Sina's philosophical project lies in his effort to reconcile religion and philosophy. For Ibn Sina, truth obtained through revelation and truth attained through reason are not contradictory but

complementary. Philosophy functions as a rational means of understanding reality, while religion provides divine guidance that directs human moral and spiritual life.

Ibn Sina distinguishes between philosophical truth achieved through rational demonstration (*burhan*) and religious truth conveyed through symbols, metaphors, and revelatory language. Although they differ in method, both ultimately aim to guide humans toward ultimate truth. Within this framework, any perceived conflict between religion and philosophy arises not from their substance, but from differences in levels of understanding and modes of expression (Jaafar et al., 2025; Okenova et al., 2025).

This discussion indicates that Ibn Sina's approach is characterized by an intellectual-elitist orientation, where philosophy is directed toward those with sufficient intellectual capacity, while religion, through its symbolic language, is more accessible to the broader community. This model of reconciliation reflects a defining feature of the classical Islamic intellectual tradition, which emphasizes integration and dialogue between reason and revelation, despite critiques from theologians concerned about the dominance of rationality over religious texts (Rahawarin et al., 2025).

Concept of God: *Wajib al-Wujud* (Necessary Being)

In the domain of theology, the findings demonstrate that the concept of *Wajib al-Wujud* constitutes the central foundation of Ibn Sina's metaphysics. God is understood as a necessary being whose existence is self-subsistent and independent of any external cause. In contrast, all other beings are contingent (*mumkin al-wujud*), requiring a cause for their existence. Thus, God is the first cause and the ultimate source of all existence. Ibn Sina formulates a rational argument for the existence of God that does not rely solely on religious texts but is constructed through logical and philosophical reasoning. This approach reflects his commitment to making theological concepts accessible through rational inquiry without diminishing God's transcendence. Within this framework, God is conceived as one, simple, perfect, and incomparable to any created being (Kartini et al., 2024; Wiyono, 2016).

The discussion highlights that Ibn Sina's thought significantly contributed to the development of rational theology in Islam. However, his theory of emanation, used to explain the relationship between God and the universe, also generated theological debates, particularly concerning the doctrine of creation. Despite such debates, the concept of *Wajib al-Wujud* remains one of the most influential intellectual legacies in the history of Islamic philosophy.

Concept of the Soul in Ibn Sina's Philosophy

The findings further show that Ibn Sina's concept of the soul occupies a central position in his philosophical system. The soul is understood as an immaterial substance independent of the body, although closely related to it during human life. Ibn Sina classifies the soul into several levels: the vegetative soul, the animal soul, and the rational soul. The rational soul represents the highest level, enabling humans to engage in abstract thinking and comprehend universal truths.

One of Ibn Sina's most well-known arguments for the existence of the soul is the "floating man" thought experiment, which aims to demonstrate that self-awareness does not depend on sensory perception or physical embodiment. This argument affirms that the soul possesses an independent and non-material existence. In this perspective, the soul is considered eternal and capable of attaining intellectual perfection through knowledge (Kasseh et al., 2023; Lubis & Rozi, 2020).

This discussion indicates that Ibn Sina successfully integrates philosophical psychology with religious perspectives on the afterlife. Although his approach is grounded in rational analysis, it remains compatible with religious beliefs concerning moral responsibility and the *استمرار* of the soul beyond physical death.

Relevance of Ibn Sina's Thought in the Classical Islamic Intellectual Tradition

Overall, the findings and discussion demonstrate that Ibn Sina's thought represents a peak of the classical Islamic intellectual tradition, characterized by its integrative, rational, and dialogical nature. His efforts to reconcile religion and philosophy, along with his concepts of God and the soul, are not only historically significant but also remain relevant in addressing contemporary religious and intellectual challenges (Günther, 2020; Refinal et al., 2024; Rofi, 2025).

This study underscores that the classical Islamic intellectual tradition is not anti-rational; rather, it positions reason as a partner to revelation in understanding reality. Therefore, Ibn Sina's thought serves as an important reference for developing a moderate, inclusive, and integrative discourse in Islamic scholarship, particularly in bridging the relationship between knowledge and religion.

CONCLUSION

This study concludes that Ibn Sina successfully developed an integrative philosophical framework within the classical Islamic intellectual tradition, positioning philosophy as a rational means to understand revealed truth. His reconciliation of religion and philosophy lies in the distinction of their methods rather than their substance, reflecting a dialogical relationship between reason and revelation. Furthermore, his concept of *Wajib al-Wujud* establishes a rational foundation for understanding God as the necessary being and first cause, while his theory of the soul affirms its immaterial and enduring nature. These findings demonstrate that Ibn Sina's thought remains relevant in contemporary discourse, particularly in promoting the integration of religion and knowledge within Islamic scholarship.

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