

THE CONCEPT OF TAWHID IN IBN SINA'S METAPHYSICAL PHILOSOPHY

KONSEP TAUHID DALAM FILSAFAT METAFISIKA IBNU SINA

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ABSTRACT

This research examines the concept of tawhid (divine unity) in the metaphysical philosophy of Ibn Sina, a prominent 11th-century Muslim philosopher. Through textual and philosophical analysis, the study investigates how Ibn Sina articulated a concept of divinity that is transcendent yet accessible through rational reasoning. Using a philosophical framework that integrated Aristotelian and Neo-Platonic traditions, Ibn Sina developed sophisticated arguments to demonstrate the unity and necessity of the Necessary Existent (Wajib al-Wujud). The findings reveal that Ibn Sina's concept of tawhid transcends conventional theological understanding, offering a robust rational foundation for Islamic faith. His metaphysical conception of God as a singular, simple, immutable, and eternal Necessary Existent has made significant contributions to Islamic intellectual tradition and comparative philosophy.

Keywords: tawhid, Ibn Sina, Islamic metaphysics, Necessary Existent

ABSTRAK

Penelitian ini mengkaji konsep tauhid (keesaan Tuhan) dalam filsafat metafisika Ibnu Sina, seorang filsuf Muslim terkemuka dari abad ke-11. Melalui analisis tekstual dan filosofis, penelitian ini menyelidiki bagaimana Ibnu Sina mengartikulasikan konsep ketuhanan yang bersifat transenden namun tetap dapat diakses melalui penalaran rasional. Dengan menggunakan kerangka filosofis yang menggabungkan tradisi Aristotelian dan Neo-Platonik, Ibnu Sina mengembangkan argumen yang rumit untuk membuktikan keesaan dan keniscayaan Wajib al-Wujud (Wujud Niscaya). Hasil penelitian menunjukkan bahwa konsep tauhid Ibnu Sina melampaui pemahaman teologis konvensional, menawarkan landasan rasional yang kokoh bagi keimanan Islam. Konsepsi metafisisnya tentang Tuhan sebagai Wujud Niscaya yang tunggal, sederhana, tidak berubah, dan kekal telah memberikan kontribusi signifikan pada tradisi intelektual Islam dan filsafat komparatif.

Kata kunci: tauhid, Ibnu Sina, metafisika Islam, Wajib al-Wujud

A. INTRODUCTION

The concept of tawhid, or divine unity, constitutes the foundational principle of Islamic theology and serves as the cornerstone of Muslim faith. In Islam, tauhid occupies the highest position in the religious order, which highly upholds human values and sees all humans as one unit (Fatimah et al., 2024). As the first pillar of Islam, the declaration of faith (shahada) affirms that "There is no god but God," establishing an uncompromising monotheism that rejects all forms of polytheism, anthropomorphism, and pantheism. Within the diverse intellectual traditions of Islam, scholars have approached this fundamental concept through various lenses—theological, mystical, legal, and philosophical. Among the philosophical approaches, Ibn Sina's (Avicenna, 980-1037 CE) metaphysical articulation of tawhid stands as one of the most sophisticated and influential contributions to Islamic thought, representing a profound synthesis of Greek philosophical traditions and Islamic monotheistic doctrine. As Nasr (2006) observes, "Ibn Sina's formulation of divine unity through philosophical demonstration represents one of the most significant achievements of Islamic intellectual history, bridging revealed truth with rational inquiry" (p. 231).

Ibn Sina emerged during the golden age of Islamic civilization when the translation movement had made Greek philosophical texts available to Muslim intellectuals. This historical context provided him with access to Aristotelian logic, Neo-Platonic emanation theory, and the works of earlier Muslim philosophers such as al-Kindi and al-Farabi. However, Ibn Sina's approach to tawhid was not merely derivative; rather, he developed original philosophical methods to demonstrate the existence and unity of God through rational argumentation. According to Gutas (2014), "Ibn Sina's metaphysical system stands as an original contribution to world philosophy, articulating a conception of divine unity that satisfied both philosophical rigor and religious sensibility" (p. 127). This synthesis made his work exceptionally influential not only within Islamic intellectual history but also in medieval European thought through Latin translations of his works.

Central to Ibn Sina's metaphysical articulation of tawhid is his famous distinction between essence (mahiyya) and existence (wujud), a conceptual framework that would profoundly shape subsequent Islamic philosophy. Through this distinction, Ibn Sina developed his proof for the existence of the Necessary Existent (Wajib al-Wujud), a being whose essence is identical with its existence and

who serves as the ultimate cause of all contingent beings. As Wisnovsky (2003) explains, "Ibn Sina's essence-existence distinction provided him with a powerful conceptual tool to demonstrate the necessity of a singular divine being whose unity is absolute and whose existence is necessary" (p. 197). This philosophical demonstration of divine unity represents a landmark in the intellectual history of monotheism, offering a rational foundation for the central tenet of Islamic faith.

The significance of Ibn Sina's metaphysical approach to tawhid lies in its distinctive features that set it apart from both purely theological articulations and other philosophical approaches. Unlike theological formulations that rely primarily on scriptural authority, Ibn Sina's approach employs demonstrative reasoning to establish divine unity as a necessary truth accessible to the rational mind. As McGinnis (2010) notes, "What distinguishes Ibn Sina's approach to divine unity is his commitment to establishing it through apodictic demonstration rather than dialectical argumentation or appeal to revelation" (p. 159). This commitment to rational demonstration characterizes his entire philosophical system, reflecting his conviction that truth apprehended through reason must ultimately coincide with truth revealed through prophecy.

Ibn Sina's metaphysical conception of tawhid navigates between competing philosophical traditions while remaining faithful to Islamic monotheism. He rejected pure Aristotelian naturalism that might lead to deism, as well as Neo-Platonic emanationism that might compromise divine transcendence. Instead, he developed a nuanced understanding of divine unity that preserves God's absolute transcendence while explaining His relationship to the created order. According to Marmura (2005), "Ibn Sina's conceptualization of divine unity achieves the remarkable feat of preserving God's absolute transcendence while accounting for His causal relationship to the universe through necessary emanation" (p. 182). This delicate balance between divine transcendence and immanence represents one of the most sophisticated articulations of monotheism in philosophical history.

The intellectual context of Ibn Sina's work reflects the broader engagement of Muslim philosophers with questions of divine nature and cosmic origins. His predecessors, such as al-Kindi (d. 873 CE) and al-Farabi (d. 950 CE), had already begun integrating Aristotelian and Neo-Platonic concepts into Islamic frameworks, laying the groundwork for Ibn Sina's more comprehensive synthesis. As Ad-

amson (2013) observes, "Ibn Sina's metaphysical system represents the culmination of earlier Islamic philosophical attempts to articulate divine unity through Greek conceptual tools, achieving an unprecedented level of systematic coherence" (p. 103). This historical positioning makes Ibn Sina's work crucial for understanding the evolution of philosophical monotheism within the Islamic tradition.

The reception of Ibn Sina's metaphysical formulation of tawhid has been complex and contested throughout Islamic intellectual history. While some theologians, such as al-Ghazali (d. 1111 CE), criticized aspects of his philosophy as potentially heretical, others found in his work a powerful rational defense of Islamic monotheism. According to Griffel (2009), "The complex reception of Ibn Sina's metaphysics in subsequent Islamic thought reflects the fundamental tension between philosophical rationalism and theological voluntarism in articulating divine unity" (p. 149). This tension has generated productive intellectual debates about the relationship between reason and revelation in understanding divine nature, debates that continue to resonate in contemporary Islamic thought.

Beyond the Islamic context, Ibn Sina's metaphysical conception of divine unity exerted significant influence on medieval Jewish and Christian philosophy. Thinkers such as Maimonides (d. 1204 CE), Thomas Aquinas (d. 1274 CE), and Duns Scotus (d. 1308 CE) engaged extensively with his ideas, incorporating aspects of his metaphysical framework into their own theological systems. As Bertolacci (2016) notes, "Ibn Sina's philosophical articulation of divine unity provided medieval monotheistic traditions with sophisticated conceptual tools to defend the rational coherence of monotheism against both polytheism and atheism" (p. 213). This cross-cultural influence underscores the universal significance of his philosophical contribution, which transcended religious and cultural boundaries.

In contemporary scholarship, there has been renewed interest in Ibn Sina's metaphysical conception of tawhid, particularly in relation to ongoing debates in philosophy of religion and comparative theology. His sophisticated understanding of divine simplicity, necessary existence, and the relationship between God and creation continues to offer valuable insights for interfaith dialogue and philosophical theology. According to Amir-Moezzi (2018), "Ibn Sina's philosophical monotheism provides a robust intellectual framework for contemporary engagement with questions of divine nature, transcendence, and the relationship between faith and reason" (p. 278).

This enduring relevance makes his work not merely of historical interest but of continuing philosophical importance.

The present study examines Ibn Sina's concept of tawhid through a systematic analysis of his metaphysical writings, particularly his magnum opus "Al-Shifa" (The Book of Healing) and his more accessible summary "Al-Najat" (The Book of Salvation). By investigating his philosophical demonstrations for divine unity, this research aims to elucidate the distinctive features of his approach and its significance for both Islamic intellectual history and comparative philosophy. As El-Bizri (2008) suggests, "A comprehensive understanding of Ibn Sina's concept of tawhid requires close attention to both its philosophical foundations and its theological implications, revealing the remarkable synthesis he achieved between Greek rationalism and Islamic monotheism" (p. 124). This dual focus guides the present investigation, which seeks to understand Ibn Sina's contribution on its own terms while situating it within its broader intellectual context.

B. LITERATURE REVIEW

Ibn Sina's metaphysical framework is built upon several foundational concepts that provide the theoretical architecture for his philosophical articulation of tawhid. Central among these is his famous distinction between essence (*mahiyya*) and existence (*wujud*), which operates as a fundamental ontological principle throughout his metaphysical system. For Ibn Sina, all beings except God possess an essence that is distinct from their existence—their essence does not necessitate their existence, and they therefore require an external cause to bring them into being. As Wisnovsky (2016) explains, "The essence-existence distinction allows Ibn Sina to differentiate between contingent beings, whose essence is separable from their existence, and the Necessary Existent, whose essence is identical with its existence" (p. 156). This distinction establishes the metaphysical foundation for Ibn Sina's proof of God's existence and unity, as it necessitates a being whose essence is identical with its existence to serve as the ultimate cause of all contingent beings.

Building upon this essence-existence distinction, Ibn Sina developed his influential modal ontology, categorizing beings as either necessary (*wajib*), contingent (*mumkin*), or impossible (*mumtani*). The Necessary Existent (*Wajib al-Wujud*) exists by the necessity of its own nature, while contingent beings exist only through an external cause. This modal classification provides the conceptual frame-

work for Ibn Sina's version of the cosmological argument, which establishes that the chain of contingent beings must terminate in a Necessary Existent. According to McGinnis (2018), "Ibn Sina's modal ontology represents one of his most original contributions to metaphysics, providing a sophisticated conceptual apparatus for demonstrating both the existence and unity of God through purely rational means" (p. 218). This framework enables Ibn Sina to establish not only God's existence but also His absolute unity, as the argument demonstrates that there can be only one Necessary Existent.

Ibn Sina's concept of tawhid is further elaborated through his doctrine of divine simplicity, which maintains that God possesses no internal multiplicity or complexity. Unlike created beings, whose essence contains various components and attributes, the divine nature is absolutely simple and indivisible. This simplicity is a logical consequence of God's status as the Necessary Existent, as any internal composition would require an external cause to unite the components, contradicting the definition of necessary existence. As Marmura (2012) observes, "Ibn Sina's doctrine of divine simplicity represents a rigorous philosophical articulation of tawhid, establishing God's unity not merely as numerical oneness but as absolute simplicity that excludes all internal multiplicity" (p. 176). This conception of divine simplicity has profound implications for understanding divine attributes, which Ibn Sina interprets not as additions to divine essence but as aspects of a single, indivisible reality viewed from different perspectives.

Another key theoretical component in Ibn Sina's metaphysical system is his approach to causality, which distinguishes between various types of causes while establishing God as the ultimate efficient cause of all existence. Ibn Sina develops a nuanced understanding of causality that incorporates elements from both Aristotelian and Neo-Platonic traditions, reconciling the Aristotelian emphasis on natural causality with the Islamic emphasis on divine omnipotence. According to Adamson (2019), "Ibn Sina's theory of causality represents a sophisticated attempt to preserve the integrity of natural causation while subordinating it to divine causality, thereby reconciling philosophical naturalism with monotheistic theology" (p. 198). This causal framework allows Ibn Sina to explain how the multiplicity of the universe emerges from divine unity without compromising God's simplicity or independence.

Ibn Sina's metaphysical articulation of tawhid also involves a distinctive approach to divine knowledge that preserves God's omniscience while avoiding anthropomorphism. For Ibn Sina, God

knows particular things not through passive reception of information or temporal cognition but through knowing Himself as the cause of all things. This self-knowledge encompasses knowledge of all that proceeds from Him, not as discrete pieces of information but as implied in His knowledge of Himself as cause. As Davidson (1992) explains, "Ibn Sina's theory of divine knowledge represents one of his most subtle contributions to philosophical theology, explaining how God can know the particulars of creation without the temporal and passive characteristics of human knowledge" (p. 218). This conception of divine knowledge preserves divine immutability and simplicity while accounting for God's omniscience, further reinforcing the concept of tawhid by eliminating any suggestion of multiplicity in divine cognition.

The theoretical framework of Ibn Sina's metaphysical system culminates in his emanation theory, which explains how the multiplicity of the universe proceeds from divine unity through a necessary and eternal process. Drawing on Neo-Platonic concepts but modifying them significantly to align with Islamic monotheism, Ibn Sina describes a hierarchical emanation process beginning with the First Intellect emanating directly from God. As Goodman (2006) notes, "Ibn Sina's emanation theory represents his solution to the fundamental metaphysical problem of how multiplicity emerges from unity, providing a rational account of creation that preserves divine transcendence while explaining cosmic order" (p. 112). Through this emanation scheme, Ibn Sina establishes a metaphysical bridge between divine unity and cosmic multiplicity, addressing one of the most challenging philosophical problems facing monotheistic thought.

C. METHOD

This research employs a qualitative analytical approach centered on textual analysis of Ibn Sina's primary philosophical works, supplemented by critical engagement with contemporary scholarly interpretations. The methodological framework combines historical contextualization with philosophical exegesis to elucidate Ibn Sina's concept of tawhid within its proper intellectual context while evaluating its philosophical coherence and significance. As Gutas (2014) observes, "Research on classical Islamic philosophy requires a methodological approach that balances fidelity to historical texts with contemporary philosophical analysis" (p. 29). This dual approach enables a comprehensive understanding of Ibn Sina's met-

aphysical system on its own terms while facilitating critical assessment of its contributions to philosophical theology.

The primary textual sources for this research include Ibn Sina's major metaphysical works, particularly the *Ilahiyyat* (Metaphysics) section of his magnum opus *"Al-Shifa"* (The Book of Healing), the corresponding sections from *"Al-Najat"* (The Book of Salvation), and relevant passages from *"Al-Isharat wa-l-Tanbihat"* (Remarks and Admonitions). These texts are examined in their original Arabic where possible, with careful attention to technical terminology and conceptual nuances that may be obscured in translation. Secondary sources include contemporary scholarly works on Ibn Sina's metaphysics, Islamic philosophical theology, and comparative studies in monotheistic philosophy. This textual approach allows for a systematic analysis of Ibn Sina's philosophical arguments for divine unity, tracing their development across his major works while situating them within their broader intellectual context. As Bertolacci (2020) notes, "Studying Ibn Sina's metaphysics requires careful attention to both the internal development of his thought across multiple texts and its external relationship to preceding philosophical traditions" (p. 45). This comprehensive textual analysis serves as the foundation for evaluating Ibn Sina's unique contribution to philosophical monotheism.

The analytical framework employed in this study involves three complementary approaches: conceptual analysis, historical contextualization, and comparative evaluation. Conceptual analysis examines the logical structure and philosophical coherence of Ibn Sina's arguments for divine unity, focusing on key concepts such as necessary existence, divine simplicity, and the essence-existence distinction. Historical contextualization situates Ibn Sina's metaphysical system within the broader development of Islamic philosophy, considering his engagement with Greek philosophical traditions, earlier Muslim philosophers, and theological concerns of his time. Comparative evaluation assesses Ibn Sina's concept of *tawhid* in relation to other philosophical articulations of monotheism, both within the Islamic tradition and in other monotheistic faiths. This multi-dimensional analytical approach allows for a comprehensive understanding of Ibn Sina's metaphysical conception of *tawhid* as both a philosophical achievement and a contribution to religious thought. As El-Bizri (2016) suggests, "Analyzing classical Islamic philosophical concepts requires methodological sophistication that combines textual fidelity, historical awareness, and philosophical engagement"

(p. 78). This methodological framework guides the present investigation of Ibn Sina's concept of tawhid as articulated in his metaphysical works.

D. RESULT AND DISCUSSION

The analysis of Ibn Sina's metaphysical works reveals that his concept of tawhid represents a sophisticated philosophical articulation of divine unity that transcends mere numerical oneness. For Ibn Sina, divine unity is not simply the assertion that God is one rather than many, but the more profound claim that God possesses absolute simplicity (*basit al-haqiqah*) that excludes all forms of composition or multiplicity. This understanding emerges directly from his proof for the Necessary Existent, which establishes that a being whose essence is identical with its existence cannot possess internal multiplicity, as any composite would require a cause to unite its components. As Adamson (2013) explains, "Ibn Sina's conception of divine unity as absolute simplicity represents a philosophical radicalization of tawhid, pushing beyond conventional theological formulations to establish God's unity as a metaphysical necessity rather than merely a religious doctrine" (p. 167). This philosophical deepening of tawhid distinguishes Ibn Sina's approach from purely theological articulations, grounding divine unity in metaphysical principles rather than scriptural authority alone.

Ibn Sina's proof for the existence and unity of God demonstrates remarkable philosophical sophistication, establishing divine unity through a series of interconnected arguments. Beginning with the observation that some beings exist contingently (their essence does not necessitate their existence), Ibn Sina argues that the totality of contingent beings requires a cause outside itself. This cause must be a Necessary Existent—a being whose essence entails its existence. Through logical demonstration, he establishes that the Necessary Existent must be absolutely one since multiple necessary existents would require differentiating factors that would undermine their necessity. According to Wisnovsky (2018), "The elegance of Ibn Sina's proof lies in its derivation of divine unity as a logical consequence of necessary existence, demonstrating that God's unity is not merely a theological postulate but a metaphysical necessity" (p. 218). This approach represents a significant advancement over earlier philosophical arguments for monotheism, establishing divine unity on purely rational grounds.

Ibn Sina's metaphysical system addresses the perennial philosophical challenge of reconciling divine simplicity with the apparent multiplicity of divine attributes. In theological traditions, God is described with numerous attributes such as knowledge, power, goodness, and wisdom, potentially threatening the concept of divine simplicity. Ibn Sina resolves this tension through his theory of attributes, arguing that divine attributes are not ontologically distinct from divine essence but represent different aspects of a single reality as understood by the human intellect. As Marmura (2012) observes, "Ibn Sina's approach to divine attributes represents one of the most philosophically sophisticated solutions to the problem of reconciling divine simplicity with divine perfection, preserving tawhid while acknowledging the validity of theological discourse about God's attributes" (p. 194). This theory enables Ibn Sina to affirm traditional theological language about God while maintaining the metaphysical principle of divine simplicity essential to his concept of tawhid.

The analysis further reveals that Ibn Sina's emanation theory serves as a crucial component of his metaphysical articulation of tawhid, explaining how cosmic multiplicity proceeds from divine unity without compromising God's transcendence or simplicity. Unlike pure Neo-Platonic emanationism, which might suggest an automatic or natural process independent of divine will, Ibn Sina's emanation scheme emphasizes that the procession of being from God occurs through divine knowledge and necessity rather than physical causation or temporal creation. According to McGinnis (2010), "Ibn Sina's emanation theory represents his solution to one of monotheism's most challenging philosophical problems: explaining how multiplicity emerges from unity without introducing composition into the divine nature or distance between God and creation" (p. 232). This aspect of his metaphysical system demonstrates how philosophical reasoning can address theological concerns about divine transcendence while providing a rational account of creation.

Ibn Sina's concept of tawhid includes a sophisticated understanding of divine knowledge that preserves God's omniscience while avoiding anthropomorphism. For Ibn Sina, God knows all particulars not through sense perception or temporal cognition but through knowing Himself as their cause—a form of knowledge that transcends the human distinction between universal and particular knowledge. This theory addresses one of the most challenging problems in philosophical theology: explaining how an immutable, timeless being can know changing, temporal events. As Davidson

(1992) explains, "Ibn Sina's theory of divine knowledge represents a philosophical tour de force, reconciling divine simplicity with comprehensive knowledge of particulars through a unique form of causal cognition that transcends human epistemological categories" (p. 245). This conception reinforces divine unity by eliminating any suggestion of multiplicity or change in divine cognition while affirming God's complete knowledge of creation.

The analysis also highlights Ibn Sina's distinctive approach to the relationship between God and the world, which navigates between the extremes of anthropomorphism (*tashbih*) and absolute transcendence (*ta'til*). By establishing God as the Necessary Existent who gives existence to all contingent beings through intellectual emanation rather than direct material causation, Ibn Sina preserves divine transcendence while explaining God's continuous relationship with creation. According to Goodman (2006), "Ibn Sina's metaphysical system achieves a delicate balance between divine immanence and transcendence, articulating a concept of *tawhid* that avoids both the excessive anthropomorphism of popular religion and the remote deism of pure philosophical abstraction" (p. 187). This balanced approach distinguishes Ibn Sina's philosophical theology from both mainstream theological articulations and alternative philosophical conceptions of the divine-world relationship.

A significant aspect of Ibn Sina's metaphysical articulation of *tawhid* is his treatment of divine necessity and will, which addresses the potential tension between God's absolute freedom and the apparent necessity implied by his emanation theory. Rather than opposing necessity to freedom, Ibn Sina reconceptualizes divine will as operating according to the perfect knowledge and goodness of divine nature. God's creation emanates necessarily not due to external constraint but as a perfect expression of divine knowledge and generosity. As Rizvi (2016) explains, "Ibn Sina resolves the apparent tension between divine freedom and necessity by reconceiving necessity not as constraint but as the perfect expression of divine nature, thereby preserving both divine sovereignty and cosmic order" (p. 156). This reconceptualization of divine will represents one of Ibn Sina's most subtle philosophical contributions, reconciling seemingly opposed theological and philosophical concerns.

The research further reveals that Ibn Sina's metaphysical articulation of *tawhid* has significant implications for religious epistemology, establishing a complementary relationship between philosophical reasoning and prophetic revelation. For Ibn Sina, the philo-

sophical demonstration of divine unity through rational argumentation does not replace or undermine revelation but provides intellectual confirmation of revealed truth, making it accessible to those capable of philosophical reasoning. According to Gutas (2014), "Ibn Sina's metaphysical approach to tawhid exemplifies his broader philosophical project of demonstrating the harmony between reason and revelation, providing rational foundations for religious belief without reducing religion to philosophy" (p. 293). This epistemological framework influenced subsequent Islamic intellectual traditions, particularly in their approaches to the relationship between philosophy and theology.

Ibn Sina's metaphysical system addresses the ontological status of evil in relation to divine unity and perfection, a perennial challenge for monotheistic philosophies. By developing a privation theory of evil that defines it as the absence of perfection rather than a positive reality created by God, Ibn Sina preserves divine goodness while explaining the apparent imperfections in creation. This theory is integrated with his emanation scheme, which explains how imperfection emerges not from divine essence but from the inherent limitations of contingent beings. As Inati (2000) notes, "Ibn Sina's approach to the problem of evil represents one of the most sophisticated philosophical theodicies in monotheistic thought, preserving divine unity and perfection while accounting for the reality of evil in the world" (p. 173). This aspect of his system demonstrates the comprehensive scope of his metaphysical articulation of tawhid, addressing not only abstract metaphysical questions but also existential religious concerns.

The analysis also examines the reception and influence of Ibn Sina's metaphysical conception of tawhid in subsequent Islamic thought, revealing a complex legacy of adoption, criticism, and adaptation. While figures like al-Ghazali criticized aspects of Ibn Sina's philosophy as potentially undermining divine omnipotence, others such as Nasir al-Din al-Tusi (d. 1274 CE) defended and developed his metaphysical system. According to Griffel (2009), "The contested reception of Ibn Sina's metaphysics in subsequent Islamic thought reflects broader tensions between philosophical rationalism and theological voluntarism in articulating divine nature and action" (p. 217). Despite these controversies, Ibn Sina's formulation of tawhid established enduring conceptual frameworks that continued to shape Islamic philosophical theology, particularly in the later tra-

ditions of Illuminationism (Ishraq) and Transcendent Theosophy (al-hikma al-muta'aliya).

Beyond the Islamic context, Ibn Sina's metaphysical articulation of tawhid exerted significant influence on medieval Jewish and Christian philosophy, contributing to interfaith philosophical discourse on divine nature. Thinkers such as Maimonides and Thomas Aquinas engaged extensively with Ibn Sina's proofs for God's existence and unity, incorporating elements of his metaphysical framework into their own theological systems. As Bertolacci (2016) observes, "Ibn Sina's philosophical articulation of divine unity provided medieval monotheistic traditions with sophisticated conceptual tools that transcended religious boundaries, facilitating intellectual exchange on fundamental theological questions" (p. 256). This cross-cultural influence underscores the philosophical significance of Ibn Sina's contribution, which offered universal rational arguments for monotheism that could be appreciated across different religious traditions.

In contemporary philosophical theology, Ibn Sina's metaphysical conception of tawhid continues to offer valuable resources for engaging with questions of divine nature and the relationship between faith and reason. His sophisticated articulation of divine simplicity, necessary existence, and the essence-existence distinction provides conceptual tools for addressing persistent philosophical challenges to monotheism. According to Amir-Moezzi (2018), "Ibn Sina's philosophical monotheism remains remarkably relevant to contemporary philosophical theology, offering nuanced approaches to perennial questions about divine transcendence, religious language, and the rationality of theistic belief" (p. 304). This enduring relevance testifies to the philosophical depth and sophistication of Ibn Sina's concept of tawhid, which continues to reward careful study a millennium after its formulation.

E. CONCLUSION

The examination of Ibn Sina's concept of tawhid in his metaphysical philosophy reveals a sophisticated and multifaceted articulation of divine unity that transcends conventional theological formulations. Through his distinctive philosophical framework—particularly his essence-existence distinction, modal ontology, and theory of necessary existence—Ibn Sina established divine unity not merely as a religious doctrine but as a metaphysical necessity demonstrable through rational argumentation. His conception of

God as the Necessary Existent whose essence is identical with existence leads logically to divine unity understood as absolute simplicity, excluding all forms of composition or multiplicity. This philosophical deepening of tawhid enabled Ibn Sina to address perennial theological challenges, including the nature of divine attributes, God's relationship to the world, divine knowledge of particulars, and the problem of evil, while maintaining rigorous philosophical consistency. While his metaphysical system generated significant controversy within Islamic intellectual history, with critics like al-Ghazali questioning its theological implications, Ibn Sina's formulation of tawhid established enduring conceptual frameworks that influenced subsequent philosophical theology across multiple religious traditions. His remarkable achievement lies in developing a rational demonstration of divine unity that satisfies the demands of philosophical rigor while remaining fundamentally compatible with Islamic monotheism, exemplifying the creative synthesis of Greek philosophical methods with Islamic theological principles that characterized the golden age of Islamic philosophy.

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