

DECONSTRUCTING ISLAMIC REASONS: ARKOUN'S CRITIQUE AND IBN SINA'S PHILOSOPHY OF THE SOUL

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Abstract: *Amid ongoing debates on the critical re-evaluation of the Islamic intellectual tradition, this paper directly addresses the need for a deconstructive approach by analyzing Ibn Sīnā's philosophy of the soul through Mohammed Arkoun's hermeneutics to expose the power-knowledge nexus in its epistemological foundations. The research pursues three objectives: first, to dissect Ibn Sīnā's conception of the soul critically; second, to evaluate Arkoun's critique of religious reason—particularly his concept of l'impensé—in the deconstruction of metaphysical assumptions; and third, to formulate a methodological synthesis that bridges philosophical-textual analysis with ideological critique. Utilizing philosophical-critical hermeneutics, the study proceeds through three stages: a systematic reconstruction of Ibn Sīnā's arguments, a deconstructive analysis through Arkoun's lens, and a contextual critique within contemporary discourse. The findings suggest that Ibn Sina's theory subtly reinforces epistemic hierarchies aligned with the scientific paradigm of his era. Arkoun's method, while demanding adjustments for dense philosophical texts, proves effective in unsettling inherited intellectual dogmas. As a result, the study proposes a hybrid analytical model that offers both critical depth and constructive engagement with classical Islamic texts. This contributes to rethinking Islamic philosophy in ways relevant to education, intellectual renewal, and interfaith dialogue. The research also points to fertile ground for further inquiry—particularly the application of this hybrid method to other classical thinkers and the expansion of its scope through interdisciplinary integration.*

Keywords: *Hermeneutics, Ibn Sīnā, Islamic Reasoning, Mohammed Arkoun, Philosophy of the Soul.*

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Abstrak: Di tengah perdebatan yang sedang berlangsung tentang evaluasi ulang kritis terhadap tradisi intelektual Islam, artikel ini secara langsung membahas perlunya pendekatan dekonstruktif dengan menganalisis filsafat jiwa Ibnu Sīnā melalui hermeneutika Mohammed Arkoun untuk mengekspos hubungan kekuatan-pengetahuan dalam fondasi epistemologisnya. Tujuan utama penelitian ini adalah: (1) mengkritisi konsep jiwa menurut Ibn Sīnā, (2) menguji efektivitas kritik Arkoun terhadap nalar keagamaan dalam membongkar asumsi metafisik yang tak terpikirkan (*l'impensé*), dan (3) menawarkan kerangka metodologis baru yang mengintegrasikan analisis filosofis-teks dengan kritik ideologis. Metode yang digunakan adalah hermeneutika filosofis-kritis melalui tiga tahap: rekonstruksi sistematis argumen Ibn Sīnā, dekonstruksi menggunakan *l'impensé*, dan kontekstualisasi kritis dalam wacana kontemporer. Hasil penelitian menunjukkan bahwa pemikiran Ibn Sīnā merefleksikan bias epistemologis yang mengikuti hierarki keilmuan pada masanya. Kritik Arkoun terbukti efektif, meskipun perlu adaptasi, untuk membaca teks-teks filosofis secara mendalam. Penelitian ini menghasilkan model analisis hibrida yang memungkinkan pembacaan kritis sekaligus konstruktif terhadap warisan pemikiran Islam klasik. Temuan ini berkontribusi pada pengembangan studi filsafat Islam yang lebih dinamis dan relevan bagi rekonstruksi nalar Islam kontemporer, pendidikan, serta dialog intelektual lintas tradisi. Keterbatasan penelitian membuka peluang eksplorasi lanjutan, khususnya penerapan metode ini pada pemikir klasik lainnya dan pengembangannya secara interdisipliner.

Kata-kata Kunci: Filsafat Jiwa, Hermeneutika, Ibn Sīnā, Mohammed Arkoun, Penalaran Islam.

Introduction

Critical studies of classical and modern Islamic thought are becoming increasingly relevant amid contemporary epistemological challenges, where hermeneutics serves as a vital tool for analyzing the intellectual heritage of Islam (Yusof 2012, 7). Ibn Sīnā's philosophy of the soul, widely regarded as the pinnacle of the Islamic philosophical tradition for its systematic synthesis of Neoplatonic emanationist and Aristotelian psychology, established a robust epistemological framework that dominated subsequent discourses in both the Islamic and Latin worlds (Adamson 2023, 27; Gutas 2014, 12). Despite its canonical status, this framework is rarely examined through a rigorous deconstructive approach. This methodology is particularly crucial for interrogating the unspoken metaphysical and epistemic commitments that underlie such systems. Unlike purely historical or exegetical analyses, a deconstructive approach questions the very foundations of a text or system of thought, seeking to reveal the power structures, hierarchies, and "unthought" categories (*l'impensé*) that are taken for granted, thereby offering a more radical critique of its truth claims.

Meanwhile, Mohammed Arkoun's project of deconstructing "Islamic reason" provides a potent framework for such an inquiry. His critique of traditional interpretation—which emphasizes the need for a historical-critical reading of religious texts—offers a fresh perspective; however, it has not been widely integrated into the study of classical Islamic

philosophical systems (Ali 2016, 87; Yahya and Yusuf 2024, 224). Consequently, a significant gap persists due to the lack of a critical dialogue between Arkounian hermeneutics and Ibn Sīnā's philosophical system. This gap is especially critical, given that both intellectual projects, though centuries apart, centrally address the issue of interpretive authority and the social-intellectual construction of meaning. This study seeks to bridge this divide by initiating a direct engagement between Arkoun's critique and Ibn Sīnā's philosophy of the soul.

Recent studies suggest that Arkoun's approach remains underutilized in the analysis of pre-modern Islamic philosophical texts, despite its considerable potential to reveal hidden epistemological biases (Kamali 2018, 69; Campanini 2010, 34). For instance, his method can interrogate how a philosophical system might unconsciously legitimize certain forms of knowledge (e.g., intellectual intuition of the elite) while marginalizing others (e.g., embodied or experiential knowledge), thereby naturalizing specific social and intellectual hierarchies. By applying this lens to Ibn Sīnā's framework, this research not only enriches the study of Islamic philosophy but also makes a methodological contribution to the broader study of religion (Ali and Almulla 2023, 56). It demonstrates a concrete model for responding to contemporary criticisms concerning the authenticity and objectivity of religious interpretation. Consequently, the significance of this study lies in its practical attempt to bridge the classical tradition and modern criticism, thereby opening up a more inclusive and critically aware space for engaging with the intellectual heritage of Islam (Brahimi and Lazreg 2021, 49).

This research departs from the main problem of the dichotomy between classical philosophical approaches and modern criticism in Islamic studies, in which Ibn Sīnā's philosophy of the soul—which rests on an Aristotelian metaphysical framework—is often read essentially without a critical deconstruction of its epistemological assumptions (Norman 2021, 275). At the same time, Mohammed Arkoun's hermeneutical critique of traditional interpretation has not been thoroughly tested in pre-modern philosophical texts (Ali 2016, 57; Gutas, 2014, 74).

As a result, an analytical gap arises in understanding how religious interpretive authority is formed and how Islamic reason can be reconstructed more dynamically. One significant solution proposed in the literature is the integration of Arkounian hermeneutics into the study of classical Islamic philosophy. This approach, drawing on the concept of "unthinkable thought" (*l'impensé*) and the criticism of religious reason, aims to uncover hidden power-knowledge relationships (Arkoun 2002, 23). Through this lens, scholars can undertake a historical and critical reevaluation of Ibn Sīnā's work. This provides a new methodological framework for deconstructing the Islamic intellectual tradition, one that is more responsive to the complexities of the contemporary context

(Kamali 2018, 90).

Previous studies have proposed specific solutions to overcome the dichotomy between classical Islamic philosophy and modern criticism, one of which is through the application of Arkoun's deconstructive hermeneutics to pre-modern philosophical texts. Arkoun (2009, 76) proposes a framework of "critical religious reason" that emphasises the need to dismantle the structure of authority in the interpretation of religious texts by analyzing the "unthinkable" (*l'impensé*). These hidden assumptions govern the production of meaning. This approach has been tested in the study of the Qur'an and traditional interpretation (Campanini 2010, 76); however, its application to Ibn Sīnā's philosophy of the soul remains limited (Kamali 2018, 67). The study demonstrates that Arkoun's method is effective in revealing epistemological biases within the Islamic metaphysical tradition. However, it has limitations in terms of the lack of analytical tools to deal with the complexity of highly technical philosophical arguments, such as the concept of the soul as an independent substance (*al-nafs al-nāṭiqah*) in Ibn Sīnā's thought (Gutas 2014, 74).

To overcome these limitations, the cutting-edge literature proposes integrating Arkounian hermeneutics with a more rigorous analytical-philosophical approach. For example, Adamson (2023, 73) suggests a "contextual-critical" reading of Ibn Sīnā's work, considering both the historical and philosophical dimensions simultaneously, while acknowledging Arkoun's deconstructive contribution in uncovering the power-knowledge relationship (Erdoğan and Eryücel 2024, 1383). This hybrid solution enables a more comprehensive analysis, allowing the epistemological aspects of Ibn Sīnā's philosophy of the soul to be examined through the lens of ideological criticism without neglecting its logical coherence (Banchetti-Robino 2004, 71). This research will lay the foundation for this solution by extending the application of Arkoun hermeneutics to the field of classical Islamic philosophy, while refining it through a more adaptive analytical approach to technical philosophical texts (Yahya and Yusuf 2024, 72).

Previous studies of Ibn Sīnā's philosophy of the soul have tended to focus on a historical-philosophical approach that overlooks the ideological dimension in the construction of his knowledge (Arsyad et al. 2024, 99). Research, such as that conducted by Gutas (2014, 86) and Adamson (2023, 45) comprehensively examines the influence of Aristotelianism and Neoplatonism in Ibn Sīnā's thought, but lacks an understanding of the aspects of power and knowledge that form his metaphysical framework (Alwishah 2022, 124). On the other hand, Arkoun's hermeneutical critique of traditional interpretations (Arkoun 2009, 23) has opened up space to analyze the relationship between texts, authority, and society. However, its application is still limited to the study of religious texts such

as the Qur'an and Hadith, without touching the legacy of classical Islamic philosophy (Hanif 2023, 1). This gap suggests that a systematic reading of Ibn Sīnā's philosophy of the soul through Arkounian criticism is currently absent from the literature. This study seeks to fill this void, proposing a novel framework to reveal how concepts such as the soul (*nafs*) and the active intellect (*'aql fa'āl*) are not only philosophical, but also political-ideological.

Furthermore, contemporary literature on the deconstruction of Islamic thought, such as the works of Kamali (2018, 68) and Yahya and Yusuf (2024, 224)—has sought to bridge the classical traditions and modern criticism, yet remains trapped in a dichotomy between purely philosophical approaches and critical discourse analysis. For example, Campanini (2010, 83), study successfully applied Arkoun's hermeneutics to the interpretation of the Qur'an. However, it did not develop adequate analytical tools for philosophical texts, which are often laden with technical terminology, such as that found in Ibn Sīnā's work (Berndtson 2021, 131). As a result, there has been an urgent need for research that not only integrates the two approaches but also develops specialized methods capable of dismantling the epistemological assumptions of classical Islamic philosophy without ignoring the complexity of its arguments. This research seeks to fill this gap by offering a philosophical-hermeneutical deconstructive reading of Ibn Sīnā's thought, while expanding the scope of Arkoun's criticism to the realm that has been considered ideologically "neutral".

This research aims to: (1) Analyze the philosophy of the soul of Ibn Sīnā through the deconstructive hermeneutic approach of Mohammed Arkoun to uncover the structure of power-knowledge hidden in its epistemological construction; (2) To test the effectiveness of Arkoun's criticism of religious reason in exposing the "unthinkable" metaphysical assumptions (*l'impensé*) in the classical Islamic philosophical tradition; and (3) Offering a new methodological framework that integrates philosophical-textual analysis with ideological criticism for the study of Islamic philosophical texts (Arkoun 2009, 34). The novelty of the research lies in the application of Arkounian hermeneutics, which is usually limited to the study of the interpretation of the Qur'an (Campanini 2010, 84), into the systematic philosophical analysis of Ibn Sīnā, as well as developing a hybrid approach that combines the deconstruction of discourse with philosophical-analytical readings of key concepts such as the soul (*nafs*), active intellect (*'aql fa'āl*), and emanation (*fayḍ*) (Kamali 2018, 91).

The scope of the study is focused on three main aspects: (1) Analysis of Ibn Sīnā's key texts, especially *Kitāb al-Najāt* and *al-Ishārāt wa al-Tanbīhāt* on the philosophy of the soul; (2) The application of Arkoun's three main concepts (criticism of religious reason, the unthinkable, and the deconstruction of interpretive authority) as analytical knives; and (3)

Limiting discussion on epistemological issues in the construction of the concept of the human soul and its relationship with the classical Islamic knowledge system. The research deliberately excludes discussions of theological or *fiqh* aspects, ensuring the focus of the analysis remains at the philosophical-hermeneutical level (Yahya and Yusuf 2024, 223). With this demarcation, the study is expected to make an original contribution to both the development of the methodology of Islamic philosophy and the expansion of the discourse on contemporary Islamic reasoning criticism.

This study employs a qualitative-interpretive design with a philosophical-critical hermeneutic approach, which combines textual analysis of Ibn Sīnā's works (especially *Kitāb al-Najāt and al-Ishārāt wa al-Tanbīhāt*) with Mohammed Arkoun's deconstructive framework. This design was chosen for three main reasons: (1) Epistemological suitability—Arkounian hermeneutics demands a critical reading of the text as a product of history and power relations (Arkoun 2002, 56), which is in line to deconstruct Ibn Sīnā's metaphysical reason; (2) The complexity of objects—the concept of the soul in Ibn Sīnā's philosophy requires in-depth philosophical analysis as well as ideological criticism (Adamson 2023, 64; Gutas 2014, 34); and (3) the need for methodological integration—this research develops a “double hermeneutics” with stages: (a) qualitative content analysis to identify the structure of Ibn Sīnā's arguments, (b) the application of Arkoun's criticism *l'impensé* to uncover epistemological biases, and (c) reflective synthesis to evaluate the implications of deconstruction on contemporary Islamic reason (Kamali 2018, 69). This combination of approaches allows for readings that not only expose internal contradictions in Ibn Sīnā's philosophy but also reconstruct the relationship between classical Islamic philosophy and broader religious discourse (Yahya and Yusuf 2024, 234).

This study will analyze data through a three-layered hermeneutic approach that integrates: (1) textual-philosophical analysis of Ibn Sīnā's main work, (2) Arkounian deconstructive criticism, and (3) contextual interpretation. In the first stage, Ibn Sīnā's key texts, such as *Kitāb al-Najāt and al-Ishārāt wa al-Tanbīhāt*, will be studied using conceptual analysis methods to unravel the structure of arguments about the soul, active intellect, and emanation (Adamson 2023, 48; Gutas 2014, 75).

The second stage applies the framework of Arkoun (2009, 56) with a focus on three elements: (a) the identification of the “unthinkable” (*l'impensé*) in Ibn Sīnā's metaphysical system, (b) an analysis of the mechanisms of knowledge authority that make up the concept of the soul, and (c) the deconstruction of the epistemological hierarchy between the human soul and the Active Mind (Yusoff and Razak 2020, 119). These two approaches will be combined through hermeneutical triangulation techniques to ensure the validity of interpretation (Yahya and Yusuf 2024, 223).

At the interpretation stage, data from the two primary sources will be integrated through a critical dialectic method with steps: (1) mapping the meeting points and tensions between Ibn Sīnā's philosophy of the soul and Arkoun's criticism, (2) contextualizing the findings in contemporary discourse on Islamic reason (Kamali 2018, 69), and (3) evaluating the implications of deconstruction on modern Islamic epistemology. The analysis process will utilize thematic coding tools to identify conceptual patterns and employ critical discourse analysis to uncover power-knowledge relationships (Campanini 2010, 34). This integration enables an immanent reading of the text while situating it within the framework of broader ideological criticism, resulting in a holistic understanding of the dynamics of classical and contemporary Islamic reasoning.

Foundations of Ibn Sīnā's Thought: Metaphysics, Causality, and Interpretation

Ibn Sīnā (Avicenna) is a pivotal figure in Islamic philosophy, whose interpretations and philosophical methodologies have significantly shaped intellectual discourse (Nasr 2003, 235). His work represents a synthesis of Aristotelian philosophy and Islamic monotheism, transforming concepts like the Aristotelian Prime Mover into the "Necessary Being" and integrating the concept of creation *ex nihilo* (Bennett 2022, 88). A defining feature of this synthesis is his fundamental distinction between essence and existence, which serves as a cornerstone of his metaphysics and a bridge between logic and science (Özaykal 2018, 28). The deconstruction of this distinction has sparked debates on whether his metaphysics is essentialist or existentialist, highlighting the depth of his philosophical inquiries (Wisnovsky 2003, 34; McGinnis 2008, 129).

Further underscoring his innovative approach is his exploration of causality. Ibn Sīnā adapted Aristotle's four causes, emphasizing the necessity of proving causality through metaphysical means rather than relying solely on sensory experience (Arif 2017, 302; Erlwein 2024, 302). This metaphysical framework, which encompasses the concept of the Active Intellect, represents a distinctive blend of philosophical and theological elements (Efremova and Валерьевна 2020, 43).

These philosophical foundations directly inform his hermeneutical approach, which is characterized by symbolic interpretation (*taa'wīl*) rather than technical exegesis (*tafsīr*). This method focuses on metaphysical and moral issues, often avoiding ideological biases (Meisami 2017, 8). For instance, in his interpretation of Qur'anic passages such as *Sūrah Al-Falaq*, he views evil as a latent potentiality, aligning with his broader philosophical system. Similarly, in his reading of the verse of *al-Nūr*, he employs a rational-psychological approach, equating the soul with light and emphasizing its role as a source of knowledge (Humaidi and Rahman 2023, 9). This rational interpretation, while enriching Islamic

hermeneutics, has also been critiqued for potentially distancing Islamic thought from its theological roots.

In summary, while Ibn Sinā's deconstruction and reinterpretation of classical thought have significantly enriched Islamic philosophy, they have also sparked enduring debates concerning the nature of causality, the essence-existence distinction, and the boundaries of Qur'anic interpretation, highlighting the enduring relevance and complexity of his contributions.

Mohammed Arkoun's Critique of Traditional Islamic

Mohammed Arkoun's critique of traditional Islamic exegesis significantly contributes to a more nuanced and contextual understanding of Islamic scripture by challenging the established paradigms and advocating for a dynamic, interdisciplinary approach. His work emphasizes the importance of historical, linguistic, and cultural contexts in interpreting the Qur'an, thus encouraging a departure from dogmatic interpretations that have historically constrained Islamic thought. Arkoun's approach seeks to revitalize Islamic scholarship by integrating modern critical theories and methodologies, thereby fostering a more inclusive and reflective intellectual tradition (Chabibi 2022, 287). This transition to a more open and critical engagement with Islamic texts is crucial for addressing contemporary challenges and ensuring the relevance of Islamic teachings in a rapidly evolving world.

Mohammed Arkoun's intellectual project is fundamentally aimed at renewing Islamic thought through a critical hermeneutics. Specifically, he employs a hermeneutic approach to open up Islamic texts to broader interpretations, allowing for a more creative and critical understanding of divine revelation (Hidayat 2024, 78). Furthermore, to achieve this, he advocates for an interdisciplinary methodology that integrates insights from modern sciences and humanities, thereby aligning Islamic studies with contemporary intellectual developments (Fadhli and Solikhin 2018, 23).

This approach challenges the traditional epistemological foundations of Islamic scholarship, which Arkoun argues are outdated and irrational in the modern context (Halilović 2016, 106). Arkoun critiques the notion of an absolute Islamic reason, arguing that it is disconnected from historical contexts and overly reliant on dogmatic interpretations (Soekarba 2006, 82).

He emphasizes the need for a deconstruction of orthodox Islamic legal reasoning to achieve a more pluralistic and democratic understanding of Islamic law. By employing historical-critical and semiotic analyses, Arkoun seeks to uncover the obscured meanings within Islamic texts, advocating for a dynamic interpretation that evolves in response to societal changes (Hidayatulloh 2024, 8).

Arkoun's critique extends to the traditional methods of *ijtihad*, which he believes are limited by repetitive historical narratives and political interests (Djalal 2016, 16). He proposes a reconstruction of Islamic thought through deconstruction, aiming to reveal alternative meanings and interpretations that are more relevant to contemporary needs (Djalal 2016, 15). His work has sparked controversy, particularly among those who view his methods as undermining the theological and sacred aspects of the Qur'an (Budi 2022, 86). Arkoun's critique highlights the potential for Islamic thought to engage more profoundly with modern issues by embracing critical inquiry and diverse interpretative possibilities (Hidayatulloh 2024, 9).

His emphasis on the historical and anthropological contexts of the Qur'an encourages a more comprehensive understanding of its teachings, free from ideological and political biases (Arif 2017, 304). By challenging the 'unthinkable' within Islamic thought, Arkoun's work paves the way for a reform that is both reflective and adaptive to the needs of the modern world (Hidayatulloh 2024, 8).

While Arkoun's critique has been instrumental in promoting a more nuanced understanding of Islamic scripture, it has also faced significant opposition. Critics argue that his approach undermines the sacredness and theological integrity of the Qur'an, reducing it to a mere historical product (Budi 2022, 84). Despite these criticisms, Arkoun's work remains a pivotal contribution to the ongoing discourse on Islamic reform, encouraging a balance between tradition and modernity in the interpretation of Islamic texts (Ahmad 2023, 595).

Table 1. Conceptual Mapping of Ibn Sinā's Philosophy of the Soul and Arkoun's Hermeneutic Critique

Analysis Aspect	Ibn Sinā (Philosophy of the Soul)	Mohammed Arkoun (Kritik Tafsir)	Implication for Analysis
Epistemology	The soul as an independent rational substance with a hierarchy: vegetative, animal, human (<i>nāṭiqah</i>).	Religious reason must be criticized as a historical construct that contains the "unthinkable" (<i>l'impensé</i>).	Both discuss the structure of knowledge, but Ibn Sinā is essentialist while Arkoun is historical-critical.
Methodology	Philosophical demonstration (<i>burhānī</i>) with Aristotelian logic.	Deconstruction of discourse and criticism of religious reason.	Differences in approach: systematic vs. deconstructive.

Soul Concept	The human soul is connected to the Active Mind (<i>'aql fa'āl</i>) through emanation.	The concept of the soul as a product of discourse that needs to be dismantled, its power relations.	Arkoun questions the metaphysical authority in Ibn Sīnā's concept.
Interpreting Authority	Truth is obtained through the refinement of the philosophical intellect.	All interpretations are products of historical context and power relations.	The tension between philosophical authority vs. ideological criticism.
Contemporary Implications	The basis for character education and traditional Islamic philosophy.	A foundation for a critical reading of the Islamic tradition.	Synthesis is necessary for the reconstruction of Islamic reason.

Findings on Power–Knowledge in Ibn Sīnā's System

This study set out to investigate the hidden power-knowledge structures within Ibn Sīnā's philosophy of the soul by applying Arkoun's deconstructive hermeneutics. The analysis reveals that Ibn Sīnā's epistemological construction, although rational and systematic, is not neutral but is shaped by the socio-intellectual context in which it was produced. A key finding is that the hierarchy of knowledge in his system reflects and reinforces a specific structure of scientific authority prevalent in the medieval Islamic world, where philosophical reason was positioned as the supreme epistemic authority (Bartosch 2024, 819).

This is concretely illustrated in the concept of the *nafs nāṭiqah* (rational soul) and its emanationist connection to the *'aql fa'āl* (Active Intellect) (Homazadeh 2020, 32). This relationship establishes a metaphysical hierarchy in which truth is accessed not solely through revelation or traditional exegesis, but primarily through the refinement of the philosophical intellect. Consequently, this framework implicitly marginalizes non-philosophical modes of understanding and establishes a "power matrix" (Arkoun 2002, 76) that privileges a particular intellectual elite. These findings challenge traditional readings, such as Gutas's (2014, 45), which view Ibn Sīnā's system as a pure product of philosophical development, and contrast with Nasr's (2006, 54) esoteric interpretation by highlighting an overlooked ideological dimension within the metaphysics.

Evaluation of Arkoun's Methodological Efficacy and Limits

The application of Arkoun's critique of religious reason proved highly effective in identifying the "unthinkable" (*l'impensé*) within this classical system. Specifically, it uncovered three fundamental, unexamined assumptions: (1) the neutrality and objectivity of philosophical knowledge, (2) an essentialist, rather than historically constructed, concept of truth, and (3) the unquestioned authority of metaphysical claims.

However, the research also identified significant limitations in Arkoun's method when dealing with the technical complexity of systematic philosophy. For instance, deconstructing concepts like emanation (*fayḍ*) or the detailed faculties of the soul required a thorough, internal reconstruction and understanding of Ibn Sīnā's philosophical arguments before a meaningful deconstruction could be applied. This finding supports Kamali's (2018, 89) thesis on the need for methodological adaptation. It sharpens observation regarding the limitations of a purely deconstructive approach to dense philosophical texts. It also reveals a fundamental epistemological tension not fully acknowledged in studies like Yahya and Yusuf (2024, 227), which posit a smoother harmony between Arkoun and classical philosophy.

The Proposed Hybrid Model as a Novel Contribution

In response to these findings, this study developed a hybrid methodological framework that integrates deep philosophical analysis with Arkounian ideological criticism. This three-stage model consists of: (1) a systematic reconstruction of the internal philosophical arguments, (2) the identification of power-knowledge structures using the concept of *l'impensé*, and (3) a critical contextualization within contemporary discourse.

This framework offers an innovative solution compared to existing monolithic approaches. Unlike purely philosophical analyses (Adamson 2021, 32) or solely critical deconstructions (Arkoun 2002, 54), this model enables a holistic reading that respects the text's internal logic while exposing its ideological underpinnings. It expands upon Kamali's (2018, 90) concept of "immanent criticism" by formally incorporating a rigorous historical-philosophical dimension, thereby providing a concrete tool to bridge the frequent divide between textual analysis and ideological critique noted in the literature (Gutas 2014, 54).

Discussion: Comparative Analysis with Existing Literature

The implications of this research extend significantly beyond the initial case study. While Yahya and Yusuf (2024, 227) primarily engage with these issues on a theoretical level, this study provides a concrete, applicable methodology. It charts a productive middle ground between apologetic

readings of tradition (Nasr 2006, 43) and radical deconstruction (Arkoun 2020, 67), offering a model for a critical yet respectful engagement with the Islamic intellectual heritage.

By comprehensively addressing the study's objectives—uncovering power structures, testing and adapting Arkoun's method, and developing a new framework—this research provides a robust foundation for reconstructing a contemporary Islamic epistemology. It adopts the critical and grounded approach anticipated by scholars like Kamali (2018, 69), but not yet fully realized in previous literature. The successful application of this hybrid model to Ibn Sīnā suggests its potential for broader use, inviting future research to apply it to other classical thinkers, such as al-Farābī or Ibn 'Arabī, as suggested by Gutas (2014, 67), thereby enriching both Islamic studies and interdisciplinary methodology.

Conclusion

This study has achieved its three primary objectives by critically examining Ibn Sīnā's philosophy of the soul through the lens of Mohammed Arkoun's deconstructive hermeneutics. First, it uncovered the inherent power-knowledge structures within Ibn Sīnā's epistemology, demonstrating how concepts like the *nafs natiqah* (rational soul) and its connection to the Active Intellect (*'aql fa'āl*) not only articulate a metaphysical hierarchy but also replicate the authoritative scientific paradigms of their historical context. Second, while Arkoun's critique of religious reason effectively exposed the "unthinkable" (*l'impensé*) metaphysical assumptions in classical philosophy, the study identified the necessity of adapting this method to address the technical rigour of systematic philosophical texts. Third, in response, the research developed a hybrid methodological framework that meaningfully integrates philosophical-textual analysis with ideological criticism, offering a novel approach to Islamic philosophical studies.

The theoretical implications of these findings are substantial, as they introduce a conceptual shift in the understanding of classical Islamic philosophy. By revealing the ideological dimensions within Ibn Sīnā's ostensibly neutral system, this study challenges essentialist interpretations and enriches the ongoing discourse on Islamic reason. It moves beyond the traditional apologetic versus radical deconstruction dichotomy, offering a nuanced pathway for reconstructing Islamic epistemology that is both critically engaged and respectful of its intellectual heritage.

Practically, this research offers valuable applications, particularly in Islamic education, where its critical-constructive approach can be incorporated into curricula to foster a more reflective engagement with classical texts. It also facilitates a more productive dialogue between Islamic tradition and contemporary challenges, such as the intersections of religion with science, democracy, and human rights.

Despite its contributions, this study has limitations, including its focus on Ibn Sīnā, which limits generalizability, and the technical complexity that may hinder broader accessibility. These limitations, however, present opportunities for future research, such as applying the framework to other thinkers like al-Farabi or Ibn Arabi, developing simplified pedagogical tools, or exploring its theological ramifications.

Thus, this research advances the scholarly conversation by demonstrating how a critical yet contextualized reading of classical texts can revitalize Islamic studies. It establishes a foundation for further inquiry that bridges academic rigor with practical relevance, ensuring that the intellectual treasures of Islam continue to inform and inspire in the contemporary context.

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