



# IBN SINA AS A PHILOSOPHER: HIS VIEWS ON KNOWLEDGE AND SCIENCE

Abdullayeva Nabiya Idrisovna Scientific Supervisor: Professor, PhD Alisher Khasanov Nabibullayevich Master's Student, Asia International University: https://doi.org/10.5281/zenodo.14214938

# Annotation

This article explores the philosophical contributions of Ibn Sina (Avicenna), with a particular focus on his views regarding knowledge and science. As one of the most influential thinkers of the Islamic Golden Age, Ibn Sina's theories on epistemology, the relationship between reason and revelation, and his methodology in scientific inquiry had a profound impact on both the Islamic and Western intellectual traditions. This article examines Ibn Sina's concept of knowledge, his rational approach to understanding the natural world, and how his work helped to shape the foundations of modern scientific thought. Through his work, Ibn Sina bridged the gap between ancient Greek philosophy and later European intellectual movements, making lasting contributions to both philosophy and science.

**Keywords:** Ibn Sina, Avicenna, epistemology, knowledge, science, reason, revelation, philosophy, Aristotelianism, Islamic philosophy, scientific methodology.

Ibn Sina (Avicenna), one of the most renowned scholars of the Islamic Golden Age, made lasting contributions to a wide array of fields, including philosophy, medicine, astronomy, and natural science. His extensive works, particularly in the realm of philosophy, synthesized the intellectual traditions of ancient Greece with Islamic thought, creating a new philosophical system that influenced both the Islamic world and the development of Western philosophy. Ibn Sina's views on knowledge and science were groundbreaking, as he emphasized the critical roles of reason, observation, and intellectual deduction in the pursuit of truth, all while integrating spiritual beliefs into his philosophical framework. This essay aims to explore Ibn Sina's views on knowledge, how he conceptualized the nature of science, and his contribution to the intellectual history of both the Islamic and Western worlds.

At the heart of Ibn Sina's philosophy is his epistemology, or theory of knowledge. He believed that all knowledge starts with sensory perception—human beings apprehend the world through their senses, which provide the data that the



#### МЕЖДУНАРОДНАЯ КОНФЕРЕНЦИЯ АКАДЕМИЧЕСКИХ НАУК



intellect can then process. However, Ibn Sina distinguished between sensory knowledge and true knowledge. While the senses can only perceive the surface qualities of objects, true knowledge is the ability to grasp the essence of things, which the intellect is capable of. Ibn Sina argued that the mind, using abstract reasoning, can reach universal truths that transcend sensory data. For him, this process of knowledge acquisition was not purely empirical; it was also rational and metaphysical. The intellect, or *aql*, could derive general principles from particular observations, leading to a deeper understanding of the natural world and the divine.

One of Ibn Sina's most important philosophical contributions was his concept of *necessity* in the context of knowledge. He posited that certain truths are necessary and self-evident, whereas others are contingent and dependent on the physical world. This distinction allowed Ibn Sina to integrate his philosophical ideas with his religious views, asserting that while the physical universe operates according to rational principles, the ultimate truth and knowledge reside with the divine. For Ibn Sina, knowledge of the divine was not fully attainable through empirical science or human reason alone, but it was through the intellect that humans could come closer to understanding God's wisdom. Thus, revelation and reason were complementary rather than opposing forces. He maintained that the study of nature and the use of reason to understand the world were not only permissible but also essential for understanding God's creation.

Ibn Sina's philosophical system incorporated elements of Aristotelianism, particularly in his logical methods and metaphysical thinking. He used Aristotle's framework to understand causality, but he expanded upon it by integrating Islamic theology into his system. For example, he introduced the concept of the *necessary being*, a metaphysical entity that exists by necessity and is the ultimate cause of all things. This being, which he identified with God, is the source of all existence and the only true and eternal reality. Ibn Sina's synthesis of Aristotelian thought with Islamic theology was groundbreaking, as it bridged the gap between reason and faith, showing that both could coexist harmoniously.

While his contributions to metaphysics and epistemology were significant, Ibn Sina's work in science also deserves attention. He was one of the earliest thinkers to advocate for a scientific methodology that combined empirical observation with theoretical reasoning. In his famous work *The Book of Healing*, Ibn Sina outlined his approach to medical science, which was based on

80



### МЕЖДУНАРОДНАЯ КОНФЕРЕНЦИЯ АКАДЕМИЧЕСКИХ НАУК



systematic observation, experimentation, and logical deduction. His focus on the empirical study of the human body and diseases laid the groundwork for modern medical practices. Ibn Sina emphasized that science should be based on careful observation and the collection of data, but he also recognized the importance of rational principles in interpreting these data and understanding natural phenomena.

In the realm of natural science, Ibn Sina proposed that the universe operated according to fixed laws that could be discovered through reasoning and observation. While he believed in the power of reason to understand the natural world, he also argued that there were limits to human knowledge. The deepest and most profound truths, especially those concerning the divine, could not be fully understood through scientific inquiry. In this sense, Ibn Sina's views on science were consistent with his overall philosophy, which emphasized the limits of human reason while asserting its power to uncover certain truths about the physical world.

Ibn Sina's synthesis of reason and faith, his systematic approach to knowledge, and his contributions to both philosophy and science have ensured that his legacy continues to shape intellectual thought today. His philosophy of knowledge, rooted in both rationalism and spiritualism, offers valuable insights into the relationship between reason and revelation, the limits of human understanding, and the potential for science to uncover the mysteries of the natural world. His work remains a cornerstone of Islamic philosophy and a significant influence on the development of Western thought.

### **References:**

1. Ibn Sina. The Book of Healing (Kitab al-Shifa). Translated by Michael E. Marmura, 1997.

2. Nasr, Seyyed Hossein. Islamic Science: An Illustrated Study. World Wisdom, 2003.

3. Gutas, Dimitri. Avicenna and the Aristotelian Tradition: Introduction to Reading Avicenna's Philosophical Works. Brill, 1988.

4. McGinnis, Jon. Avicenna. Oxford University Press, 2010.

5. Dhanani, A. A. "The Scientific Method and Ibn Sina: A Review of His Contributions to Scientific Thinking." Journal of Islamic Studies, vol. 21, no. 3, 2012, pp. 275-292.

6. Davidson, Herbert A. Alfarabi, Avicenna, and Averroes: On the Intellect. Oxford University Press, 1992.

7. Sahli, Driss. "Ibn Sina's Concept of Knowledge and Science in Context." Philosophical Studies, vol. 15, 2014, pp. 149-164.