

## **Knowledge Theory in Ibn Rushd Literature and reflection thereof on its Educational philosophy**

**Mohammed Al-Rsa'i**<sup>1</sup>

Al-Hussien Bin Talal University

### **Abstract**

This study aims to examine Ibn Rushd perceptions in terms of Knowledge and reflection thereof on his educational philosophy. This study reached at a conclusion that Ibn Rushd partaking had its important role in framing the Knowledge theory and maintain it away from deviations and in the same time originated much jurisprudences starting from Aristotle theory who considered that self perish with the body's yard, while Ibn Rushd considered it as non physical self and image of body in the same time. On the other hand, Ibn Rushd disagreed with Knowledge theory adopted in Mysticism; who believes that human cannot reach Knowledge depending on mental means alone, but in turn Knowledge is gift from Allah achieved through strife, psychological readiness and purifying the heart.

Ibn Rushd Knowledge theory is based on knowledge tools (feeling, mind and heart) integration. Serial order thereof based on promotion from feeling to the mind. Any personal cognizance is moral cognizance in Physical such as feeling or fantasy, while total cognizance is meaning cognizance physical.

Based on Ibn Rushd Theory on Knowledge this study examined his educational philosophy which proved that it is in line with education's modern vision and acquiring knowledge; i.e. *Thomas Aquinas*, Jean Beige, Bruner and other pioneers of Epistemology theory in Education.

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<sup>1</sup> **Mohammed Al-Rsa'i**, Assoc. Prof. Dr., Department of Curriculum & Instruction, Al-Hussien Bin Talal University, Jordan.

**Correspondence:** rsaiae@ahu.edu.jo

## Introduction

Abu Al Waleed Mohammad Bin Ahmad Bin Mohammad Bin Ahmad Bin Rushd (Averroes) (1198 – 1126); Muslim scientist who was born in Qurtobah; philosopher, doctor, Jurist, judge, astronomer & physicist (Al-Hawaly, 2011). He rose in a reputable family in Al Andalus (Ibn Bashkawall, 1955) and he is considered one of the most important Islamic Philosophers (Alg'afari & Al- Askary, 2000). He defended philosophy, correct the works of many precedent scientists and philosophers; i.e. Ibn Sina and Al Farabi and contributed to interpreting Plato and Aristotle tale theories (Fakhry, 2001). Ibn Rushd contributed in bringing the middle ages in Europe to an end (Günther, 2012).

Well known composer George Sarton says in his book Introduction to science history: "Ibn Rushd was one of the most important Islamic Philosophers. He had its influence on European philosophers more than Aristotle. Ibn Rushd is the free thinking establisher as he opened before Europe scientists' research and debate floodgates and in the same time brings it out of restrictions to mind and thinking"( Muraad,1988).

It is said that the great merit of Ibn Rushd is introducing Aristotle thoughts and principles to Europe and western civilization (Palmer, Bresler & Cooper, 2001).

Priest Thomas Aquinas was the most interested persons in Ibn Rushd writings and books, The catholic Encyclopedia computed the citations carried out are Priest Thomas Aquinas from Ibn Rushd sources and explanations which were translated into Latin language which were common in above priest era. The catholic Encyclopedia mentioned that Priest Aquinas extracted from Ibn Rushd sources five hundred times. The question here means what does this mean? It means "the strong cognitive power of Ibn Rushd over Priest Aquinas thinking and writings (Farhan, 2012).

The western researchers and academics assure that Thomas Aquinas offered many explanations on Aristotle books including Explanation on Self book, explanation on Nicomachean Ethics and Mata-physics (Farhan, 2012). Thomas Aquinas followed Ibn Rushd steps in reconciliation between religion and mind. This also was done in terms of Knowledge Theory. But he disagreed with him in two matters; mental intuition and self-knowledge of things after death (Qasem, 1969).

Although the great merit of Ibn Rushd on philosophy and his pioneer role in framing Knowledge theory in most professional way, but he faced severe denial for his role from Western philosophers including Thomas Aquinas who went further and twisted Ibn Rushd statements and thoughts.

There were some Philosophers; i.e. Rennan, who defended Ibn Rushd and said "It was possible to say that Priest Thomas Aquinas was one of Ibn Rushd students and he owed everything to Arab interpreter Ibn Rushd" (Qasem, 1969; Antwan, 1993).

### **Knowledge Theory from the Muslims scholars' point of views:**

Knowledge theory from Muslims Scholars point of view such as Ibn Sina, Al Farabi, Ibn Bajah & Ibn Tufail is linked closely to their theory on universe; which is flux theory which offers interpretation on how majority is found in the earth starting from existing one (Alg'afari & Al- Askary, 2000). Even though Ibn Rushd dissented this theory but it worked to direct Islamic Philosophy, critically, towards Sufism (Qasem, 1969), Ibn Rushd Agrees with Aristotle as to denying such idea.

Muslims Philosophers derived their vision as to self, active Intellect, Physical Intellect (Hulani) and acquired Intellect, from Flux theory which was the source of Intellect unity, or total Intellect theory, which demonstrated that all humans participate in one Intellect ( Muraad, 1988).

### **Ibn Rushd criticizing Muslims Philosophers:**

Ibn Rushd criticism as to "emanation" or overflow Theory was the best expression of its distinction and originality in the Philosophical thought (Qasem, 1969), and further his criticism as to (images grantor) or active Intellect came to address such criticism. He sets out Epistemology on Human basis and further he attributed the major role of Knowledge to the mind and its cognition's self abilities. In his philosophy the active Intellect has only unified role of prudence in human being and organized by the human self.

Whereas overflow theory is unable to offer interpretation as to how the various existing individuals are coming from one existing individual, so for such reason, it cannot interpret Knowledge phenomena. The reality that meanings which addressed by Muslims Philosophers as mental statuses of things does descend from heaven, but it ascends from earth.. This means that human Knowledge is rooted to sensual matters, but this Knowledge is not possible except by human self activity (Muraad, 1988).

Ibn Rushd named such activity as Intellect by act or active Intellect as Aristotle did. Ibn Rushd sees that there is not material difference between physical Intellect and Intellect by act. Also both minds are two shapes or two professions of single self; sound minded self. The latest is independent; in other words is not physical.

Therefore, Ibn Rushd is in breach as to Al Farabi, Ibn Sina and Ibn Tufail thoughts which acknowledge that the mental statuses do not ascend from the bottom but it descend from above, as it flow in human self from the active Intellect which is the last heaven minds or paradox which is the active Intellect which controls the latest planets; i.e. Moon planet, which provides human self with eternal meanings which flow from Allah in sequent manner. This opinion is adopted by Modern Platonic followers from Muslims philosophers who think that human self merges or links to active Intellect where it acquires the Knowledge (Qasem, 1969).

Ibn Rushd paid his attention to the existent; i.e. once outside world is discovered then the active personal self is discovered as well, an idea which violates Ibn Sina and Al Farabi. This active existence performs its active role in freeing reasonable meanings from sensual data and offering thereof to the mind. The Mind works to free the physical statuses to make it actual credible (Qasem, 1969).

Ibn Rushd criticized the scholars who adopts the apparent issues and thus impose human to abide thereto and thus avoid any interpretation and in the same time refuse to exploit any effort from their side to interpret thereof. Such group evidences are limited by Archangel Gabriel is the only way to prove Allah existence, while the mind has nothing to do in that regard (Muraad, 1988).

As Ibn Rushd criticized the apparent issues followers he also criticized the Mystics interpretation; as Mystics stated that there are hidden facts which the mind is not able to neither discuss nor search for. They believe that they can know Allah the Mighty, via type of Mystic intuition summarized by the fact that once human being controlled his lust and reached to the stage that he is able to control his physical and secular wishes, he may be able to communicate with Allah and wins Paradise. Then his self shall be full of faith which grants him the strength to deal with known norms and nature (Abd Al-mohiemen, 2000). In that regard Ibn Rushd states "While Mystics do not adopt theoretical methods; i.e. composed from introductions and measures, but they say that knowing Allah and other thing merge with self once stripping the latest from sensuality symptoms, and be close to Allah (Abd Al-mohiemen, 2000.27).

On the other hand he did not disclaim Mystics method in full, but he approved on such method for some people rather than public. His criticism as to Mystics method was based on the mind, consideration and vision absence: he said "This method, if we accept its existence, it is not for public as they are people. If this method is what meant by People then sight method is void, but its existence

in people is vanity. Holly Qur'an is calls to see and consider and special concern as to sight methods (Ibn Rushd, 1998) .

### **Ibn Rushd the great interpreter:**

Khalif Abu Yacoub, Yousif Ibn Abdel Mu'men asked Ibn Tufail to nominate a person to perform hard mission; summarizing Aristotle books and explanations (Baffioni, 2004). He selected Ibn Rushd "Ibn Tufail said" If you have strength to do so do it. I hope that you perform thereof, as I am well aware of your mental capacity, and your trend to Industry" (Ibn Rushd, 1998).

Ibn Rushd paid high care as to Aristotle works represented by explaining and summarizing thereof (Al-Marakeshi, 1949). He presented various types of explanations as to Aristotle works then he presented what is known by Summary which is brief explanation. He used in his explanations by introducing Aristotle script in full then starting his interpretation thereto. Ibn Rushd did not commit to display Aristotle script as he used his name in the summaries without presenting Aristotle script. Sometimes he may conclude additions as to Aristotle scripts and add his own phrases and words.

Ibn Rushd was attracted by Aristotle thoughts, from this point his views and ideas were in harmony with Aristotle thoughts at high degree. Although Ibn Rushd displayed his great admiration towards Aristotle but he succeeded to set out his authentic Philosophy. He amended Aristotle idea on the self and its mental strength in comprehensive manner. Dr. Mahmoud Qasem (Abd Al-mohiemen, 2000) considers such amendment to be of positive trend towards Peripatetic philosophy, as if the self is no physical self and image of the hull in the same time, then it offers us the mental meaning of Knowledge in better way than it is mere a body image and merged materially therewith; as Aristotle said.

Aristotle defined the Self to be the first perfection for organic body full of life and strength; and cannot be separated there from. Both form one thing, while Ibn Sina defined the Self as separated from the body and provide the body with flow of latest minds and the merge incidentally therewith. Qurtoba Philosopher (Ibn Rushd) could offer skilled accommodation between both contradicting ideas by deleting from the first definition Flow thought and incidental merger with the body, and added to the second definition self independence idea. Accordingly, Self from Ibn Rushd point of view is complete self which does not merge with the body either materially or incidentally.

By the forgoing definition Ibn Rushd could surpass his teacher in assuring the human self unity, by considering its both main strengths; Physical Intellect and active Intellect as one self (Qasem, 1969).

Ibn Rushd added to Aristotle's Knowledge theory the communicating idea with active Intellect or communicating Physical Intellect with active Intellect theory (Qasem, 1969) , by sating " Physical Intellect and active Intellect are in fact one thing; Human Self. They are two trends to one Ego which is Self. If the self is connected with body then it has two functions: the first function is represented by Extracting meanings and stripping thereof (active Intellect) and the second function readiness to accept such meanings (Physical Intellect). Self is Sane Ego that can, while connecting to the body, to strip there from and all information came to it via such mean in order that the Self may recognize its Ego. Self Recognition of its Ego is the aim which is set out for Knowledge (Muraad, 1988).

### **Knowledge theory from Ibn Rushd point of view:**

Through is studies to Aristotle thoughts on Self and Intellect, its criticism as to preceding Muslims Philosophers' who care of Knowledge and method of acquiring thereof, Ibn Rushd could present authentic theory in Knowledge based on comparison between perceived existence and reasonable one, as well as promotion from the first to the second. Also his theory emphasizes on the

fact that religious rules urged to know Allah the Mighty and all creatures and considering thereof by mind; i.e. mental measurement, as Knowledge is promoted from perceived things to reasonable things.

Ibn Rushd theory is set out on mental methodology which considers Knowledge way is based on sense, mind and promotion from the first to the second. As if he admitted perceived things as a Knowledge source but he exceeded thereof to reasonable things (Muraad, 1988).

Ibn Rushd considers that Knowledge is possible via senses and via mind as well, but he classified the mental epistemology to be of high level. Ibn Rushd believed that mind has the ability to acquire science via its cognition of abstract totality, but also may be promoted to communicate with world of spirits and minds which is the last perfection of the human (Muraad, 1988).

The most important feature of Ibn Rushd theory is freedom route and allow wildly human to employ its mental abilities to gain science and Knowledge which its most noble classes is to KNOW ALLAH THE MIGHTY.

### **Ibn Rushd Philosophy of Education:**

Based on our understanding as to epistemology theory as described by Ibn Rushd, we can scrutinize the rationalizing principles in education. The first principle states about learning and acquire the knowledge which could be achieved through seeing, foresight and realization of mind, in the same time it did not deny the heart refinement and isolation from anything that may keep mind busy as well as self struggling to be additional factor that assist some parties to acquire knowledge; in other words Education process is framed by thinking and morals (Ghasem, 1964).

So learning and Knowledge acquirement strategies used by Ibn Rushd are variable. *i'tibār* (reflection), *fahṣ* (examination), *istinbāt* (deduction and discovery), *nazarburhānī* (demonstrative study), *qiyās 'aqlī* (intellectual reasoning), *tamthīl* (comparison and analogy) as well as *ta'wīl* (allegorical interpretation), in addition to *aqāwīljadalīya* (dialectical reasoning), *aqāwīlburhānīya* (demonstrative reasoning) and *aqāwīlkhīābīya* (rhetorical reasoning) (Günther, 2012).

Even though freedom is the route which Ibn Rushd used in his Philosophical thinking, we are sure that such route and methodology is reflected on education principles thereto as it explains that the teaching, learning method and purport shall be compatible with human mind abilities. As a result, there would be teaching defined methods for beneficial elite, rather than methods directed to public. This principle is considered, in our current era, as one of the most important educational principles which takes into account the individual differences (Averroes, 1961).

Ibn Rushd focused on the Islamic Religion as training on good acts, however, paying interest to real sciences which generate happiness to people; in other words Practical applied sciences. The foregoing refers to Ibn Rushd concentration on training; both practical and theoretical with priority as to the second type; the (practical knowledge) (Averroes, 1977:31).

Whereas Ibn Rushd theory is established on mental methodology which considers knowledge acquirement is based on sensation, mind and promotion from the first one to the second one (Angherabi, 2016), then acquiring the knowledge starts from perceived things and senses as knowledge tools then promote to the mind which the most efficient tool to produce knowledge and learning. This could be noticed in its idea; Recognizing the "I am" is not possible except from recognizing others; i.e. starting from recognizing the physical environment (existing things).

This offers us evidence that Ibn Rushd ideas in learning process are similar to the Knowledge theory in learning which is established by educational psychological scientists; i.e. Jean Beige, Bruner in the 20<sup>th</sup> century. Ibn Rushd also advises the teachers to use all learning methods and subjects that suit students' mental abilities as well as the learning environment. This trend is called nowadays the (holistic way) in learning (Günther, 2012).

Ibn Rushd focuses on Knowledge accumulation cause, as nobody can acquire all his needs of sight tools and Inference curricula by himself without seeking his antecedents help. So we have to benefit of our antecedents efforts; accept what is right and verifying faulty ones; through free, criticized and non-imitating thinking (Ismaeel, 2014). This principle is one of the scientific research methods and in the same time is one of the most important learning meaningful principles which are referred to by Scholar Ozabel and constructional theory in cognitive Psychology.

We come to know that thoughts and principles which are adopted by Ibn Rushd in terms of education are progressive Ideas which upraise the mind, religion and morals and classify Ibn Rushd to be as present nowadays in theories and sciences that interpret, clarify knowledge acquirement mechanisms and access to the beneficial modern sciences.

### **Conclusion:**

Freedom track practiced by Ibn Rushd towards Aristotle Philosophy offered him the chance to set out a consistent theory on Human knowledge. Such theory combines between soul and body. The body is for Aristotle while soul is for Qurtobah Philosopher (Qasem, 1969).

In spite of the amendment carried out by Ibn Rushd on self concept adopted by Aristotle , but it remains close to Aristotle real knowledge's doctrine, in breach as to the doctrine of Ibn Sina, Al Farabi & other Muslims philosophers; Muslims followers of modern Plato principles who stated that knowledge is type of overflow or brightness in oneself.

Ibn Rushd Knowledge theory represents Arab-Muslims world methodology via employing science morals and values represented by objectivity and deriving accuracy. Also Ibn Rushd was the best example for critic mental in his works, writings and explanations as to Aristotle. The Aristotle Text was started by; said (means Aristotle said) then the texts continues to offer interpretations and explanations the text initial then the remaining text mixing its interpretation and Aristotle statements in the text.

Knowledge theory of Ibn Rushd defines its educational philosophy which is based on mind and thinking of all types to reach knowledge and science which are beneficial and pleasant to the human being. This method is actual mental method which is framed by morals and believes in Allah the Merciful. Also its philosophy calls for the necessity to consider the learner abilities, individualize and diversify education methods to accommodate individual differences.

Educational principles adopted by Ibn Rushd harmonize with the current Knowledge theory as to senses and mind role in acquiring knowledge and its roles serial order. His ideas are too close to Constructivism theory as to knowledge accumulation and developing thereof through human mental activity.

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