



## **Ibn Taimiyah's Philosophy of Empiricism: Relevance and Transformation in Contemporary Science**

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### **Abstrak**

Penelitian ini bertujuan untuk mengkaji filsafat empirisme Ibnu Taimiyah dan relevansinya terhadap transformasi filsafat ilmu di era modern. Dengan pendekatan kualitatif, penelitian ini mengidentifikasi bagaimana pemikiran empirisme Ibnu Taimiyah dapat memberikan perspektif baru dalam memahami integrasi antara agama, filsafat, dan ilmu pengetahuan. Hasil penelitian menunjukkan bahwa saluran ilmu menurut Ibnu Taimiyah—yang mencakup wahyu, akal, dan indera—menawarkan landasan yang kokoh untuk menjaga objektivitas dan integritas ilmu di tengah tantangan epistemologis saat ini. Dengan menekankan supremasi wahyu dan peran akal serta indera sebagai alat bantu, pemikiran Ibnu Taimiyah memberikan solusi yang relevan dalam menghadapi disinformasi dan relativisme epistemologis di era modern. Temuan ini diharapkan dapat memberikan kontribusi signifikan dalam pengembangan filsafat ilmu dalam konteks kontemporer.

**Kata kunci:** Ibnu Taimiyah, empirisme, filsafat ilmu, wahyu, era modern.

### **Abstract**

*This study aims to examine Ibn Taimiyah's philosophy of empiricism and its relevance to the transformation of the philosophy of science in the modern era. Using a qualitative approach, this research identifies how Ibn Taimiyah's empiricist thought can provide a new perspective in understanding the integration of religion, philosophy, and science. The findings indicate that the channels of knowledge according to Ibn Taimiyah—which include revelation, reason, and the senses—offer a solid foundation for maintaining the objectivity and integrity of knowledge amidst current epistemological challenges. By emphasizing the supremacy of revelation and the roles of reason and the senses as supporting tools, Ibn Taimiyah's thought provides relevant solutions in addressing misinformation and epistemological relativism in the modern era. This study is expected to make a significant contribution to the development of the philosophy of science in a contemporary context.*

**Keywords:** Ibn Taimiyah, empiricism, philosophy of science, revelation, modern era.

## INTRODUCTION

Knowledge holds a very important position in Islam, where Allah SWT honors knowledge and knowledgeable people in many verses of the Qur'an. In Surah Az-Zumar verse 9, Allah emphasizes that those who know are not the same as those who do not know, showing the high status of knowledgeable people. Furthermore, in Surah Al-Mujadilah verse 11, Allah elevates the status of the believers and those who are given knowledge by several degrees. This shows that knowledge is not just mere information, but also a path to spiritual perfection and happiness in the hereafter. In this context, seeking knowledge becomes an obligation for every Muslim, as stated in the hadith which mentions that seeking knowledge is a *faridhah* (obligation) for every Muslim (Az-Zarnuji, 2019; Abdurrahman, Nurwahida, & Samsuddin, 2024).

The philosophy of knowledge, as a branch of thought that examines the nature, sources, and channels of knowledge, plays an important role in shaping the intellectual tradition in Islam. In the Islamic tradition, the philosophy of science has undergone significant development throughout its history, and one of the figures who made substantial contributions in this field is Ibn Taymiyyah. As a scholar and thinker, he produced monumental works that encompassed various disciplines, ranging from theology to law, making him one of the prominent figures in the history of Islamic thought (Loust, 1980; Samsuddin, 2013; Iskandar, 2024).

One of the central themes in Ibn Taymiyah's thinking is the emphasis on the importance of correct knowledge and the correct methods for achieving it. He argued that science must rely on postulates originating from revelation, with a systematic approach and accurate research (Samsuddin et al., 2024). In the context of the philosophy of knowledge, Ibn Taymiyah not only discusses aspects of epistemology, but also emphasizes the relationship between science and religion. The integrative approach he offered between philosophy and theology made him one of the most influential thinkers in the Islamic tradition to this day.

The philosophy of empiricism, which emphasizes the importance of experience and observation as a source of knowledge, is an important aspect of Ibn Taimiyah's thinking. In facing epistemological challenges in the post-truth era, where subjective opinions often trump objective facts, Ibn Taymiyah's thoughts on the channels of knowledge—which include revelation, reason, and the senses—offer clear guidance on how truth can be obtained and maintained. Thus, Ibn Taymiyah's empiricist thinking is not only relevant to strengthening the philosophical basis of science in the Islamic tradition, but also makes an important contribution to the development of the philosophy of science in the modern era.

This article aims to analyze Ibn Taymiyah's thoughts on the philosophy of science, explain its main concepts, and explore its relevance and impact on the transformation of the philosophy of science in the modern era. Through this exploration, it is hoped that readers can understand more deeply the integration between religion, philosophy and science in the Islamic tradition, as well as how Ibn Taimiyah's thoughts can provide a new perspective in facing today's intellectual challenges.

The literature review indicates that several previous studies have discussed Ibn Taimiyah's thought in relevant contexts. The research by Ikhsan & Azwar (2024) examines the concepts of thought and ideology of Ibn Taimiyah and their influence on the socio-cultural

development of society. This study emphasizes that Ibn Taimiyah's thought is built on the foundations of reform and purification of Islam, with important principles referring to the methodology of the early generations of Muslims. Meanwhile, the research by Samsuddin et.al (2024) titled *The Concept of Knowledge Transmission in Ibn Taimiyah's Thought: A Study of Revelation, Reason, and the Senses as Knowledge Channels in Islam*, highlights the channels of knowledge according to Ibn Taimiyah, namely revelation, reason, and the senses, where revelation is considered the most important and absolute channel. This study asserts that reason and the senses function as tools to understand the truth that comes from revelation, without contradicting each other.

Furthermore, the research by Iskandar et al. (2024) also concludes that revelation, reason, and the senses are the main channels of knowledge according to Ibn Taimiyah, with revelation holding a position that is absolute and unassailable. Meanwhile, reason and the senses serve as aids to understand and process the truth that comes from revelation. These three channels do not contradict each other; rather, they complement one another. Reason and the senses are subordinate to revelation as the highest truth, ensuring that the knowledge obtained from revelation has a foundation that cannot be undermined by changing conditions or human subjectivity. In the post-truth era, the concept of knowledge channels according to Ibn Taimiyah is highly relevant. By emphasizing the supremacy of revelation and positioning reason and the senses as supporting elements that are subordinate to revelation, Ibn Taimiyah's thought offers solutions to maintain the objectivity and integrity of knowledge amidst contemporary challenges.

Although these studies provide valuable insights into Ibn Taimiyah's thought, there has yet to be research that explicitly examines Ibn Taimiyah's philosophy of empiricism and its relevance to the transformation of the philosophy of science in the modern era. This study aims to fill that gap by exploring how Ibn Taimiyah's empiricist thought can offer a new perspective in understanding the integration of religion, philosophy, and science, as well as its relevance in addressing contemporary intellectual challenges. Thus, this research is expected to make a significant contribution to the development of the philosophy of science in a contemporary context.

## METHOD

This study is a library research employing a qualitative method with a descriptive nature (Mulyadi et al., 2019) and adopting historical and philosophical approaches. These methods and approaches were chosen because the research object focuses on thoughts expressed in texts (Moleong, 2012). Data collection was conducted using documentation techniques (Mulyadi et al., 2019), with data sources comprising primary sources from the works of the figure and secondary sources from other literature that focus on the study of the figure's ideas. The data analysis was carried out using a descriptive-interpretative approach, validated through data triangulation. This validation aims to ensure the validity, reliability, and credibility of the data by performing an in-depth analysis of the methods, theories, and sources used in the data collection and analysis process (Sugiyono, 2015). This approach enables the researcher to gain a comprehensive and profound understanding, ensuring that the research results are objective, accountable, and of high quality. The data analysis was conducted inductively (Mustofa, 2016) to uncover the relevance between Ibn Taimiyah's

concept of empiricism and its connection to modern philosophy of science. Through this approach, the study aims to provide significant insights into the relationship between classical philosophical thought and contemporary perspectives in the philosophy of science.

## RESULT AND DISCUSSION

### Profil of Ibn Taimiyah

Ibn Taimiyah, whose full name is Ahmad ibn Abdul Halim ibn Abdullah ibn Taimiyah al-Harrani al-Dimashqi Taqiyuddin, also known as Taqiyuddin Ahmad ibn Abdul Halim ibn Taimiyah, was born in Harran, a region in present-day Syria, on Monday, 10 Rabi'ul Awwal 661 AH (22 January 1263 CE). He passed away in Damascus on the night of Monday, 20 Dhu al-Qi'dah 728 AH (26 September 1328 CE). At the time of his birth, Harran was under attack by the Mongol invaders in 1270 CE, prompting his family to relocate to Damascus to seek safety. Ibn Taimiyah was just seven years old during this migration (Jeje, 1999; Samsuddin et al., 2024; Iskandar, 2024).

At the age of six, Ibn Taimiyah accompanied his father, Sheikh Shihabuddin Abu Ahmad Abdul Halim, and his two beloved brothers on their journey to Damascus. There, they settled, and Ibn Taimiyah began studying under prominent scholars, delving into various fields of Islamic knowledge. Among his teachers was Ibn Abdul Daim, a leading hadith expert in the city. He also studied under Sheikh Shamsuddin al-Hanbali, Sheikh Jalaluddin al-Hanafi, and many others. His studies encompassed fields such as jurisprudence (*fiqh*), Quranic exegesis (*tafsir*), Arabic literature, and the principles of Islamic law (*usul al-fiqh*). Known for his remarkable intellect and exceptional memory, he was reputed never to forget the Quranic verses and hadiths he memorized. From an early age, he diligently attended scholarly gatherings, and by the age of 19, he had begun writing books and issuing fatwas. At 20 years old, he was already proficient in interpreting the Quran (Katsir, 2010; Iskandar, 2024).

Ibn Taimiyah was widely recognized for his intelligence, passion, determination, and problem-solving skills. He was steadfast and principled, committed to defending and articulating the truth with sincerity and perseverance. Even as a child, his extraordinary brilliance was evident. Upon moving to Damascus, he immersed himself in the study of the Quran and other disciplines under the guidance of esteemed scholars, memorization experts (*huffaz*), jurists (*mujtahids*), and hadith specialists. His studies extended to mathematics, history, Arabic literature, law, and philosophy. Deeply influenced by the Hanbali school of thought, his Islamic studies were both comprehensive and profound. During his teenage years, he advanced his understanding of religious sciences, including theology, *tafsir*, hadith, jurisprudence, and the Arabic language. He also studied seminal texts such as the Musnad of Imam Ahmad ibn Hanbal, Kutub al-Sittah (the six canonical hadith collections), and Mu'jam al-Thabrani al-Kabir. By his youth, he was actively teaching and issuing fatwas, gaining renown across the Muslim world (Rahman, 1994).

Ibn Taimiyah followed in his father's footsteps as a Hanbali jurist, teaching at the mosque in Damascus and later expanding his activities to Cairo. He faced trials and imprisonment due to accusations of anthropomorphism and his literalist interpretation of Quranic texts, such as understanding Allah's "hand" literally rather than metaphorically as "power." His adherence to the purification of Islamic teachings often put him at odds with certain Shi'ite groups and other scholars. Despite his incarceration, Ibn Taimiyah remained

committed to da'wah, using his time in prison to write influential works. These writings, which countered heretical and philosophical deviations, intensified opposition from his detractors, who sought to suppress his ideas and reformist efforts.

Ibn Taimiyah was not only a scholar but also a courageous warrior and skilled strategist who participated in battles against the Mongols, achieving significant victories. Internally, he faced opposition from groups like the Shi'ites and Mu'tazilites, who spread enmity and false accusations against him, leading to his imprisonment. Despite these challenges, he continued to produce writings and engage in da'wah from prison, authoring works that refuted deviant ideas and upheld Islamic orthodoxy. His intellectual approach was characterized by a commitment to humanistic values and scientific argumentation, engaging in constructive dialogue with those of differing views to foster understanding and convey the truth of Islam. His dedication, knowledge, and virtuous character remain a model for others (Hasan, 2022).

Ibn Taimiyah grew up in a devout and scholarly family, receiving his early education and inspiration from his father and grandfather. He enhanced his Islamic intellectual heritage by studying with leading scholars in Damascus. Raised in a Hanbali family, he integrated and expanded his understanding of inter-madhab religious thought, studying disciplines such as theology, philosophy, mathematics, literature, history, and other sciences.

He studied under his father and grandfather and later with prominent scholars in Damascus and the Levant. Among his teachers was Sheikh Addin Abdurrahman ibn Muhammad ibn Ahmad, a renowned Hanbali jurist and judge in Syria. Ibn Taimiyah adhered to the following principles in his scholarly pursuits: (a) Recognizing divine revelation (wahy) as the ultimate source of religious knowledge, while reason and intuition serve as partial sources. (b) Upholding the understanding and practice of the salaf as-salih (the pious predecessors) as the methodological framework for interpreting the Quran and Sunnah. (c) Emphasizing the Quran and the Prophet's Sunnah as the authentic and comprehensive guide for human salvation (Nasution, 1992).

Sayyid Abu Hasan Ali al-Hasani, in his monumental work *Rijal al-Fikr wa Da'wah fi al-Islam*, described Ibn Taimiyah's family as adherents of the Hanbali school. His grandfather, Abu al-Barakat Majduddin Abdussalam, was a prominent Hanbali scholar and influential jurist, while his father, Shihabuddin Abdul Halim, was a respected scholar of tafsir, hadith, and Hanbali jurisprudence. Ibn Taimiyah continued his family's legacy, earning admiration for his profound knowledge, even among those who disagreed with him. Kamaluddin ibn Zamlakani, a Shafi'i scholar and frequent critic of Ibn Taimiyah, acknowledged his intellectual depth, noting that anyone who discussed scholarly matters with him would consider him unmatched in his understanding. Scholars from various madhhabs sought his expertise on issues unresolved by their own teachers.

Ibn Taimiyah emerged as a prominent reformer of his era, advocating for the purification of Islamic teachings. He opposed deviant sects and movements and called Muslims to return to the Quran and Sunnah while emulating the salaf as-salih. He emphasized the rejection of tribal fanaticism and blind adherence (*taqlid*) in religious matters, promoting the spirit of ijtihad as a means to revitalize Islamic scholarship and the Muslim community. His enduring legacy continues to inspire scholars and students of Islamic knowledge worldwide.

## Filsafat Empirisme Ibn Taimiyah

Ibn Taimiyah is often regarded in the philosophy of science as a prominent Muslim thinker whose philosophical orientation aligns with empiricism. This is evidenced by his critique of philosophers heavily influenced by Greek philosophy and his emphasis on purifying and reforming Islamic teachings. He advocated a return to the foundational sources of Islam—the Qur'an and Hadith—while adhering to the methodology of the Salaf al-Salih (pious predecessors). Ibn Taimiyah emphasized the importance of reopening the gates of *ijtihad* (independent reasoning) and integrating *qiyas* (analogical reasoning), as systematized by Imam al-Shafi'i, to address the challenges faced by the Muslim community (Qomarudin, 2002).

Ibn Taimiyah's philosophical contributions, particularly his empiricist perspective, include a critique of Aristotelian syllogism. He rejected Aristotle's premise of universal truths (*kulliyat*) as abstract constructs, arguing instead that such truths are grounded in empirical reality rather than existing solely in the rational domain of philosophers' minds. According to Ibn Taimiyah, the essence of universal truths is observable within the tangible realities of the world, not confined to abstract reasoning detached from experiential evidence. He offered a constructive critique of the philosophical tendency to locate ultimate truth solely in logic, asserting that truth is evident in external realities rather than confined to the rational dimension. This empirical approach underpins the characterization of Ibn Taimiyah as a leading figure of Islamic empiricism (Majid, 2000).

In his seminal work *Naqdu al-Mantiq*, Ibn Taimiyah (1951) underscores that the essence of truth is inherently empirical and must be correlated with divine revelation and religion, rather than relying solely on rational logic. His philosophical framework promotes the purification of Islamic teachings and knowledge with the spirit of *al-ruju' ila al-Qur'an wa al-Sunnah* (returning to the Qur'an and Sunnah). This framework positions the Qur'an and Sunnah as comprehensive guides for human life, addressing all aspects of human existence, both theoretical and practical. He further emphasizes the Qur'an as the cornerstone of a blessed and meaningful life, offering guidance and salvation for humanity. Through the universal mission of Prophet Muhammad, the Qur'anic teachings encompass both fundamental and detailed principles, addressing physical and metaphysical dimensions, with theoretical and practical implications for humanity.

Ibn Taimiyah's epistemology harmonizes reason and revelation, emphasizing the subordination of reason to divine texts. He situates reason as an instrument for interpreting and internalizing the Qur'an and Hadith, particularly in the practical development of knowledge. While acknowledging the human intellect's role in understanding revelation, Ibn Taimiyah stresses the necessity of a sound heart and clear reasoning, alongside a recognition of the intellect's limitations in grasping the universality of divine truths. His philosophical approach integrates human nature (*fitrah*) as a foundational element in building an epistemological framework that synergizes reason and revelation (Nafiuddin, 2024).

Ibn Taimiyah consistently advocates for the harmonization of religion, revelation, and philosophy, emphasizing a methodological approach that aligns reason with divine guidance. For him, authentic textual evidence (*dalil manqul*) from the Qur'an and authentic Hadith, when paired with sound reasoning (*dalil ma'qul*), leads to knowledge that upholds human nature (*fitrah*) and aligns with ultimate truth. He cautions against reason being influenced by

negative inclinations or erroneous objectives, asserting that correct reasoning, guided by authentic revelation, provides a reliable pathway to knowledge. Should discrepancies arise between reason and revelation, Ibn Taimiyah insists on prioritizing divine guidance, with reason functioning as a supportive tool for validating and understanding revelation through both rational and empirical approaches. This principle remains relevant across time and offers an objective framework for applying reason in tandem with revelation, ensuring coherence and alignment in the pursuit of truth (Majid, 2000; Hamid et.al, 2023)

### **The Truth of Knowledge According to the Perspective of Ibn Taimiyah**

Ibn Taimiyah emphasized that the truth of knowledge does not depend on the number of followers of a group or sect prevalent in society but must be rooted in divine revelation supported by strong evidence and arguments. Ibn Taimiyah did not advocate for blind allegiance to individuals (Ikhsan, 2014). In his view, the truth of knowledge must consider aspects that prevent humanity from falling into blind fanaticism while opening the door to broader opportunities for *ijtihad*.

Therefore, it is reasonable to critique prevailing understandings that are not aligned with divine revelation to reassess and improve methodologies, thereby achieving a universal truth in knowledge. In his work *al-Radd 'ala al-Mantiqiyin* (2005), Ibn Taimiyah delivered profound criticisms of philosophers who, according to him, were instrumental in introducing innovations (*bid'ah*) into Islamic teachings. He critiqued the fundamental principles of Greek philosophers, particularly their approach to resolving conflicts between 'aql (reason) and *naql* (textual evidence). To address such conflicts, he proposed the following principles: (a) Striving to harmonize 'aql and *naql* when possible, even if certain aspects may conflict. (b) Rejecting both sources if harmonization is impossible to avoid greater harm. (c) Prioritizing *naql* as the primary evidence, provided that the function of reason as a complementary tool is preserved. (d) Giving precedence to divine revelation as the ultimate source of truth, while subordinating reason to follow revelation without disregarding its essential role.

Ibn Taimiyah's philosophy of empiricism does not necessitate complex logical interpretations, as he believed the primary source of knowledge is divine revelation, reinforced by human nature (*fitrah*). This *fitrah* enables individuals to distinguish between good and evil, as well as between what is righteous and deviant (Samsuddin M. N., 2024). Therefore, human *fitrah* serves as the foundational element of human creation, functioning through intuition and conscience, supported by religious values as the driving force for intellectual development. This concept is referred to as *al-fithrah al-munazzalah* (revealed *fitrah*).

Ibn Taimiyah underscored the importance of purifying Islamic teachings from distorted understandings, including Aristotelian philosophy. In this context, reason is positioned as a tool to align revelation with religious values (Iskandar, 2024). Despite facing numerous challenges, including intense criticism of various schools of thought he considered deviant, Ibn Taimiyah remained steadfast in advocating the purification of Islam. This included the purification of Islamic *aqidah* from *shirk* (polytheism) (Samsuddin, Rahendra Maya, & Agusman, 2024) and the purification of the concept of knowledge from Western philosophical influences that contradict Islam.

Ibn Taimiyah did not waver or falter in expressing his thoughts, even under significant

pressure. In his view, knowledge requires mental resilience and integrity to uphold the principles of scholarship. The process of acquiring knowledge involves constructing arguments based on scientific inquiry, facts, and data. For Ibn Taimiyah, it is essential to evaluate whether the methodologies and principles employed approach the source of truth or diverge from it.

### **Comparison of Ibn Taimiyah's and Western Empiricism**

The Renaissance, as a pivotal period of civilization and the development of knowledge in the West, was warmly welcomed by modern rationalist scientists and English philosophers. It introduced the belief that knowledge and truth could only be obtained through reason or human rationality. Earlier, similar philosophical thought had emerged in Islamic civilization, with rationalism, empiricism, positivism, and other philosophical streams aiming to break away from traditional modes of thinking. Empiricism, as a school of thought, largely developed based on scientific procedures and methodologies, emphasizing that specific knowledge must rely on empirical observation.

Ibn Taimiyah's philosophy of knowledge, rooted in empiricism, is evident in his critique of Aristotelian philosophy, particularly regarding the argument that universal truths (kulliyat) are indisputable. He explained that the essence of kulliyat lies in reality, not in the rationality of human thought. Ibn Taimiyah argued against philosophers who assumed that what exists in the human mind necessarily reflects external reality. For him, the essence of truth is found in reality rather than in rationality, earning him the title of an empiricist in the Islamic world.

The empiricism presented by Western figures such as Francis Bacon, David Hume, John Locke, and Thomas Hobbes shares common principles: (a). Ideas and concepts are abstractions formed through experiences of perceived phenomena. (b). Sensory experience is the sole tool and source of knowledge, rejecting the role of reason or rationality. (c) Sensory data serve as the basis for scientific arguments. (d). Scientific conclusions are influenced by sensory data but are interpreted through specific logic and mathematics. (e). Reason cannot operate without being influenced by sensory experiences and perceptions. (f). Empiricism views experience as the only methodological and objective source of knowledge.

The philosophy of empiricism in the West has positively influenced the development of modern science, shaping human civilization during the modernization era. Western philosophy, with its focus on human reasoning, has contributed significantly to scientific and technological advancements. However, for Islamic civilization, it is essential to critically evaluate the benefits and drawbacks of adopting Western methodologies, given the fundamental differences in sources and approaches, despite certain areas of alignment (Hadiwijono, 2007).

### **Comparative Analysis: Ibn Taimiyah's and Western Empiricism**

A critical comparison reveals similarities between Ibn Taimiyah's and Western empiricism in their shared emphasis on empirical observation and its influence on modern scientific development: (a). Methodology: Both Ibn Taimiyah and Western empiricists agree that valid knowledge must be grounded in empirical methods, emphasizing sensory observation as the basis of epistemology. (b). Primary Source of Knowledge: Both view experience as a significant source of knowledge, contributing to scientific progress in the



modern era. (c). Sensory Data as a Basis for Knowledge: Both emphasize the use of sensory data as a methodology for acquiring knowledge, directly or indirectly, excluding definitive truths related to rational or mathematical definitions. (d). Role of Reason: Both agree that reason alone cannot attain knowledge without sensory experience, as reason processes data derived from human experiences. (e) Sensory Perception as a Source of Knowledge: Both prioritize sensory perceptions as the foundation of knowledge, contrasting with the philosophical notion of universal concepts existing solely within rationality rather than in external reality.

### Key Differences Between Ibn Taimiyah's and Western Empiricism

**The Role of Revelation:** Ibn Taimiyah's empiricism integrates experience and divine revelation as comprehensive epistemological foundations, criticizing philosophers and rationalist theologians like the Mu'tazilites who prioritized reason and allegorical interpretation (ta'wil). In contrast, Western empiricism relies solely on experience, excluding the role of divine revelation.

**Source of Truth:** Ibn Taimiyah emphasized experience and the truth of divine revelation in constructing his epistemological framework, whereas Western empiricism emphasizes experience while doubting divine revelation, requiring it to be validated by human reason.

**Focus of Reason:** Ibn Taimiyah's empiricism incorporates spirituality and morality into its framework, while Western empiricism focuses primarily on objective reality.

The philosophical influence of Ibn Taimiyah's and Western empiricism holds significant relevance to the advancement of modern knowledge. Both philosophies align in asserting that human ideas and concepts originate from sensory perception, experience, observation, and experimentation, harmonizing philosophical and religious approaches. This is reflected in QS. Al-Nahl 78: *"And Allah has brought you forth from the wombs of your mothers while you knew nothing, and He made for you hearing, vision, and hearts that you might give thanks."*

In interpreting the verse above, Sheikh Al-Sa'diy (2001) *rahimahullah* emphasized the significance of hearing, sight, and the heart as channels of knowledge. He stated: "Allah specifically mentions these three faculties due to their honor and superiority, as they are the keys to all knowledge. A servant cannot attain knowledge except through one of these tools. Essentially, all bodily faculties, both external and internal, are gifts from Allah. (Iskandar, et.al, 2024)

This Qur'anic verse highlights the essential tools humans possess—material aspects such as sight and hearing, and immaterial aspects such as reason and heart—for acquiring knowledge. The Qur'an acknowledges the limits of human reason in understanding unseen truths, which can only be comprehended by the heart through divine revelation, inspiration, and true intuition. The Qur'an guides humanity to integrate sensory and intellectual faculties while nurturing the heart in an integral manner.

Islam encourages the harmony of hearing and sight with the heart, encompassing feelings and thoughts. Gratitude for these blessings entails using hearing and sight effectively and nurturing the heart to objectively process what is seen and heard. The contributions of Ibn Taimiyah and Western empiricists share fundamental relevance in advancing modern

knowledge, emphasizing dynamic, moral, and spiritual values while focusing on objective reality. This foundation serves as a cornerstone for the golden era of knowledge in both Islamic and Western civilizations.

## CONCLUSION

A thorough and critical study of Ibn Taimiyah's philosophy of knowledge reveals several important conclusions. Ibn Taimiyah's adherence to the empiricist school of thought is evident in his critique of Aristotelian philosophy, particularly regarding the concept of universal truths (*kulliyat*). He argued that universal truths should not necessarily be a matter of contention. According to Ibn Taimiyah, the essence of *kulliyat* lies in reality, not in the rational constructs of human thought. He highlighted the errors of philosophers who assumed that whatever exists in the mind must inherently reflect external reality. For Ibn Taimiyah, the essence of truth lies in observable reality rather than abstract rationality. This perspective earned him recognition as a key figure in Islamic empiricism.

Western empiricism has also played a significant role in advancing modern scientific knowledge, leading to rapid developments in human civilization during the era of modernization. The influence of Western philosophy is evident in the process and outcomes of human thought, from theoretical frameworks to tangible realities that shape the progress of knowledge. While Western thought has provided substantial contributions, Islamic civilization must carefully weigh its benefits and drawbacks. This is because the sources and methodologies of Western philosophy differ fundamentally from those in Islamic tradition, even though there are aspects that can be harmonized objectively.

The profound influence of empiricist philosophy is closely tied to the advancement of modern scientific knowledge. Both Ibn Taimiyah's and Western empiricism emphasize that ideas and conceptual frameworks stem from human sensory experience, observation, and experimentation. These are then aligned with philosophical and religious approaches, as well as human reasoning and experience. This alignment underscores the crucial role of human senses in generating universal knowledge, establishing a strong connection between empiricism and the pursuit of truth in science.

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