



Ibn Sina as Synthesizer and Innovator: Transmission and Transformation of Greek Knowledge in Medicine and Philosophy

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Abstract: *Many studies on the transmission of Greek knowledge to the Islamic world emphasize translation movements and educational institutions, often overlooking Ibn Sina's active role as an intellectual innovator. This study examines Ibn Sina's position not merely as a transmitter, but as a transformative figure who reinterpreted and developed Greek intellectual heritage. Using qualitative library research, it analyzes primary texts (Al-Qanun fi al-Tibb and Ash-Shifa') and relevant historical sources to trace patterns of transmission, reinterpretation, and innovation. The findings show that Ibn Sina reformulated ideas from Galen, Aristotle, and Hippocrates through clinical observation, systematic methodology, and a novel metaphysical framework. Al-Qanun fi al-Tibb reflects the integration of empirical medical practice, while Ash-Shifa' and Mantiq al-Mashriqiyyin demonstrate philosophical developments beyond classical Peripatetic thought. Ibn Sina thus transformed Greek knowledge into a new scientific system that significantly shaped Islamic and Western intellectual traditions.*

Keywords: *Ibnu Sina; Transmission of Knowledge; Islamic World*

INTRODUCTION

Islamic civilization during the Abbasid period (8th to 14th centuries CE) is often viewed as one of the most important milestones in the history of the development of world science. During this period, intellectual centers such as Baghdad, Rayy, Bukhara, and Nishapur became the locus of the development of science, philosophy, medicine, astronomy, mathematics, and various other disciplines. This success did not emerge suddenly, but was the result of a long interaction between the internal intellectual needs of Muslims and the scientific heritage of previous civilizations, particularly Greece (Gutas, 1998). The translation movement initiated by Caliph al-Ma'mun through the House of Wisdom was one of the greatest intellectual projects in human history, paving the way for the systematic transmission of knowledge across cultures (Saliba, 2007).

The transmission of knowledge during the Abbasid period was not solely based on manual translation activities but also encompassed processes of internalization, criticism, systematization, and even epistemological innovation involving prominent Muslim scholars. History demonstrates that Greek knowledge was not accepted blindly by the Islamic world; Muslim scientists

refined it, tested it, and adapted it to the value framework and scientific needs of their time. This creative interaction made Islamic civilization not merely a passive inheritor, but a producer of knowledge that directly contributed to the emergence of the modern scientific tradition (Saliba, 2007). In this context, understanding the mechanisms of knowledge transmission during the Abbasid era is crucial to understanding how the intellectual dynamics between civilizations were shaped.

Among the scholars involved in this vast project, Ibn Sina (980–1037 CE) occupies a privileged position. He is known not only as a physician and philosopher, but also as a multidisciplinary thinker who combined logical acumen, empirical sensitivity, and spiritual depth in his work (McGinnis, 2010). Monumental works such as *Al-Qanun fi al-Tibb* (The Canon of Knowledge) and *Kitab al-Shifa'* (The Book of the Two-Handed) demonstrate his capacity to transform Greek knowledge—particularly the thought of Galen, Hippocrates, and Aristotle into a more structured and operational scientific system (Siraisi, 1987). Unlike some figures in the translation movement, Ibn Sina did not simply absorb Greek ideas but reorganized, refined, criticized, and even added new theories that became the foundation for the development of medicine, logic, and metaphysics in subsequent eras. His role as a mediator and innovator makes Ibn Sina a key figure in understanding the relationship between Greek, Islamic, and Western civilizations.

However, despite the abundance of scholarship on Ibn Sina, research gaps remain. Most previous studies have focused on his contributions to the development of Islamic science in Persia, his educational theories, or his moral philosophy, without placing them within the broader context of the transmission of Greek knowledge to the Islamic world and its impact on the Western intellectual tradition (Sahlah, 2015). Research on the transmission of knowledge during the Abbasid period also tends to emphasize the role of institutions like the House of Wisdom or prominent translators like Hunayn ibn Ishaq, but has neglected to highlight how great thinkers like Ibn Sina acted not as passive successors but as architects who redesigned the previous academic legacy (Al-Khalili, 2011). In other words, the causal relationship between the transmission process, Ibn Sina's intellectual innovation, and his influence on Western scholasticism has not been adequately explained in the available literature.

The study of Ibn Sina's role in the transmission of knowledge to the Islamic world is important for at least several reasons (Huff, 2003). First, it aims to understand the historical process by which ancient Greek knowledge was absorbed, critiqued, and developed by Islamic civilization. Second, it aims to trace the role and influence of Ibn Sina's thought on the intellectual revival in the Islamic world. Third, by tracing Ibn Sina's intellectual legacy, we can understand the dynamics of intercultural knowledge exchange that shaped modern civilization.

Some previous research relevant to this study is the study by Laili Sahlah, in his work entitled "The Role of Ibn Sina in the Development of Islamic Science in Persia (980–1037 CE)," which describes the results of research on Ibn Sina's studies and the profound impact his thoughts and knowledge have had on us. Ibn Sina's brilliant ideas had a profound influence on the world of knowledge. His

contributions to the Islamic world created a broad medical field and developed it in a structured manner (Sahlah, 2015). However, this study focuses solely on Ibn Sina's role in the development of science in Persia. Besides that, the researcher did not examine the influence and role of Ibn Sina in the process of transmitting knowledge from Greece to the Islamic world.

Meanwhile, a study conducted by Tita Rostitawati entitled "Transmission of Knowledge in Islamic Tradition," a qualitative study discussing the growth of knowledge during the golden age of Islam, was inseparable from the contribution of educational institutions. These institutions served as a medium for the transmission of knowledge. Numerous educational institutions served as forums for the development of knowledge at that time. These included kuttab (Islamic boarding schools), halaqah (Islamic circle), observatories, maktabahs (Islamic centers), clinics, dar al-hikmah (Islamic boarding schools), dar al-ilmu (Islamic science centers), and schools (madrasahs) (Rostitawati, 2017). This research focuses more on the role of Islamic educational institutions in the development of knowledge and does not specifically examine Ibn Sina's role in the transmission of knowledge from Greece to the Islamic world.

These research questions guide this study toward a more comprehensive goal: to explain the historical process of the transmission of knowledge from Greece to the Islamic world, analyze Ibn Sina's position within this process, and trace his influence on Western civilization. By combining historical studies with critical readings of Ibn Sina's primary texts, this research is expected to contribute academically to understanding the dynamics of scientific interaction between civilizations and enriching the historiographical perspective of Islamic science.

This introduction emphasizes that Ibn Sina is a crucial figure not only in Islamic intellectual history but also in the history of global civilization. Through a re-examination of the process of transmission of knowledge during the Abbasid period, this study attempts to show how Ibn Sina played a role as a bridge, innovator, and driving force connecting the Greek intellectual heritage, the scientific tradition, and the Islamic world.

RESEARCH METHODS

In this research, the researcher used a qualitative approach with a library research method. A library study is a research method in which researchers collect data and information from books and journals (Mestika Zed, 2017). A library study is a type of research method that aims to understand a number of relevant literature related to the topic being studied (Adlini, M. N., Dinda, A. H., Yulinda, S., Chotimah, O., & Merliyana, 2022). This research was conducted by collecting primary data from the Qanun At-Tib book and secondary data by searching for various relevant sources such as books, journals, and studies discussing the history of science from Greece to the Islamic world. The data analysis technique used a method of analyzing the content of various sources obtained by comprehensively reviewing and noting important points contained in the findings of these sources. The results of the notes found were then summarized in the form of a complete article. This article was targeted with the help of search engines such as Cambridge, Emerald, Springer, Google Scholar, and Open Knowledge. The

keywords used in the literature search engine were history, Ibn Sina, and Greek transmission of knowledge.

The data was analyzed using descriptive-analytical content analysis. Each piece of literature was reviewed to identify Ibn Sina's role in scholarship. Validity was maintained through source triangulation and verification of findings, ensuring the analysis was objective, logical, and accountable.

RESEARCH RESULTS and DISCUSSION

Biography Of Ibn Sina

Ibn Sina, whose full name was Abu Ali Husayn ibn Abdullah ibn Sina (370-429 AH/980-1037), was known among Europeans (Westerners) as Avicenna and also as the "Prince of Physicians." (Seyyed Hossein Nasr, 2019) Ibn Sina was renowned in the fields of medicine and philosophy. (William E. Gohlman, 1974) Ibn Sina was born in 370 AH (980 AD) in Afshanah, a small village near Bukhara, the capital of the Samanid Dynasty, now known as Uzbekistan. (Seyyed Hossein Nasr dan Oliver Leaman, 1996)

His father was from Balkh, an area known to the Greeks as Bakhtra. The name means "brilliant." The city served as a center of commerce and politics. It was also known as an intellectual and religious city, a center of religious life for intellectuals. As a region occupied by Greek kings, Balkh was once the center of Hellenic (Greek) civilization. It then experienced its triumph under the Islamic rule of the Samanids and Ghaznavids. (Zainal Abidin Ahmad, 1974)

His mother, Satarah, was from the village of Afshanah. Ibn Sina was born in his mother's village, while his father was from Balkh, which is now part of Afghanistan. Scholars believe his father served as governor of Balkh, specifically outside Bukhara. He served as a high-ranking official during the Samanid Dynasty between 819 - 1005 M. (Ulum, 2018b)

Ibn Sina not only studied on his own but also received instruction from a teacher. Most historical sources do not list his teachers. He was taught jurisprudence, Sufism, and ethics by Ibn Sina and Ismail al-Zahid. He was then taught logic and mathematics by Abu Abdullah al-Natalie. Then, within six months, Ibn Sina studied medicine under his teacher Isa bin Yahya. Many historians have praised Ibn Sina's scientific discoveries. No one doubts his extraordinary intelligence and memory. George Sarton stated that he was the most renowned Islamic scientist and philosopher of any race, place, or time. (M. Saeed Sheikh, 1982)

Ibn Sina as a Medical Innovator

Ibn Sina summarized and synthesized Greek medical and philosophical knowledge, particularly the works of Hippocrates and Aristotle, in his monumental work, *Al-Qanun fi al-Tibb*. He adopted and integrated Aristotelian thought, particularly in metaphysics and the theory of the soul, with Islamic scientific traditions. This synthesis established a new foundation that facilitated the transmission of knowledge to the Islamic and Western worlds (Arsyad et al., 2024).

In medicine, Ibn Sina introduced experimental methods and systematic clinical observation, advancing the practice of diagnosis and treatment. For example, in *Al-Qanun*, he criticized Greek theories on the causes of disease and updated the understanding of tuberculosis and other infectious diseases. Furthermore, he detailed the anatomy and physiology of the optic nerve system, introducing new insights previously unavailable in Greek literature (Arsyad et al., 2024).

The work *Qanun fii At-Tib* was written between 1013 and 1021, which made Ibn Sina known in various circles, not only in the Islamic world. This most important work extraordinary raised the level of medical science and 100 years after his death was widely recognized in Western Europe. Thus, until the 18th century, universities based in France, Spain, Italy, England, and Germany had studied the book *Qanun fii At-Tib* (II, 1941). This book consists of five books, the first part discusses the theory of medicine, disease prevention, and treatment. The second part discusses the doctrine of simple medicines complete with how they work. The second part, about specific diseases and their treatment. The fourth part is devoted to the section on surgery, the doctrine of fever, etc. And the last one discusses drugs and poisons (Abu Ali Ibn Sina; Ibn Sina; Tashkent., 1996).

In the *Canon of Medicine*, the second and fifth volumes address issues of drug therapy (S.A. Reshetnikov, 1957). In the second book, 811 drugs derived from plants, animals, and minerals are described along with instructions and methods of use, as well as storage. The fifth book is a pharmacopoeia, which describes the methods of making and using drugs with more complex structures. According to Prof. H.M. Komilov, a researcher from Uzbekistan, of the 520 plants described in the *Canon of Medicine* as medicinal plants, 178 can be found in Uzbekistan, including 100 in the wild and 68 cultivated for various purposes (Korean Institute of Oriental Medicine, 2014).

The Process Of Transmission Of Knowledge Between Greece And The Islamic World

In history, it is stated that the process of transmitting knowledge from civilization Greece to the Islamic world through scientific activities of translating scientific books and manuscripts into Arabic. The Islamic world has known philosophy since the reforms were carried out during the first Abbasid period. At this time, many books were found that discussed spread of Greek philosophy. At that time the caliph Al-Ma'mun sent a messenger to Raka Roman-Byzantine to obtain books and manuscripts, especially books constantinople, the Roman capital, was known as the City of Wisdom.(Yakut Al-Hikmah, n.d.) After the Roman Empire succeeded in collecting philosophy books, the books were then sent and translated, established a translation body, then wrote the texts through Syriac translation path.(Abdul Mun'im Maji, n.d.)

Al-Kindi, Al-Farabi, Ibn Sina, and Ibn Rushd are some of the figures who demonstrated philosophical knowledge through works written in Greek texts on science, correcting and correcting errors, unifying all scattered aspects, and providing comprehensive explanations of philosophy. Furthermore, they added

something new to knowledge that led to Muslim researchers. Then, various philosophical ideas emerged. Islam encompasses various aspects such as theology, Sufism, and pure Islamic philosophy, including the philosophy of Islamic teaching. Therefore, Islamic civilization has added rules to free from various types of doubt.

Another period is the classical Islamic period, which lasted from the Prophet's death until around the 13th century CE. This period does not always correspond to a specific year, but intellectuals often refer to the year number in the text. Islamic periodization generally refers to the division of time established by Harun Nasution. He argued that the classical period began with the Prophet's death and lasted until the end of 1250 CE, i.e., between 650 and 1250 CE. The following period is called the middle period, lasting from 1250 to 1800 CE. The Islamic period, meanwhile, began its modern calculation from 1800 CE and continues to the present day. According to Saleh Putuhana, the classical Islamic period lasted from the seventh to the thirteenth century CE. This period is referred to as the golden age of Islam (Saleh Putuhana, 2005).

This classical period, in the records of many scientists, is actually a shining stage. Because of the brilliance of this period, a prominent academic and also a Muslim who taught at the Imperial College at the University of London once stated: "that between 750-1200 AD, scientific knowledge or science was primarily the property of Muslims (Sel, 2005). Islamic and Greek civilizations were continuous with each other and each had its own role in intellectual development. At that time, Greek books that were in the House of Wisdom began to be translated by Islamic figures into Arabic. It was through this translation that Muslim intellectuals increasingly developed. This was also inseparable from the role of Ibn Sina with his work in the fields of medicine, philosophy and psychology.

The motives for collecting Greek works indirectly reflect a passion for seeking and disseminating knowledge. Similarly, the founding of the Baitul Hikmah Institute aimed to encourage and coordinate the search for and translation of classical Greek works, the legacy of Greek intellectuals, into Arabic.

Between 500 and 1500, Galen's view of the brain-centeredness of neuropsychiatric symptoms was important, but it was not the only one. Aristotle and his followers had already propagated a strong cardiocentric theory, the assumption that the origin of movement, sensation, and consciousness lay in the heart. Concerning stroke, this was formulated by William Shakespeare and centuries later became a neurological hot spot around 1000 (I. Karenberg, A., & Hort, 1998). In particular, prominent physician philosophers of the then-popular Islamic civilization attempted to reconcile the two doctrines. Rhazes and Ibn Sina felt that Aristotle and Galen had good arguments (C. Karenberg, A., & Hort, 1999). From the 11th century, this theory was transferred from Baghdad and Cairo to the Latin West, to the centers of learning in Italy, Spain, France, England, and other German-speaking regions. Because no experiments had been conducted, this problem could not be solved by modern methods. However, it was addressed in the Middle Ages by citing expert opinions. There are about 12 truly scientific scholastic texts on stroke, filled with counterarguments and pseudo-answers (I.

Karenberg, A., & Hort, 1998). A folio page from the writings of the Italian physician-philosopher Pietro d'Abano (1496) (Paschetto, 1984), taught in Padua in the early 14th century, provides insight into modern discussions from the patient's perspective. The final medieval solution to the brain-heart problem emphasized that strokes begin in the brain but end in the heart. This solution was accepted until the 17th century (Karenberg, 2020).

In ancient times, there was no surgery and no experimentation, apart from a few exceptional exceptions. The circulatory system was unknown, and in early antiquity no distinction can be made between arteries and veins. There is no consensus as to whether the brain or the heart was the instrumental organ for motor and sensory activity: while Plato, and most Hippocratic and Galenic authors insisted on the brain (Rose, 1994), Aristotle and the physician-philosophers of the Stoic and Epicurean schools preferred the heart for good reason (Finger, 1994).

Nevertheless, the ancients came up with many insights that are widely cited today. First, they produced descriptions of illnesses such as: "A sudden pain grips the head and then leaves the person speechless and the mouth gaping open" (Hippocrates, 1987). In Hippocrates' writings, one can read: "In apoplexy, drowsiness overtakes the patient, he is unconscious... a slight fever is present, and his body is powerless. He dies on the third or fifth day, and generally does not reach the seventh" (Hippocrates, 1988). The author of this statement did not use the word stroke, but apoplexy, which was the preferred medical term for stroke-like conditions until 1800 (Clarke, 1963). Many early civilizations believed that acute illnesses with loss of consciousness were sent by the gods. In Homeric Greek, some four centuries before the advent of Hippocratic medicine, stroke meant "plex" or "plexy" and god meant "theos" or "dios." Thus, "theoplexy" or "dioplexy" is a common term for stroke, and apoplexy is simply a secular version of "a very severe blow." The aforementioned definitions and the etymology of the word make it clear that the ancient term "apoplexy" and its modern derivative, "stroke," are essentially equivalent. Apoplexy is a general term that can easily encompass what we now call a stroke, but it can also include a myocardial infarction or a pulmonary embolism that leads to impaired consciousness (Karenberg, 2020).

Second, the Greeks recognized that apoplexy was characterized by a distinct set of symptoms and a distinct course compared to other medical conditions they called epilepsy, catalepsy, lethargy, etc. (Moog, F. P., & Karenberg, 1997). Third, ancient physicians wrote extensively about treatment and prognosis, including the world-famous maxim, "It is impossible to cure a severe attack of apoplexy, and difficult to cure a mild one" (Hippocrates, 1959). Finally, they established ethical standards for how patients should be treated that have remained largely unchanged to this day in many parts of the world.

Ibn Sina's Role In The Transmission Of Knowledge From Greece To The Islamic World

Ibn Sina was a Muslim scholar who was highly skilled in medical science. Ibn Sina had a tremendous influence on medical science in the Islamic world. He also played a significant role in transmitting medical knowledge from Greece to

the Islamic world. Ibn Sina developed the ideas of Hippocrates and Galen in medicine. It is in this field of medicine that the Islamic world owes a great debt to him, as he was the greatest clinical medical researcher in the Islamic world (Mehdi Nakosteen, 1996).

Ibn Sina studied medicine under extraordinary teachers. He studied medicine through his teachers Abu Sahl al-Masihi and Abu Mansur al-Hasan ibn Nuh. At that time, medical technology was not as advanced as it is today. However, Ibn Sina understood fractures in great detail. He wrote a book on types of fractures and their treatment methods. This book remains a medical reference in the Islamic world (Yoli Hemdi, 2019). In addition to medicine, Ibn Sina also studied profound philosophical theories. In his thinking, Ibn Sina divided knowledge into two: theoretical knowledge (*hikmah nazariyyah*) and practical knowledge (*hikmah 'Amaliyyah*). According to him, theoretical knowledge is knowledge related to things we know but do not apply in practice. This theoretical knowledge includes knowledge related to metaphysics (*divinity*), mathematics (*riyadhiyah*), and physics (*thabi'iyah*). Meanwhile, practical knowledge is the provisions related to what is known and done. Included in practical knowledge are ethics (*Khuluqiyah*), economics (*Tadbir al-Manzil*), regulating the social interactions of the people in the state (*Tadbir al-Madinah*), and prophecy (*sharia*) (Abu 'Ali al-Husin ibn 'Ali Ibn Sina, n.d.); (Jon Mc Ginnis, 2010).

The classification of theoretical and practical knowledge above is in line with the educational goals idealized by Ibn Sina, where students must be directed to develop all of a person's potential towards perfect development, namely physical, intellectual, and moral development. In addition, students must be directed to prepare someone to be able to live in society together by doing work or skills that they choose according to their talents, readiness, tendencies, and potential (Abu 'Ali al-Husin ibn 'Ali Ibn Sina, n.d.). Meanwhile, in the modern context, educational experts put forward different views on the goals of education. There are at least four groups, including; First, the group states that the ultimate goal in education from a personal perspective is self-realization. The self is the soul and realization is to elevate it to the highest realm to connect with the creator. Second, the group says that preparation to become a good citizen is the highest goal of education. Humans cannot live alone and for themselves. Humans need appropriate education to prepare them to shoulder responsibilities, dynamic social obligations, and participate appropriately and dynamically in social work (Khasanah et al., 2020).

Opinions regarding logic, Ibn Sina classifies it into nine parts, namely: 1) introduction to logic which discusses pronunciations and meanings, 2) liberation regarding the ten categories, 3) *al-'ibarat* which discusses propositions, 4) analogy or *qiyas*, 5) demonstration or *al-burhan*, 6) dialectic or *al-jadal*, 7) rhetoric or *al-khithabah*, 8) poetry/poetics or *asy-syi'r*, 9) ambiguous thoughts or *safsathah/sofistika* (Ulum, 2018).

Ibn Sina was also an authoritative expert in the field of medicine. He studied science medicine from a young age, opened practice at the age of twenty, obtained fame in this field and conducted in-depth medical studies. His work al-

Qanun is the greatest medical book in Arabic; which continues to be taught and studied in Islamic higher institutions until the beginning of this century. (Komisi Nasional Mesir Untuk Unesco, 1986). In fact, his book, *Al-Qanun fi'l-tibb*, is considered the most important medical source in the Islamic world and continues to be the primary source of Islamic medicine wherever it is practiced, even today in the Indo-Pakistan subcontinent (Hossein Nasr, 1996). In this book, Ibn Sina states that humans consist of a soul and a body, and there is a close relationship between the two. For example, various changes in the state of the soul that occur during emotional states are accompanied by various changes in the state of the body. (Ma'mun et al., 2017)

In early Islam, the needs of the rapidly growing cities throughout the Caliphate were met by the use of various medical methods different from those of Arabia. One example is Gundeshapur, Sassanid Persia, where refugees from the Byzantine Empire and Nestorian Christian Persia established a renowned medical educational institution. These doctors later moved to Damascus and Baghdad to establish strong medical dynasties there. However, the most significant influence on Greek medicine was the Hellenistic influence. To this day, this practice is still used in many parts of South Asia, where it is called Unani, meaning "Greek." (Masood. Ehsan, 2013)

Many Greek medical writings were translated into Arabic as the translation process began, and various concepts from ancient Greece became the basis of Islamic medicine. One of the most important Greek medical works is *De Materia Medica*, written by Dioscorides, a surgeon who joined the Roman army in the first century. Dioscorides' books served as a reference for medicines and various types of plants that could be used as medicine. However, Galen was the most influential Greek physician working in Rome at that time; he wrote numerous works covering all aspects of medicine and later served as a comprehensive guide to theory and practice for every physician. (Masood. Ehsan, 2013)

Islamic physicians gradually began to abandon the foundations of Greek medicine. However, many still used it fully, as Peter Pormann of the University of Warwick has done. However, during the Abbasid Dynasty, the life of a physician was never as successful or prosperous as hoped. With the birth of Ibn Sina (Avicenna) in 980, a caliph became the ruler of the empire. As a result, Ibn Sina spent his complicated life working in various places, trying to find a lucrative medical job that would allow him time for other scientific research. (Sahlah, 2015)

Besides medicine, Ibn Sina also played a significant role in transmitting philosophy from Greece to the Islamic world, or the Eastern world. He himself was a renowned Muslim philosopher who developed the philosophies of Aristotle and Plato, which influenced Islamic philosophical thought not only during his lifetime but also for centuries after his death. (Mehdi Nakosteen, 1996) Ibn Sina contributed to many ideas that later became part of the philosophical schools of thought in the Islamic world.

In the Islamic world, Ibn Sina is known as a peripatetic philosopher, continuing the rational tradition of Greece, particularly Aristotle, as reflected in his works *as-Shifa* and *an-Najah*. However, in his work *Mantiq al-mashriqiyyin*

("Logic of the Easterners"), he presented a specific logical perspective that differed from Aristotle's (Hossein Nasr, 1996).

Ibn Sina believed that the goal of philosophy was to determine the reality of all things, as far as humankind is concerned. There are two types of philosophy: theoretical and practical. The former seeks knowledge of truth; the latter pursues good deeds. The goal of theoretical philosophy is to perfect the soul through knowledge. (Ibnu Sina, 1992)

Ibn Sina held great prestige among Muslims during his time and afterward. He greatly influenced the thinking of Muslim philosophers during his time and afterward. For example, Al-Ghazali followed Ibn Sina's views on the definition of the soul and its powers, the levels of reason, the unity of the soul, etc. (Najati, 2002) His influence is also evident in other Parapatetic Muslim philosophers such as Ibn Bajah, Ibn Tufail, and Ibn Rushd. His book, *Mantiq al-Mashriqiyyin*, even played a role in the birth of Eastern philosophical schools.

Ibn Sina's thought has influenced Islamic philosophy for the past millennium, including his "Eastern philosophy." This aspect remains a crucial continuity in the unbroken tradition of Islamic philosophy, marking a significant stepping stone for subsequent Muslim philosophers and synthesizing it into Suhrawardi's doctrine of illumination. Even in his work, *Qissat al-ghurbat al-gharbiyyah*, Suhrawardi explicitly refers to Ibn Sina's *Hayy ibn Yaqzan* and considers his work to be the accomplishment of what Ibn Sina had initiated but not yet completed. This indicates that "Eastern philosophy" was the precursor to the birth of *Hikmat al-ishraq*, formulated a century and a half later by Suhrawardi. (Hossein Nasr, 1996)

Ibn Sina's Eastern philosophy, far from being an unimportant complement to his Peripatetic philosophy, marked a step toward an intellectual universe dominated by Illumination and gnosis that would later characterize much of Islamic philosophy. In the Eastern world, where figures such as Suhrawardi, Ibn 'Arabi, Ibn Turkah Isfahani, and later Mir Damad and Mulla Sadra dominated the discourse on this realm of thought, Ibn Sina continues to be studied diligently not only as a proponent of rational philosophy but also as a gnostic. His "Eastern philosophy" is seen as an intermediate step between his Peripatetic works and the doctrines of *ishraq* and thus helps integrate Ibn Sina's philosophy into a broader scheme that begins with the study of logic and ends with wonder (*al-hayrah*) in the contemplation of the Divine Mysteries. (Hossein Nasr, 1996). Likewise, Suhrawardi and Ash-Syirazi's emanation theory originated from Ibn Sina's Eastern Philosophy. Their descriptions of being and essence were also inspired by Ibn Sina's views on this theory. Ibn Al-Ibri' was in line with Ibn Sina's analysis of God's relationship with the world, the existence of evil, the nature and unity of the human soul, and the impossibility of pre-existence and reincarnation (Asep Sulaiman, 2016). Even Lutfi Assyaukanie's magnum opus, the book of *al-Shifa* translated by Avendauth or Abraham Ibn Dawd Halevi in 1160 AD had a great influence on medieval European scholarship and Ibn Sina's medical book, *Qanun fi al-Tibb* also continued to be used and printed repeatedly until the 18th century (Lutfi Assyaukanie, 2016).

Ibn Sina's philosophy has, in fact, dominated the philosophical tradition among Muslims until the modern era. Within the traditionally run madrasas of the time, Ibn Sina was known as the greatest figure in Islamic philosophy. This was because no other philosopher succeeded him with equal intelligence, following in Ibn Sina's footsteps. Unlike Ibn Rushd, whose scholarly commentary and brilliant intellect exerted a tremendous influence on the West during the Middle Ages, Ibn Sina's natural and systematic philosophical acumen was widely accepted by scholars of the time.(Ma`mun et al., 2017)

Ibn Sina's works began to be translated into Latin in Spain in the 12th century CE, and since then his thought has greatly influenced Western intellectuals. This influence was particularly evident during the era of Albertus Magnus and St. Thomas Aquinas, whose understanding of Aquinas's metaphysics and theology was heavily influenced by Ibn Sina's ideas. His thought was not limited to Aquinas; his ideas also influenced Dominican theologians and other Western thinkers. Gundisavus, the translator of *De Anima*, adopted many of Ibn Sina's teachings, as recognized by medieval philosophers and scientists.(Ma`mun et al., 2017)

Ibn Sina's philosophy was highly influential in the East. This gave rise to opinions about the "special characteristics" of his philosophy, distinguishing it from Islamic and Eastern philosophy. However, the most famous is "Avicennaism." However, there is no harm in using Eastern philosophy, but its broad meaning encompasses Indian, Chinese, and other philosophies that are very remote and have no connection whatsoever to Ibn Sina.(Ma`mun et al., 2017)

Ibn Sina produced hundreds of written works during his lifetime. The world is most familiar with his inventions in the field of medicine. He also wrote on religion, literature, astronomy, and other subjects. Ibn Sina compiled the 18-volume work "Ash-Shifa." This book explores various types of scientific knowledge. He elaborates on true justice in his book "Al-Inshaf." This demonstrates that Ibn Sina was not merely an expert in one area of knowledge. He was not merely a physician, but also possessed expertise in several other fields.(Yoli Hemdi, 2019) Ibn Sina's monumental works in various scientific fields were groundbreaking and provided breakthroughs, inspiration, and innovation for the intellectual awakening of the Islamic world.

CONCLUSION

Ibn Sina was not merely a conduit for the transmission of Greek knowledge, but also acted as a transformative intellectual who synthesized, criticized, and reconstructed the Greek heritage. Through his monumental works such as *Al-Qanun fi al-Tibb* and *Kitab al-Shifa*, he not only adopted the ideas of Hippocrates, Galen, and Aristotle, but also revised, expanded, and reconstructed the scientific framework with an empirical, systematic approach integrated with Islamic values. His contributions to medicine—such as clinical observation, disease classification, and pharmacology—and to philosophy—through his distinction between theoretical and practical knowledge—demonstrate his

capacity as an innovator who established a new foundation for Islamic science and philosophy.

This study emphasizes that the transmission of knowledge was not a passive process, but rather a creative intercultural dialogue involving adaptation, selection, and enrichment. The role of Ibn Sina and institutions such as the House of Wisdom reflects how Islamic civilization served as an epistemological bridge that not only preserved the Greek heritage but also developed it into a foundation for the intellectual progress of the Islamic world and, subsequently, Europe. Understanding this process is crucial to affirming that the progress of Islamic science and philosophy resulted from a dynamic interaction with the heritage of other civilizations, while simultaneously shaping an original and authentic scientific identity.

While this article has outlined Ibn Sina's intellectual role in depth, there remains room for further study, particularly regarding the socio-political context that supported the transmission process. Future research should delve deeper into how the policies of the Abbasid Caliphate, multi-ethnic scholarly networks, and the political and economic conditions of the time influenced the direction and dynamics of scientific transmission. Such studies would provide a more holistic understanding of how scientific knowledge can develop within an inclusive and open cultural ecosystem.

Ibn Sina was not merely a translator or transmitter of Greek knowledge, but rather an architect of knowledge who systematically critiqued, elaborated, and reconstructed it. His intellectual legacy not only served as a pillar for the advancement of the Islamic world, but also served as proof that the productive transmission of knowledge always involves creative transformation, not merely passive transfer. Therefore, the study of figures like Ibn Sina remains relevant as an inspiration for the development of critical, integrative, and sustainable knowledge in the contemporary context.

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