



## THEOLOGICAL CHARACTER OF IBN SINA'S PHILOSOPHY

Ramzjon Rakhimjanovich Isakdjanov

A senior teacher of UNESCO chair in the comparative study of world religions International islamic academy of  
Uzbekistan  
r.isakdjanov@iiu.uz

### ANNOTATION

Ibn Sina's theological views are complex and comprehensive. The philosopher is rational in the study of religious sources. In the teachings of Ibn Sina, one can see a synthesis of religious and secular worldviews. Ibn Sina's books exemplify the study of religious sources with a rational approach.

**Key words:** absolute identity, Identity, Hikmati Mashrikiyya, absolute essence, necessary essence, Ma ba'da at tabia, possible essence, Fihi ma fihi.

Ibn Sina's worldview was formed under the influence of Farabi's works, he continued Farabi's views on socio-philosophical problems, systematized the philosophical movement with new natural scientific ideas and raised it to a new level. Metaphysics as interpreted by Ibn Sina is a doctrine of existence in a broad sense and is inextricably linked with the exact sciences.

"The principles of all sciences are based on this science. Although they found out at the end, it really is the first"[1:142].

The problem of essence and existence in Ibn Sina is almost the same as in Farabi. The most important conclusion to be drawn from such a problem is that it stresses the absolute necessity of a divine being. The essence here is consistent with the existence of a divine being. It is embodied in Ibn Sina without personal description, without anthropomorphic characteristics and is called Wajib al Wujud[2:56].

According to current research by foreign scholars, a copy of Ibn Sina's manuscript "Eastern Philosophy" is kept in the Manuscript Fund of Turkey under numbers 2403 and 4894. The cover reads: "Work on the Eastern Philosophy of Ibn Sina" and: "It was compiled by Sheikh ur-Rais Ibn Sinoy. " The manuscript also contains verses from the Koran, the book was copied by Ahmad Sheikhzade into the scripture "nastalik", the overseer of the property of waqfs, at the suggestion of the Sultan of the two worlds Sultan ibn Sultan al-Ghazi Mahmudkhan.

In addition, a number of Ibn Sina's manuscripts have been preserved at the Abu Raikhan Beruni Institute of Oriental Studies of the Academy of Sciences of Uzbekistan, and in our study they could be studied comparatively. These are brochures written in the form of answers to questions that interested many in the days of the scientist. For the first time these works were noticed in the works of the orientalist A. Irisov, and now the manuscripts are kept in the manuscript fund of the Institute of Oriental Studies named after Abu Raykhon Beruni of the Academy of Sciences of Uzbekistan: "Tafsir Surat Sabbih Isma Rabbik" (Fund of the Academy of Sciences of the Uzbek SSR, inv. P. 24, no. 63), "Tafsir suvrat kulhuallohuahad" (Fund of the Academy of Sciences of the Uzbek SSR, inv. No. 2385, 31; Mirzaev S.; Ibid., P. 25, No. 64), "Tafsir suvrat al-falak" (Fund of the Academy of Sciences of the Uzbek SSR, inv. 2385, 34. This work was published in Tehran in "PanjRisal" by Ibn Sina, pp. 51-58), "Tafsir Suvrat Annos" (Fund of the Academy of Sciences of the Uzbek SSR, inv. No. 2385,

35. This treatise is included in the "Panj Treatise ", "Tafsir suvratavhid "(Ibn Sina, Panj treatise, pp. 37-50)," Tafsir suratawzubirabbin-nas "(UzFAShI, inv. No. 2385 / XXXV) ..."[3:189].

At the same time, Ibn Sina's books "An-Najat", "Hikmatimashrikiyya", "IsharatwaTanbehot", "RisalaiMantico", "Kitab Hidayah" and "Donishnam" contain concepts related to logic and philosophy. The philosopher considers logic to be the beginning of all branches of science.

According to Ibn Sina's classification of sciences, the area "Ma ba'da at tabia" or "Metaphysics" consists of three parts: the first is the study of being in general; secondly, the origin of branches of science is determined; the third is the study of the spheres of existence of Wajib al-Wujud and its derivatives. Matter in the philosopher's supernatural realm is eternal, and these metaphysical concepts are twofold.

This, in turn, has been challenged by representatives of monotheistic religious teachings. The scientist's claim of eternal matter also rejects the teachings of the Mutakallim, such as the atomistic system and space. According to the doctrine of emanation developed by Ibn Sina, the whole being radiates from the wajib al-body like light. Accordingly, the recording of light in the manifestation of the Creator shows that everything that exists belongs to God and again returns to Him.

This teaching is described in detail in Ibn Sina'sAlmabdawalMa'ad. The first theoretical source for Ibn Sina was, of course, Greco-Roman philosophy. Many scholars call the philosophy of Ibn Sina an eclectic union of the philosophy of Plato and Aristotle, or others call it Platonic and Neoplatonist. According to such scientists as M. Azimov and M. Dinorshoev, Ibn Sina's teaching on the necessity of existence actually corresponds to the teaching of Plato and Plotinus about unity (kindness), which shows that they are one in principle [7:56].

However, an analysis of the works of Ibn Sina indicates that he was a supporter of materialistic theory in the field of epistemology, unlike Plato. In his works, the thinker criticizes the Platonic-Pythagorean "mathematical idealism".

Ibn Sina's doctrine, based on the theory of emanation by Plotinus, is built in the spirit of naturalism and is very different from the author's version. Western scholars argue that Ibn Sina is a representative of naturalistic mysticism or neo-Thomism, while some argue that Ibn Sina's teachings are based on the idea of the transcendence of God. Others say that Ibn Sina is a follower of the materialistic worldview. On the other hand, he was neither a consistent materialist nor a consistent idealist. According to another opinion, Ibn Sina is the founder of intellectual Gnosticism [12:181].

Aristotle, the last representative of ancient Greek philosophy, vividly reflected the problem of causality in his work. He explains that causality is applied by the most general (universal) way of being. However, in his causal analysis of the origin of being, he also identified four forms of primary (essential) causality. It is known that this is 1) the essence of the cause; 2) material or material reason; 3) driving reason or creative basis; 4) purpose is reason.

It seems that from the very beginning of the formation of being, the law of the Logos arose at the highest level as the practice of "causes" (four causes) described by Aristotle. Accordingly, Aristotle seems to have advanced the idea that the law or principle of causality is applicable to a wide range of beings.

Rational views on the theology of Ibn Sina are reflected in his tafsirs to the Ikhlas chapter of the Qur'an, which is the basis of Islamic teaching. A number of tafsirs and commentaries on the scientist's tafsirs will be useful for understanding his area of metaphysics. The comments of Jalal ad-Din al-Davani, Ahmad al-

Mar'ashi al-Dabagi, Abu Said Muhammad al-Khadimi, Ahmad al-Hamdi al-Aksaki and Abul Qasim Muhammad ibn Abdur-Rahman Mannan on Ibn Sina's commentary are of great importance.

When Ibn Sina analyzes the pronoun *Huwa* in Surah Ikhlas, his conclusions are closely related not only to philosophical concepts, but also to the main ideas of Sufism and pantheism. The scientist explained the word "*Huviyat*" (identity) and showed that its meaning is very broad. First of all, there is a big difference between the concepts of the identity of Allah and the identity of other things, emphasizing that the power of Allah exists in his person and that this identity is absolute.

There is no doubt that these views of the philosopher served as a scientific source for the idea of Jalaliddin Rumi about "*Fihi ma fihi*", that is, "the inner in you", and the idea of Immanuel Kant "The thing in itself." The commentators of Ibn Sina's tafsir say that Ibn Sina indicated that the word *Huwa* refers to Allah and that all the power of the Creator is embodied in this word. The scholar uses the phrase "absolute *huwa*" to describe not only the general appearance of the attributes of Allah in Islamic teaching, but also the First Mind in the field of metaphysics, *Wajib al-Wujud* in pantheism and God known at the stage of "truth" in Sufism[4:3].

Ibn Sina argues that the word "possible" cannot be applied to "absolute *huwa*" through logical analysis. He argues that "Absolute identity" exists by itself, emphasizing that the identity of possible things depends on other things. Through this teaching, the philosopher puts forward the concept of *Wajib al-Wujud*.

According to Ibn Sina's theory of emanation, *Wajib al-Wujud* creates Mind, then *Nafs* (Spirit), the universe, then a plant, animal and man. The essence of *Wajib al-Wujud* is the necessity of its existence. He doesn't feel the need for anything. The essence of *Mumkin al Wujud* is that it requires *Wajib al-Wujud* to exist [10:684]. This need is not associated with the creation of time, but with a constant, eternal need. Accordingly, *Wajib al-Wujud* constantly moves the creature.

In Aristotle's First Engine, its movement in relation to existing things is equal to zero, and although everything tends towards it, the movement of existing beings occurs independently, without the participation of the Perpetual Motion. This is one of the big differences between Aristotle's metaphysics and Ibn Sina's theology.

In conclusion the approach of world researchers to the study of the epistemology of the philosophy of Central Asia in the X-XI centuries differs from each other. Although Western orientalist and theologians have deeply studied the legacy of Ibn Sina, they have not been able to abandon the "European priority" approach. Western scholars wanted to turn thinkers like Ibn Sina into critics of their own culture [9:24].

In the study of Muslim scholars, there is a tendency to compare the thinking of Ibn Sina with the traditions of Islamic teaching. In this regard, the contribution of Muslim researchers to the enrichment of the so-called "Islamic philosophy" is significant. Such scholars as Ibn Sina and Farabi were called "the founders of Islamic philosophy".

Although the sources of Ibn Sina's theological views are widely studied, some of the sources written by the scholar, in particular his commentaries on the Qur'an, have been studied only by Turkish, Indian and Iranian scholars. Ibn Sina's theology is also reflected in the sources written by al-Ghazali and Ibn Rushd. Scientists of the world have carried out numerous scientific works in which they studied such views as emanation, *Wajib al-Wujud*, *al-mabda* and *maad* in the theology of Ibn Sina. The research consists of monographs, dissertations, brochures and scientific collections created in the West and in Muslim countries, former CIS countries, in particular in Uzbekistan.

Sources for studying the theological teachings of Ibn Sina can be considered as the primary, theoretical and methodological basis.

## REFERENCES

1. Ибн Сина. Даниш-наме./ Пер. А.М.Богоутдинова. Сталинабад,1957.- С. 142.
2. Хивар ал-Бируни ва Ибн Сина. Абдулкарим ал-Йафи. – Дамашк: Дарулфикр, 2002. –Б.56.  
(حوار بيرونى و ابن سين. عبد الكريم اليافى. – دمشق. دار الفكر. 2002 ص 56)
3. А.Ирисов. Абу Али ибн Сино ҳаёти ва ижодий мероси, Тошкент, Ўзбекистон ССР “Фан” нашриёти, 1980 й., Б.-189.
4. 2016 تحقيق حاشية على سورة الاخلاص لابن سينا. هارون بكر اوغلو.
5. تفسير سورة الاخلاص لابن سينا. طبعه دلهى. 1916.
6. Боситхон Ибн Зоҳидхон Шоший , Ҳомидхон Ибн Зоҳидхон Шоший. Фарҳанг ал-мабсут ёки истилоҳот ул-атиббо фи- интифоот ил- ахиббо.- Т.: “Янги аср авлоди”, 2004, – Б.490.
7. Исакджанов Р. Ислом фалсафаси // Ўқув қўлланма. – Тошкент: “COMPLEX PRINT” нашриёти, 2019.
8. Исакджанов Р. Онтология в философии Ибн Сины // Materialy XV Mezinardni vedecko-prakticka konference, Veda a vznik – 2019
9. Isakdjanov R. Theoretical bases of studying the gnoseology of central Asian philosophy // Clarivate Analytics. International Scientific Journal. ISJ Theoretical & Applied Science. Philadelphia, USA issue 07, volume 75 published July 30, 2019.
10. Исакджанов Р. Мыслители восточного перипатетизма // Clarivate Analytics. International Scientific Journal. ISJ Theoretical & Applied Science. Philadelphia, USA issue 12, volume 80, published December 30, 2019.
11. Исакджанов Р. Ибн Синнинг теологик таълимотида рационал тамойиллар ва уларнинг шаклланиш хусусиятлари // Ислом зиёси. – Тошкент, 2019, 3-сон.
12. Исакджанов Р. Критика и синтез философии и вероучения // MONOGRAFIAPOKONFERENCYJNA. SCIENCE, RESERCH, DEVELOPMENT #14/. (PHILOLOGY, SOCIOLOGY AND CULTUROLOGY) v.02. London. 27.02.2019 – 28.02.2019. – Warszawa, 2019.
13. Sodikov, Z. (2017). Peculiarities of the deveploment of international service export in globalization. *InternationalRelations: Politics, Economics, Law*, 2017(1), 50-58.
14. Sodikov, Z. (2019). DIRECTIONS OF NATIONAL TOURISM DEVELOPMENT AND THE ROLE OF INTERNATIONAL EXPERIENCES. *TheLightofIslam*, 2019(4), 36.