

## Scientific Sources In The Study Of The Theological Teachings Of Ibn Sina

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### Annotation

Ibn Sina's Theology Was One Of The Most Complex Topics In The History Of Philosophy. Researchers' Approaches In This Area Also Varied. Some Studies Found That Ibn Sina's Theological Teachings Consisted Only Of Greek Logic Methods, While Others Argued That The Thinker's Teachings Were Aligned With Islamic Religious Traditions. Such Scientific Sources Are Written By Researchers From The West, Russia, Tajikistan And Uzbekistan. However, The Primary Source Is The Works In This Field Created By Ibn Sina, Ibn Rushd And Ghazali.

**Keywords:** Metaphysics, Theory Of Two Facts, Wajib Al-Wujûd, Mumkin Al-Wujûd, Emmanat, Pantheism, Al-Akl Ul-Avval, Al-Akl Ul-Kull, Substance, Theory, Naturalist Philosophy, Empiricism, Al-Isarât Val-Tanbexot.

### Introduction

There Was Much Research On The Harmony Of Religion And Philosophy In The World. The Philosophical Teachings Of Central Asian Thinkers Studied As An Essential Part Of The Spiritual Heritage Of The Region. The Study Of The History Of Logical-Epistemological Ideas In Central Asia Allowed A Correct Understanding Of The Past's Culture And Philosophy And The Ideological Processes Specific To The Present. Although Ibn Sina's Theological Legacy Had Been Studied By Several Scholars From Western Countries, Russia, Turkey, Iran, And Tajikistan, His Religious-Rational Views Had Not Been Systematically Analyzed. The Research Mainly Focused On Ibn Sina's Views On The Ego (Nafs), The Soul (Ruh), And The Eternity Of Matter (Materia Abadiyligi). However, The Scholar's Interpretations Of Islamic Sources, In Particular, The Surahs Of The Qur'an, Had Been Skipped Out Of The Attention Of Most Researchers. As A Result, In Some Studies, It Was Possible To Trace Attempts To Portray The Scholar As A Materialist, To Interpret Him As A Greek Philosophy Follower. Therefore, Ibn Sina's Commentary Study Was Of Great Importance In The Rational Disclosure Of The Harmony Of Religiosity And Secularism And Moderate Islam Principles.

### Materials And Methods

Scholars On Islamic Philosophy Had Done Some Scientific Research, Particularly Ibn Sina's Views On Metaphysics. These Studies Described The Contribution Of Some Scientists And Philosophers Who Lived And Worked In Central Asia To Develop Science, The Influence Of Eastern Philosophy On European Scholars, The Spread Of Islam And Mysticism, And Theology. Although These Studies' Results Derived From The IX-X Centuries Features, They Played An Essential Role In Analyzing Modern Islamic Philosophy's Epistemological Issues.

Significant Work Had Been Done And Was Being Done In The East Countries To Study Islamic Philosophy. For Example, The Faculty Of Islamic Philosophy Of The University Of Cairo In The Arab Republic Of Egypt Annually Held International Conferences On Various Topical Islamic Philosophy Issues And Published Conference Proceedings. Egyptian Philosophers Muhammad Sharqavi And Ahmad Arafat Al-Qazi Delivered Lectures On Islamic Epistemology. Muhammad Lutfi Juma Analyzed The Views Of Islamic Philosophers Analytically. Iranian Islamic Philosophers Had Also Done Significant Research. For Example, M. Fakhri's "History Of Islamic Philosophy", One Of The Research Worked On Islamic Philosophy, Was Translated Into Russian By Nasrullo Pur Javadi In 1983 In Tehran, Persia. Scientific Research On Islamic Philosophy Had Also Been Conducted In The Republic Of Turkey.

Scientific Sources In The Study Of The Theological Teachings Of Ibn Sina Among All Scientists Mentioned Above, Professor I.Abdulhamid, Professor M.Bayrakdar's Monographs Had A Special Place.

Islamic Philosophers In The Works Of Western And American Islamic Philosophers: S. Nasr, G. Grunebaum, P. Landau, I. Farooqi, J. Williams, V. Montgomery, M. Sharif, O. Lehman, F. Rosenthal, U. Rudolf The Formation Of His Philosophy, The Factors Influencing It, The Various Philosophical Views Of Muslim Philosophers Were Revealed.

During The Former Soviet Era, They Also Researched Islamic Philosophy. Among Them Were The Current Islamic Philosophy Problems In S. Grigoryan, A. Ignatenko, M. Stepanyants, N. Kirabaev, A. Mohammedkhodjaev, V. Chaloyan, E. Frolova, G. Shaymukhambetova, T. Ibragim, A. Sagadeev, S. Prozorov. The Study Of The Philosophy Of Mysticism, The Philosophy Of Theology, The Main Directions And Views In Them, Which Were Its Essential Directions, And Islamic Philosophy In Eastern Philosophy And World Culture.

During The Years Of Independence In Uzbekistan, Islamic Philosophers' Philosophical Views Had Been Studied, And Research Emerged. In Particular, N.Kamilov, A.Mansur, M.Kadirov, R.Nosirov, A.Sharipov, U.Alimov, A.Juzjoniy, M.Hasani, Z.Munavvarov, Sh.Sirojiddinov, M.Imomnazarov, S.Okilov And The Scientific Work Of Other Scientists Were Noteworthy. Methods Such As Scientific Objectivity, Historically, Logic, Comparative Analysis, Discursive Analysis, Systematic Analysis, Hermeneutics And Framing Were Used In The Research Process.

## **Results**

The Study Was About Theology In The Muslim World In The X-Xi Centuries Based On A Broad Understanding Of Its Place And The Development Of Philosophical Science In The Region, The Emergence Of Criticism Of Science, The Existence Of Interpretations That Reflected The Ideas Of Pantheism In The Example Of Ibn Sina's Commentary. Analysis Of Research Showed To Provide Holistic And In-Depth Knowledge And Insights. Ibn Sina's Method Of Logic-Based Theology, Particularly The Study Of The Scholar's Commentaries, Showed Insights And Views On The Harmony Of Religion And Philosophy.

Implementation In The Field Of Islamic Philosophy In Our Country, Suggestions And Recommendations For The Necessary Research, And A Study Of Ibn Sina's Theological Sources Compared To The Works On "Tafsir" And "Kalam" Uzbek Versions Of The Scholar's "Tafsir". A Mechanism For The Effective Use Of Eastern And Western Scholars' Ideas Based On A Discursive Method Was Developed.

## **Discussion**

As A Result Of Misinterpretation Of Religious Teachings In The World, Especially The Lack Of Rational Thinking Of Islam's Fundamentals, The State Of Separation Of Religiosity And Secularism, Philosophy, And Religion Was Observed Both In The Middle Ages Today. In This Case, The Philosophical Interpretation Of Islamic Teachings, The Rational Explanation Of Theology, Helped To Understand These Issues Scientifically. In His Time, Abu Nasr Al-Farabi, Based On The Phrase, "Religion And Philosophy Are Two Paths To Truth," Explained Religious Truths' Moderation Through Philosophical Laws, Which Formed A Moderate Approach To Religion. Abu Ali Ibn Sina's Epistemological Principles On Theology, His Rational Interpretation Of Religion Played An Essential Role In Finding A Solution To The Existing Problem. Therefore, The Logical Interpretation Of Religious Truths And Rational Principles In The Coverage Of The Subject Of Theology Helped Correctly Understand The Issues Of Religion And Philosophy.

The Source Foundation Of Ancient Philosophy Served As An Essential Cornerstone In The Formation Of Islamic Philosophy. In The Early Stages Of Islam's Formation, Many Communities Were Reluctant To Recognize Sciences Other Than "Tafsir" And "Hadith", But In Later Times They Began To Feel The Need For Greek Sciences, Especially Medicine. They Went To Countries Like Iran, India, China And Initially Started Studying Medical Science, Astronomy, Geography And Chemistry.

By The Middle Of The Ninth Century, Greek Philosophical And Logical Works Had Been Translated Into Arabic. Later, In The Middle Of The 10th Century, The Ancient Sciences Became Widespread. In Cities Such As Kufa And Basra, Attempts Were Made To Collect And Summarize The Newly Mastered Sciences.

The Teachings Of Neo-Platonism Entered Muslim Philosophy Through Translations From The Texts Of Plotinus's "Enneads". Proclus's Transcripts Of Aristotle's Theology In "The Book Of Theology" Can Be Found In Ishaq Ibn Hunayn's (910 A.D.) Work On The Eternity Of The Universe. Plato's Ideas Also Influenced The Influence Of Neo-Platonism On Muslim Philosophers. This Was Particularly Evident In The Encyclopedic Iranian Scholar,

Physician And Philosopher Abu Bakr Al-Razi (865-925) And Abu Nasr Al-Farabi. The Thinkers Studied The Teachings Of Plato And Aristotle, As Well As Neo-Platonism, And Brought Out The Philosophical Teachings That Harmonized The Inner Unity Of Aristotle And Plato's Ideas, Eliminating The Contradictions Between Them.

A Clear Example Of This Was The Work Of The Teacher Farabi "Two Philosophers: The Harmony Of The Ideas Of Plato And Aristotle." They Brought Out The Idea That Goodness In Neo-Platonism Is The Mind, The First Being, Or The Self-Knowing Mind. Abu Ali Ibn Sina Also Explained The Muslim Religious Philosophy In A New Platonist Way. Abu Hamid Al-Ghazali Also Advocated A View Of Neo-Platonism Based On Islamic Teachings.

The Emergence Of Muslim Philosophy Served As An Essential Step In Linking Western Civilization With Greek Philosophy. According To The Scientist A. V. Coyre (1892 - 1964), The Arabs Became Teachers And Educators Of The Latin West. Greek Thinkers' Books Were Taken From Latin, Not From Greek, But Arabic Commentaries And Translations. Hence, Not Because There Were No People In The West Who Knew Ancient Greek, But Because Of Complex Works Such As Aristotle's "Physics" Or "Metaphysics" Or Ptolemy's "Almagest". It Had Happened Because It Was Impossible To Understand Without The Help Of Sina Or Ibn Rushd.

Described By The German Scholar F. Iberverg As "One Of The First Sages Of Mankind", The World-Famous Encyclopedic Scholar And Brilliant Thinker Abu Ali Hussein Ibn Abdullah Ibn Sina Was Awarded Such Titles As "Sharaful Mulk" And "Shaykhur Rais" Among The Peoples Of The Muslim East.

According To Karimov, 242 Works Of The Scientist Had Reached Us. Of These, 80 Were Philosophy, Theology And Mysticism, 40 Were Medicine, 19 Were Logic, 26 Were Psychology, 23 Were Natural Sciences, 7 Were Astronomy, 1 Was Mathematics, 2 Were Alchemy, 9 Were Ethics, 4 Were Literature, And 8 Of Them Corresponded To Scholars Of The Time On Various Problems Of Science.

Well-Known Orientalist A. Irisov Cited Many Sources And Cited The Number Of Ibn Sina Works On Philosophy From 68 To 198.

Ibn Sina's "Laws Of Medicine", Eighteen Volumes Of "Kitab Al-Shifa", "Kitab An-Najat", "The Book About The Soul", "Al-Isharat Wat-Tanbihot" Became The Spiritual And Cultural Property Of The Peoples Of The World. "Quroza-Ye Tabiat" ("Pearl Of Nature"), "Risoi Tadbiri Manzil" ("Risoi About The Event Of Family Happiness") And Several Others Attracted The Attention Of Experts In Various Fields For Centuries.

Besides, The Study Of Manuscripts In The Institute Of Oriental Studies' Fund Named After Abu Rayhan Beruni Of The Academy Of Sciences Of The Ussr Played An Essential Role In Studying The Heritage And Work Of Ibn Sina. In This Regard, Another Step Was Taken To Study Ibn Sina's Manuscripts Preserved In The Institute's Fund, Their Description And Publication Of These Descriptions In The Manuscripts Catalogue. One Such Work Was "Existing Works Of Ibn Sina In The Institute Of Oriental Studies", Published By The Institute Of Oriental Studies" Was A Bibliography. The Bibliography Was Compiled By A Well-Known Scientist Sodiq Mirzaev. S.Mirzaev Briefly Summarized The Purpose Of The Author's Observation From Each Work Of Ibn Sina. The Bibliography Also Contained Information About All The Manuscripts And Printed Books Of Ibn Sina In The Institute's Fund. It Is Necessary To Acknowledge The Research Of Ibn Sina's Legacy By Scientists Of The Institute Of Oriental Studies, Such As S. Mirzaev. Despite Being A Dictatorial Regime, These Scholars Preserved Many Rare Sources And Researched Them.

A.V Sagadeev, A Scholar Who Had Done Extensive Research On Ibn Sina's Metaphysics, Said No Peripatetic Of The East Might Compete With Ibn Sina. At The Same Time, It Could Compete Because The Assessments And Interpretations Given To His Philosophical Ideas Consist Of Contradictory Opinions. The Identity Of Ibn Sina Was Still Debated.

Although Research On The Scholar's Philosophical Thinking Had Been Conducted For Many Years, Some Sources Were Considered Controversial Today; These Sources Related To Abu Ali Ibn Sina's Works, Who Was Waiting For Their Researchers And Seekers. One Of These Works Was The Book "Al-Hikma Al-Mashriqiya" (Oriental Philosophy).

The Muslim Historian Ibn Kifti, Referring To Abu Ali Ibn Sina's Philosophical Treatizes, Noted That The Philosopher Wrote The Book "Philosophy Of The East".

The List Of Abu Ali Ibn Sina's Works Written In Persian And Arabic Was Compiled By Faridun Junaydi, Who Cited A Thinker Such As "Rasoil Fi Asror Al-Hikma Al-Mashriqiya" And "Fi Asror Al-Hakim Al-Mashriqiya".

### Scientific Sources In The Study Of The Theological Teachings Of Ibn Sina

Arthur Sagadeev Studied The Philosophical Teachings Of Ibn Sina In His Monograph, Noting That The Works Of The Philosopher "Philosophy Of The East" And "Logic Of The Orientals" Are Preserved In Oxford And Istanbul.

Also, In The Preface Of His Work, The Scholar Wrote This Work "Philosophy Of The East" After The Book "An-Najat" And Before "Kitab Al-Lawahiq". In Addition To The Books "Kitab Al-Shifa" And "Kitab Al-Lawahiq", There Was Work On Eastern Philosophy. The Italian Orientalist K.F. Nallino Cited Ibn Sina's Works In An Article In Which Ibn Tufayl Mentioned Such An Abbreviated Name. This Information Also Mentioned In The Manuscript Of "Kitab Ash-Shifo", Which Kept In St. Petersburg State University's Treasury Under The Number № 2099.

Overall, Ibn Sina Had About 350 Books In Total, More Than 240 Of Which Kept In Libraries Worldwide.

In Her Book Abu Nasr Al-Farabi And Abu Ali Ibn Sina On Logical Proof, D. Fayzikhodjaeva, Based On The Scientific Analysis Of Ibn Sina's Teachings On Logical Proof, Stated That The Ideas That Need To Be Proved Were Specific To Each Science. Regardless, They Identified Commonalities For All The Evidence:

Some Ideas Did Not Doubt The Truth, Did Not Need Approval But Serve As A Basis, An Argument For Proof, Basic Knowledge. Among Them, The Knowledge That Resulted From The Experience Was Fundamental In Achieving Truth, Proving The Thesis's Truth.

Ibn Sina Also Wrote Works On "Tafsir" And "Aqeedah". These Works Were Pamphlets Written In The Form Of Answers To The Questions That Were Of Interest To Many In The Scientist's Time. In Particular, Some Of The Manuscripts Of Such Works Stored In The Manuscript Fund Of The Academy Of Sciences Of The Republic Of Uzbekistan. Among Them, For Example, "Risalat Merajiya" (The Treatise On Mi'raj), "Risala Fi Anna Lo Mahofata Lilmavt" (The Treatise On The Danger Of Death), "Asrar As-Salat" (Secrets Of Prayer), The Thinker Also Wrote Commentaries On "Surat Al-Falaq" And "Surat An-Nas".

In The Science Of Tafsir, Islamic Scholars Accepted The "Tafsir" Of The Ahl As-Sunnah Commentators. The Point Was That Ibn Sina's Commentary Fell Into The Category Of Philosophical Commentary, And Scholars Did Not Accept Such Commentaries. In His 110-Page Commentary On Our Three Suras, Ibn Sina Analyzed The Verses Both Grammatically And Logically, Advancing The Doctrine Of Wajib Al-Wujud. Arabic Scholars Could See How Delicately This Interpretation Was Written With Taste And Knowledge. Indeed, We Were Not Favouring Spreading Ibn Sina's Commentary Widely, Following The Hanafi School Of Thought. However, To Understand Such Interpretations, One Must Have In-Depth Knowledge Of Philosophy, Kalam, Arabic Grammar, And Logic.

Abu Ali Ibn Sina's Views On Theology Were Based On Al-Ghazali's Book, "Tahafut Al-Falasifa". Ghazali Openly Stated That What Prompted Him To Write "Tahafut Al-Falasifa" Was The Protection Of Religion. For A Group Of Free-Thinkers Arose, Praising The Ancient World's Philosophy From Socrates To Aristotle And Calling Them, Like Themselves, Ungodly. However, If They Had Studied These Philosophers' Teachings More Deeply, They Would Have Realized That The "Spirituality Of Each Of The Old And New Philosophers" Depended On Two Religious Principles, Namely, The Existence Of God And The Truth Of The Day Of Judgment. The Essence Of Such A Belief Was The Same For Everyone. However, His Appearance Was Different.

According To Al-Ghazali, From The Perspective Of The Religious Sciences, Mathematics And Logic, Which Were Part Of The Philosophical Sciences, Were Utterly Compatible. However, Sciences Such As Natural Science And Metaphysics (Ma Ba'd Al-Tabia), Which Led Philosophers To Error And Misguidance, Were At The Heart Of Heresy.

The Work Of Three Philosophers In This Field Was Noteworthy: The First Was Aristotle, Who Organized And Supplemented The Philosophical Sciences. Pharaoh And Ibn Sina Then Redefined And Interpreted Aristotle's Philosophy In The Islamic World, Which Resulted In A Reputation And Prestige No Less Than His Own. Rejecting The Views Of These Three Philosophers Was Enough For Critics Of Other Philosophies.

Therefore, Ghazali's Attack On The New Muslim Platonists Was Directly Connected To Their Mentor, Aristotle. He Carefully Considered 16 Issues In Metaphysics That Were Directly Related To Religion And Four Issues From Natural Science Not To Weaken Believers' Faith. Three Of These Issues Deserved Reprimand And Condemnation Than Others From A Religious Point Of View. Those Who Believed In Them Can Be Declared Apostates. These Three Issues Were: The Eternity Of The Universe, The Generality Of The Knowledge Of The Lord, And The Denial Of The Physical Resurrection.

## Conclusion

The Sources That Reflected The Teachings Of Abu Ali Ibn Sina On Theology Were Multifaceted And Varied. The Theology Of The Scholar Was Unique In That Researchers Had Given It Different Approaches And Interpretations. The Significant Issues In The Early Medieval Muslim World's Ideological Conflicts Were Reflected In The Attitudes Of Thinkers Such As Ghazali And Ibn Rushd To The Worldview Of Ibn Sina. Of Course, The Primary Sources Are Ibn Sina's "Al-Shifa", "Ilahiyyat", "Al-Mabda Al-Ma'ad", "Tafsir Al-Ikhlās" And "Surat Al-Falaq", And Many Other Treatises. His Theology Doctrine Was Pantheistic, And That The Whole Being Spread From Wajib Al-Wujud And Returned To It Is The Essence Of Ibn Sina's Theology. The "Eternity Of Matter", Which Was One Of The Most Complex In Modern Islamic Philosophy, Was Rationally Illustrated By Ibn Sina. The Problematic Issue Here Was That The Eternity Of Matter Did Not Conform To The Fundamentals Of Islamic Teaching Or, Conversely, Was Evidence That The Creator Is Almighty And Always Creator. In Al-Ghazali's Works, This Issue Addressed In Terms Of Its Inconsistency With Islamic Teachings. On The Other Hand, In Ibn Rushd's Works, The Evidence Cited By Al-Ghazali Argued That The Philosophical Terminology Was Misinterpreted. Al-Ghazali's "Tahafut Al-Falasifa" And Ibn Rushd's "Tahafut At-Tahafut" Were Invaluable In The Study Of These Issues. The Scientific Sources Of Western European Scholars Devoted To The Study Of Ibn Sina's Theology And Aimed At Shedding Light On The Materialist Side Of The Scholar's Worldview And His Interpretation Of Greek Heritage. This Approach Might Also Be Seen In Research From The Former Soviet Era. Studies In The Cis After The Years Of Independence Had Shown That Ibn Sina's Theology Was Compared With Islamic Teachings And That Attempts Were Made To Reveal Commonalities Between Them.

## Conflict Of Interests And Contribution Of Authors

The Authors Declare The Absence Of Obvious And Potential Conflicts Of Interest Related To The Publication Of This Article And Report On The Contribution Of Each Author.

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