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IDEOLOGICAL FOUNDATIONS OF IBN SINA'S PHILOSOPHY

Abstract: *Abu Ali ibn Sina's scientific-creative activities are varied, and the scholar practiced in all fields of science of his time. In the world, he is known mainly as a physician, but he is a great philosopher in the eyes of scientists. In other words, medicine is only part of Ibn Sina's philosophy. However, Ibn Sina was not only a philosopher. Shaykhurrais's both secular and religious works, rightly can be claimed that he is the rare person of the world science and culture.*

Key words: *Ancient philosophy, Wisdom, Greek philosophers, Socio-philosophical thought, Oriental philosophy, Manuscript, medieval sources, classification of science, logic.*

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Introduction

Shaykhurrais (leader of scholars) Abu Ali al-Husain ibn Abdullah ibn al-Hasan ibn Ali ibn Sina (980-1037) is a great encyclopedist who made a great contribution to the development of the Oriental socio-philosophical thought. His name is the most prominent of all known, well-known and famous scholars, philosophers and educators of all times. In medieval miniatures, Ibn Sina was rightly described by the great figures of science as Hippocrates (460-370 BC), Plato (427-347 BC), Aristotle (384-322 BC), Euclid (323-285), Galen (129-216) and Ptolemy (100-170).

The life and work of Abu Ali ibn Sina have been studied by both Uzbek and foreign scholars for many years. The earliest and most accurate information about him is given in Arabic sources of the Middle Ages such as Abu al-Hasan al-Bayhaqi's (died in 565/1169-1170) "Tatimmat sivan al-hikma" ("Addition to the Wisdom Bookshelf") [1, p. 20-41], Ibn al-Qifti's "Tarikh al-Hukama" ("History of the Philosophers") [3, p. 268-278], Ibn Abi Usaybi'as (died in 668/1270) "Uyun al-Anba fi Tabaqat al-Atibba" ("The Fountain Of News About Healers") [11, p. 2-20] and Ibn Khallikan's (died in 681/1282) "Wafayat al-a'yan" ("The Great People's Deaths") [2, p. 152-154]. In addition to the information they

collected about Ibn Sina's life and work, the authors also, used the "Autobiography" that the scholar began to write himself that was completed by his student Abu Ubayd al-Juzjani (died in 437/1047).

Materials and Methods

The authors of the book " Tarikh al-Hukama " and "Uyun al-Anba fi Tabaqat al-Atibba" provided some of the information in their works from the scholar's speech and the other part by the words of his student. Ibn al-Qifti is limited to the basic information of the life and work of the scholar, and nearly half of the twenty-two pages of Ibn Sina's biography are in the works of Abi Usaibe with his poems are unique. However, the author, in contrast to the other, refers to the date of the birth of the scientist 375/985-986 and states that he lived fifty-three years [11, p. 9].

Al-Bayhaqi and Ibn Khallikan did not specify the source of their work. Al-Bayhaqi also wrote a fascinating story that took place in the life of the scholar and was not found in other sources. Alouddavla Abu Ja'far Muhammad ibn Dushmanziyar (398-43 /1007-1041) gave Ibn Sina gold and silver embroidered belt. He gave it a slave of one of the palace officials, and he suffered from the wrath of Alouddavla, in other words he was sentenced to death. He by the help of one of the palace officials managed

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to escape, in Ray he had been acquainted with a clever guy, after he was pardoned by Alouddavla and then recruited to the palace, he took the young man with him to Isfahan and he became one of the leaders of the emir [1, p. 39-41].

All the authors, who we mentioned their names, in their works described Ibn Sina, each work has its own distinctive features. These features help the reader to have a fuller idea of the scholar.

The Arabs referred to him as "Hakim" because he was known as a great physician in the world. This word is generally used to refer to philosophers. Ibn Sina has mastered the sciences founded until his time, and he himself worked almost all in these sciences. If Ibn Sina's works are categorized according to the science's network, then all the knowledge known in the Middle Ages must be codified. However, philosophical issues play a central role in the scientific works of Ibn Sina. Ibn Sina considered philosophy as a complex of sciences, the sum of all human wisdom. The scholar gave philosophical shape in whatever subject he dealt with. Whatever the science field, it was regarded as a system of general knowledge and whatever a particular scientific issue was dealt, all issues are examined from a philosophical point of view. It is obvious that his works as poet and writer based on philosophical ideas.

Ibn Sina thought that philosophy's task is to explore the existence of all things, their origins, order, relationships, and transformation into each other. According to him, the universe is a complex, complex entity.

Philosophy discusses all the realities of the present universe and, therefore, encompasses them and examines all the common truths about the origin of existence, whether they are human beings or not.

To illustrate the role of philosophy in the works of Ibn Sina, it is also desirable to see how he had been taught such things at an early age and how important it was in different stages of his life.

Ibn Sina was impressed by the richness of his speech, his endurance and diligence in the work of science. From his childhood because of having strong memory and being clever, he began to master knowledge quickly. At the age of ten, he memorized the Koran, Husain focused his attention on primary sciences as fiqh (Islamic jurisprudence), philosophy, mathematics, and logic. Studying the fiqh from Isma'il Zahid, "... and I have become one of the best-known men who has learned the ways of controversy and the methods of appeal. Then I started studying "Isoguji"¹

from Notilia². ... I read five or six theorems from the beginning of the book of Uqlidus in his volume ... Then I went to "... al-Majisti"³ [9, p. 7], telling about his first teachers. Then he learned from Hasan ibn Nuh al-Qumri [7, p. 271], medicine, from Farabi's (872-950) "Fusus al-hikam" ("The Real Meaning of Wisdom Words"), "Purposes of the book "Metaphysics"" commentaries on naturalism, theology and logic. The "Purpose of the Book of "Metaphysics"" is a commentary to "Metaphysics" written by Aristotle and Ibn Sina had read it forty times for not understanding Aristotle's work till reading it. [9, p. 10-11]. The scientific debate of Ibn Sina with the great scholars of his time, including Abu Rayhan Beruni, began in these years. As for the future scientist, how much he continued to study, he said: "When I was eighteen years old, I was able to master all sciences ... and nothing new has ever been added since then [9, p. 11].

One of the philosophers who were in close contact with Ibn Sina was Abu Sahl al-Masihiy, who lived and worked in Khorezm (970/971-1010/1011). Although he wrote works on philosophy, medicine, astronomy, and mathematics, he was generally recognized as a physician. He was died at the age of 40 when he was going from Khorezm to Khurasan with Ibn Sina because of Sultan Mahmud.

While Ibn Sina was in Khorezm for a while at the Dar al-hikma (Ma'mun Academy), he worked with Ibn Miskawa (1030), Abu Nasr bin Iraq (960-1036), Abulhayr Hamor (942-1048), Abu Rayhon Beruniy (973-1048), and also closely cooperated with such mature scholars. He conducted scientific talks with Beruni and his student Bammanyor about the spatial and heat dissipation, the expansion of the items from the heat, the reflection of the light and breaking down, and later these philosophical debates became popular in the world as questions and answers. Eighteen of these questions have come to our time, and their manuscripts are currently awaiting their researchers at the Manuscripts of the Abu Rayhan Beruni Institute of Oriental Studies in the Academy of Sciences of the Republic of Uzbekistan.

The Sunnis⁴ dominated the religious environment, and the teachings of the Ismailis⁵ were much more profound in studying secular sciences than Sunnis. The theoretical foundations of the Ismailian mentality were influenced by ancient Greek philosophical doctrines. Since Ibn Sina's father, Abdullah, had been a member of the family of Ismailis, the conversations between these members of

¹ "Isoguji" is an Arabic translation of Porfiry's "Introduction," which deals with the foundation of logic.

² Abu Abdullah Notiliy is one of Ibn Sina's teacher who teaches philosophy, logic, geometry and astronomy.

³ "Al-Majisti" is the "Almagest" by the ancient Greek astronomer Batlimus (Ptolomey), who lived in the second century AD. According to Ad-Juzhiji, Ibn Sina wrote in the Jurjon period, "Abbreviations of al-Majidhi".

⁴ Sunnah is one of the two main concepts in the religion of Islam and is common and the other is Shiali.

⁵ The Ismailis - VIII-ACP in the middle of the Arab Caliphate, formed in shiali direction, and favored the religious trend widely spread in Near and Middle East in the X-XI centuries. By the end of the 11th century, Ismailism was formed as an independent religious group.

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his family led to the development of scientific discoveries of the scholar and the study of natural-scientific and philosophical works of ancient Greek thinkers. He says: "My father was one of those who accepted the call of the Egyptians and was among the Ismailites, and I was listening to their words about soul and mind, and so did my brother. Often, as they talked about it, I was listening to what they were saying and talking about, but my heart would not accept it. And they began to call me [their doctrine]. They talked a lot about philosophy, handasa [geometry] and the Indian account" [9, p. 7].

Ibn Sina was genius. His intelligence was inspired by Pythagoras (570-490 BC), Socratic (469-399 BC), Buccaneer, Plato, Aristotle, Euclidean, Jolinus, Ptolemy, Porphyry (233-305) and the thinkers of the Orient developed and developed on a solid foundation. He also mastered many sciences from Abu Jurayj Mosarjavayh, Muhammad al-Dimashqi, Ibn Mosawayh (777-857), Saxorbux (died in 873), Sabur bin Sahl (died in 869), Ali ibn Rabban at-Tabariy (838-870) and Abu Bakr Razi (865-925).

From the careful study of Ibn Sina's scientific heritage, it becomes clear that the first and most important source of the philosophy of Shaykhurras was the philosophy of ancient philosophy, in particular Aristotle's peripatetic philosophy (Peripatetic (Greek, Peripateticos – done on travel) - Aristotle's Fans. This name is based on the fact that in 335 AD, Aristotle's philosophical school (Likey), which was founded in Athens, was usually taught during the travel. The peripatetic school lasted for almost a thousand years (until AD 529) and was the largest center of ancient science. After the death of Aristotle, Ephesian Teofrast (pre-era 372-287), who was famous for his works of botany, from Lampsak Straton (305-270 BC), and Andronik Rodos (first century BC), who published Aristotle's works, Alexander Aphrodisius (the beginning of the second century AD - beginning of the 3rd century) was the most prominent leaders of the peripatetic school [8, p. 373]. Ibn Sina emphasized the philosophy of Aristotle's philosophy with his. In his book "Fan Sama' tabii" ("The science of natural harmony") he writes: "Now we have to study the science of nature in accordance with our own attitudes and views. In this we will follow the path of peripatetic philosophy and direct all our efforts to study difficult issues that are far from certain" [13, p. 50].

Ibn Sina relied on Aristotle in basic philosophical problems such as the relationship between matter and the structure of matter and the origin of the existence of the material, the nature and essence of matter, the eternity of the world, the soul and the body, the interconnectedness and variability of the origin of the existence, their inevitable and objective legality.

It is noteworthy that Aristotle played an important role in the formation of philosophical views of Ibn Sina, even so Ibn Sina was not a propagandist or commentator of the teachings of Aristotle. The Shaykhurras further developed the advanced aspects and enriched some aspects of Arastun's teachings. As we study the works of Ibn Sina, we can think of Aristotle's thoughts as well as his arguments, which proved to be mentally credible. He writes in his book Hikmat al-Mashriqi ("The Oriental Philosophy"):

"We consider [Aristotle] as the greatest scholar among the previous peripatetic. Because he discovered that his friends and teachers did not know. He has classified the sciences and has put it well. He solved many problems and conveyed them to his people. The next had to correct Aristotle's mistakes by relying on mind. But his followers did not do that. They devoted themselves to understanding the right sides of his doctrine, and blindly supporting his mistakes in thier lifetime ... We did what they wanted, but they could not, and we enriched some of aspects of his teachings" [13, p. 51].

Conclusion

In general, it is commonplace to have a detailed study of the information available to you on a specific area of research. Therefore, it is possible to observe this phenomenon in the work of Ibn Sina. As it has been observed in al-Kindi (died in 873), al-Farabi, Ibn Bojja (1080-1138), Ibn Tufail (1105-1185), Ibn Rushd (1126-1198), Nasiriddin at-Tusiy (1201-1274) and the philosophy of ancient Greek philosophy, especially the philosophy of Aristotle, played an important role in the formation of his outlook.

It is possible to conclude that Ibn Sina gradually put scientific truths and philosophies created by scholars before him, and enriched them with his scientific novelty. This is his role in the history of science and scientific advancement.

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