



The Theoretical Basis Of Avicenna's Sufi Views

Nigina Karimovna Shamsutdinova

PhD Student Department Of "Social Sciences", Navoi State Pedagogical Institute, Uzbekistan

Copyright: Original content from this work may be used under the terms of the creative commons attributes 4.0 licence.

ABSTRACT

This article analyzes Avicenna's philosophical views in the context of Sufism. The problems he posed became the basis for all subsequent teachings of intellectual Sufism. It is established that Ibn Sina's contribution to the development of Muslim culture, as well as contributing to the philosophical principles of this culture. The author reveals the achievement of Ibn Sina in Sufism to represent the irrational. Comprehending philosophical concepts in the context of Sufism, which is entirely subordinated to the tasks of moral education, the development of the spiritual image of a person, where the idea of a harmoniously developed personality, combining physical perfection with a rich spiritual world and a noble moral image of a person.

KEYWORDS

Soul, irrational, Gnostic, Muslim culture, Love (Muhabbat), intellectual Sufism, Sufi, arif, knowledge

INTRODUCTION

The work of Ibn Sina was the completion of the process of mastering the ancient scientific and philosophical heritage, and the beginning of a new stage of classification, systematization of generalization of all theoretical knowledge and practical

experience. Guachon noted the ideological and mystical ideas of Avicenna, which gave rise to the development of scholasticism in Europe. [2-302]

Ibn Sina's Sufi views are of an intellectual character. Love (Muhabbat), for example, serves as a symbol of natural forces and the manifestation of a deity in the manifestation of a necessary being in the empirical world. Ibn Sina's appeal to Sufi symbolism is caused by the fact that the Sufi-Gnostic-Arif approached his philosophical ideals both in worldview and in moral terms. Therefore, in his "Treatise on Birds" Ibn Sina calls the Sufis "brothers in truth". In terms of worldview, he was close to the pantheistic aspirations of the Sufis. In this treatise, as well as in the "Instructions and Instruction", the Gnostics of the Arifa strive for the knowledge of the Truth as such.

The exposition of the Sufi views of Ibn Sina in the "Instructions and Instruction", we find two paradigms of the relationship between nature and reason. One paradigm passed to Ibn Sina from Plato through Aristotle. And the other is inspired by the motives of Sufi views, which ultimately lead to pantheistic ideas.

Under the conditions of the dominance of religious fanaticism [3-151] and dogmatism, Ibn Sina not only preserves the heritage of Islamic culture, but also develops it on the example of his Sufi views.

The Sufi views of the thinker on a new historical and cultural basis were of an intellectual character. The merit of Ibn Sina is that he not only develops intellectual Sufism, he brings it into a single system of interdependence of soul and body. It should be noted that L. Gardet, in his research, studied the religious views of Avicenna and compared his ideas about the soul with the views of ancient philosophers on this problem. [4-151]

THE MAIN PART

According to the views of Ibn Sina, a person consists of hidden and visual elements. We know the human body with organs and cells. Feeling stops on external signs, while encouraging the study of the anatomy of the internal organs. Hidden part consists of the power of the mind. These mental powers motivate a person and cause them to perform different actions and behaviors as a person. According to Ibn Sina, a person is a material body, found with the help of anatomy, as we see in his books, such as "al-Qanun" ("Canon"). And today we find confirmation of this. We must consider the mental powers that motivate body. What is mental strength and what is their function. Ibn Sina divides mental faculties into three groups. The first is a group of autonomic capabilities that can be found both in humans and in plants. They are responsible for human survival, growth through nutrition, conservation sort through reproduction. They agreed with the three faculties: feeding, growth and reproduction.

For this group the following abilities that make excellent pets over the plants. They can be found in both animals and humans. Usually they allow a person to succumb to their desires and to resist anything that creates fear and anger. According to Ibn Sina, there is a relationship with the other two abilities: the ability of movement and the ability to understand and feel. Each in turn divided into other components. Movement is made up of instinct reactions and rational movement, allowing a person to act or refrain from action. Understanding is also divided on the ability of feeling the outside world with five feeling - sight, hearing, touch, taste and smell - and each is governed by common sense, imagination, memory and thinking. And finally, there is a group of abilities that distinguishes

man from animal. According to Ibn Sina, the group interacts with two other abilities. Active ability to control virtually human behavior and cognition-driven intelligent behavior. Both abilities are called intelligence, but first appears as practical, and the second - as contemplative. [1.32]

According to Ibn Sina, a person born in the natural distribution and is not good or bad by nature. But still tends to good than bad, and that people change and adapt to the effects of its environment in relation to education. If he gets used to evil, he becomes angry when he gets used to the good, he becomes good; in this regard, Ibn Sina says: "When the child is weaned, begins his education and moral education. Before it is not under attack and unwanted poor people. Bad traits quickly take up and overcome the little boy and the bad habits begin to dominate. If it falls under this influence, in the future it is very difficult to get rid of and fight them. Ibn Sina gives it meaning and says, "All moral traits - good or bad - acquired, and a person has the opportunity before he develops character, keep these traits in yourself; and when his soul is faced with special features, it can show the willpower and resist them. "When we consider the work of Ibn Sina on the subject, we are able to familiarize themselves with the social theory of Ibn Sina, based on two specific fundamental principles.

DISCUSSION AND RESULTS

Man was created by God and can't live in isolation; he feels the need in society for the survival, growth and education. Ibn Sina says, "Man, unlike animals, can not live alone without a partner who would help him and would satisfy his every whim, he needs the support of another of his breed, which in turn

also feels his support and mutual assistance . For example, one of them will produce vegetables, while the other bake bread; one of them will sew and the other will be looking for a needle. When they join forces, they complement each other. Therefore, people are forced to seek the company. " [2. 24]

Community as a whole must obey the sacred laws of God, which is transmitted by the prophets as a divine revelation, because society needs a man that would regulate the relationship and the person issued a law. Man passed a law should be a person who stands out among other such qualities that would ensure complete obedience and following him. Thus Ibn Sina justifies the existence of the prophets, whom God has given miracles needed to perform their mission. Ibn Sina says: "It is important that a prophet has been, and it is important that he was a person with specific qualities that can't be found in other people. That they understand that it has advantages over them. Thus, he becomes the head and endowed with divine authority.

CONCLUSION

Analysis creativity Avicenna also showed that the range of his interests is multifaceted and diverse, and the study of his work, despite the many published books, monographs and separate articles, remains far from settled. Put them problems remain relevant today, after thousands of years. And we can say that every era and a generation of people over and over again will turn to the noble heritage of Ibn Sina in search of answers to the burning problems of modern life, that is to re-discover the ideas and thoughts of the scientist, finding them new ways of expressions of the human spirit.

Thus, Comprehending philosophical concepts in the context of Sufism, which is entirely subordinated to the tasks of moral education, the development of the spiritual image of a person, where the idea of a harmoniously developed personality, combining physical perfection with a rich spiritual world and a noble moral image of a person. A characteristic feature of the creative heritage of Ibn Sina is the duration of his influence on the development of world science, the growth of this influence as the scientific knowledge of the world develops.

REFERENCES

1. Болтаев М.Н. Абу Али Хусайн ибн Синонинг фалсафий-ижтимоий таълимоти. Б.:2001й, 14-бет.
2. Goichon A.-M. La philosophie d'Avicenne et son influence en Europe Médiévale. - Paris, 1951. P. 27.
3. Safarova NO Classification of Modern Terrorism.// - International Journal of Humanities and Social Science, 2011, P. 113
4. Gardet Louis. Réflexions sur un thème Avicennien. - Mélanges d'orientalisme offerts à Henri Massé. Téhéran: Imprimerie de l'Université, 1963. P. 151.
5. Хайруллаев М.М., Захидов А Малоизученные страницы наследия Ибн Сины. (О переписке и посланиях). Вопросы философии. №7. 1980. С.24
6. Chahine o. Ontologie et theologie chez Avicenne. Paris, 1962.
7. Асланова Н. Когнективные особенности человека.// Вопросы гуманитарных наук. Москва, № 3, 2014, март. Стр. 87-89
8. Verbeke G. Une nouvelle théologie philosophique // Simon Van Riet.

Avicenna Latinus, liber de philosophia prima sive scientia divina V-X. Louvain: E.Peeters; Leiden: E.J.Brill, 1980. C. 1-90

9. Gardet L. L'humanisme greco-arabe: Avicenne. - "Cahiers d'histoire mondiale". Neuchatel, 1954–1955, t. 2, N 1–4. 96. Musa M. Y. La sociologie et la politique dans la philosophie d'Avicenne. Le Caire, 1952.
10. Nasr S. H. An introduction to Islamic cosmological doctrines. Cambridge (Mass.), 1964.
11. Nigina Shamsutdinova , Social and moral values in avicenna's intellectual sufism. International scientific journal theoretical & applied science. <http://t-science.org> year: 2020 issue: 04 volume: 84