



# THE PLACE OF IBN SINO'S THEOLOGY IN THE HISTORY OF PHILOSOPHY

**Ramzjon Isakdjanov**

*PhD in Philosophy, Associate professor of the UNESCO Chair on Religious studies and Comparative Study of World Religions, International Islamic Academy of Uzbekistan,*

## ANNOTATION

*The development of philosophical thought in the Muslim world is undoubtedly associated with the name of Ibn Sina. His contribution to the history of philosophy can be said to have adapted Greek metaphysics to Islamic theology. It is now that the commonalities between religion and philosophy in theological issues are gaining relevance for researchers. The correct interpretation of the scholar's theological works also requires great knowledge. The article examines the study of Ibn Sina's theological legacy in the West, the views of Ibn Rushd and Ghazali on the philosophy of scholars, as well as the use of methodology in the study of theology.*

**KEY WORDS:** *Vajib al vujud, Spirit, Mind, free will, agnosticism, theory of two truths, substance, accident.*

The period of development of thinking in Central Asia and Western Europe was called "Renaissance". The Renaissance was first realized in Italy, and it was called a period of cultural and spiritual revival on the way to get rid of stagnation and backwardness. The main sign of this term was to give up strictness in thinking, achieve freedom of thought and glorify men. The development of thought in Western Europe gradually moved away from church scholasticism and increased attention to human nature, its material and spiritual appearance. In fact, the Pope's Church has always emphasized that the human race is sinful, low in nature, and life is worth nothing, and only punishes or executes creative people, those who strive for superstition. It was because of the Renaissance that in Western European society, man was seen among divine beings. Culture, art, architecture, music and works of art were created in which man, his life and destiny, his divinity and beauty, and the infinity of his thinking were at the centre. This period started the development of Europe.

However, it would not be correct to consider that the Renaissance belongs only to Europe. The reason is that long before the renaissance period in Western Europe, science, culture, and art were highly developed in the land of Mavorunnahr, and this development reached its peak in the 9th-12th centuries. Ibn Sina's philosophical legacy is important in this development. His work not only influenced the development of Central Asian socio-philosophical thought, but also had its place in the development of Western European thought.

Ibn Sina's philosophical treatises were translated into Latin in the 12th century. Increasing interest in Ibn Sina's philosophy is associated with the development of Latin scholasticism in the 13th century...His philosophy attracted attention with its neo-Platonist aspects. Ibn Sina's ideas influenced the philosophical, social and spiritual views of European peoples due to the services of Ibn Boja and Ibn Tufail [1:10].

In contemporary Western philosophy, Ibn Sina is regarded as the most prominent scholar in Islamic philosophy. Ibn Sina's views greatly influenced from medieval Western philosophy to Renaissance thinking. Even some Western medieval philosophers put Ibn Sina's name above Aristotle. In the Middle Ages, Ibn Sina was never considered a stranger to the West.

We believe that Ibn Sina is at the center of the source of culture and self-realization of Western peoples. The last 150 years of Western researchers' research on Ibn Sina's philosophy and medicine is a clear proof of this [2:249].

The manifestation of Ibn Sina's philosophical teachings was in the form of a conflicting and complex process of philosophical debates during the time when the scientist lived, and ultimately the philosopher's philosophical views, in particular, his natural philosophical ideas and, especially, his views and important ideas related to the field of determinism, emerged.

According to the views of the philosopher, existence is a whole and consists of a complex system. Based on this, Ibn Sina considers the laws of determinism, its parts such as reality, causality, necessity, and opportunity to be the basis for analyzing each part of the universe.

According to the teachings of the thinker, there is a substance of all things in the universe. If considered according to the laws of material determinism, all existing things consist of two parts - Wajib al-Wujud and Mumkin al-Wujud. Interrelationship of organisms consists, first of all, of cause and effect. In this system, everything in existence appears in the state of emanation, that is, in the form of light radiating from Wajib al-Wujud. In order, the Body, Spirit, Mind, and associated celestial spheres, which have the appearance of possibility, arise, pass into existence. All of them are substances. There are also accidents in the universe, such as the qualities of existence: size, smell, and color.



The peculiarity of philosophical problems is that they are characterized by their dual nature. On the one hand, in each historical period, they have a specific historical form in connection with the specific aspects of this period. For example, the religion and religious institutions that dominated Western European medieval culture defined philosophical problems subordinated to theological problems. In the 17th and 18th centuries, the rise of mechanics to the first place in European science led to a view of philosophical problems from a mechanical point of view and caused the corresponding formation of the philosophy of that time.

Moreover, we can talk about the debate in early Islamic philosophy (for example, between the Jabarites and the Qadaris about free will), which went back to the political process of supporting or opposing the authority of the caliphs [3:12].

It is known from the history of philosophy that one of the main problems that have always interested thinkers is what is the most basic, main philosophical problem. Some say it is understanding and knowledge of God, others - study of man, and others - knowledge of the beginning of existence. What are the main problems of the field of philosophy? It mainly studies the world, man and the relationship between the world and man. All philosophical problems are related to one of these three philosophical problems.

The problem of method and methodology is extremely important in philosophy and the work of every philosopher. The scientific heritage of scientists and philosophers who have left a name in the history of science can be largely evaluated depending on the methods they relied on.

Method (Greek. *Metodos* - method) in a broad sense means a way, any form of creative activity. Methods are divided into three groups depending on the scale of their application.

First, universal methods used in all sciences and at all stages of scientific knowledge. Such methods are called gross general (philosophical) methods. They have a very general and universal character and are considered philosophical methods. They also serve as methodologies for other disciplines. Metaphysics, dialectics, and synergetic methods can be included in the group of such methods.

The second group of methods are called general scientific methods used at one or another stage of scientific knowledge, that is, either at the empirical or theoretical stage, or at the border of the transition from the empirical stage to the theoretical stage. The methods used in the empirical stage include observation, experiment, description, and measurement methods. Methods used at the theoretical stage include formalization, axiomatization, hypothetical-deductive methods. Common scientific methods used at the transition from the empirical stage to the theoretical stage include analysis and synthesis, induction and deduction, extrapolation and interpolation, abstraction, generalization, analogy, classification, modeling, etc.

The third group of methods are special scientific methods used in some acquired science or field of science. Special scientific methods, for example, spectral analysis method in physics, comparative analysis in grammar, questionnaire survey in sociology, material analysis in criminology and other methods can be cited as examples [4:10].

Today, the study of the rich scientific heritage of Eastern philosophers has gained urgent importance, and a number of practical works are being carried out in this regard. Philosophical study of the views of the major representatives of Eastern philosophy, especially Islamic philosophy, and analysis of its specific aspects will help to deeply understand the development of scientific-philosophical, social-ethical thought of that period, its important features and priority directions, as well as the laws of development, together with various philosophical, leads to a correct understanding of the essence of religious and mystical currents. It helps to draw theoretical and practical conclusions in the study of the influence of these teachings on the development of philosophical thought in the following centuries and in the present time.

In this sense, Ibn Rushd (1126-1198), an undoubtedly famous Andalusian philosopher, is considered the greatest person in the history of Eastern philosophy, especially Andalusian philosophy [5:61]. He was one of the most prolific thinkers and wrote about fifty major works. A number of original Arabic texts of Ibn Rushd's works have not reached us. They are known only through ancient Hebrew and Latin translations.

Ibn Rushd wrote commentaries on the works of ancient Greek thinkers - Plato, Aristotle, Euclid, Ptolemy, Porphyry, and earlier Islamic thinkers. In particular, he wrote special works that explained Aristotle's works ("Metaphysics", "Ethics", "Rhetoric", "Sophistics") in detail, showed their shortcomings, and at the same time revealed their general content. Ibn Rushd's comments were important in shaping the worldview of the thinkers of the Middle and Middle East, educating them in the spirit of Aristotle's ideas [6:11]. Ibn Rushd's commentaries were of great importance in introducing Greece not only to the East, but also to medieval Europe. In this sense, the study of Ibn Rushd's work, especially the analysis of his teaching on his philosophical views, is of urgent importance.

Ibn Rushd restored Aristotle's teachings to their original purity. It is known that the Alexandrian commentators significantly distorted Aristotle's views and added Platonic elements to it. Ibn Rushd was convinced that Aristotle's doctrine, properly understood, does not contradict the highest knowledge that man can attain. According to him, the human mind found its highest expression in the figure of Aristotle, so it is better to call him a divine philosopher. According to his contemporaries, "Aristotle explained nature, and Averroes explained Aristotle" [7:70].

According to Ibn Rushd, philosophy and religion are closely related. "Philosophy is the sister of religion," says Ibn Rushd [8:17]. They are companions by nature. Both philosophy and religion think first of all about God, the supreme cause of all



existence and the universe. But they differ in their way of thinking.

Based on this, Ibn Rushd paid much attention to the question of knowledge in his philosophical views. He bases the theory of knowledge on one of the most important questions that has excited philosophy throughout its history - the question of the possibility of knowing the world. Human ability to know, the thinker says, is unlimited compared to nature. The goal of knowing nature is to achieve the unity of nature in its diversity and to know the deepest principles underlying the phenomena of the material world [9:16].

Ibn Rushd solved the problem of the ratio of being and thinking, nature and human consciousness in a very clear, material spirit. His theory of knowledge was mainly directed against Ghazali's agnosticism, which denied the mind's ability to accurately know reality. Ibn Rushd said that man has unlimited possibilities of knowledge. The mind is an active force, a lever for knowing the world. The function of the mind is to perceive the things that exist together with their causes, and this is what distinguishes it from all other acquired faculties, for the mind that denies the cause must also be denied [10:34].

In general, Ibn Rushd interprets knowledge in a rationalistic spirit. Researcher E. Jilson emphasizes that the roots of modern rationalism are not connected with the scientific discoveries of the Italian Renaissance, but with the name of the Arab philosopher Ibn Rushd, who was born in Spain [11:9]. The philosopher left a true rational philosophy to his followers, which later had a great influence on the development of medieval Western philosophy, especially on the formation and development of Christian philosophy.

Among Western European scholastics, Ibn Rushd's most widespread doctrine was the "theory of two truths." The theory of two truths expressed by Ibn Rushd allows for the existence of two religious and philosophical truths of equal value. It also justifies the relative independence of science, which scientists and thinkers tried to defend. According to him, the philosophical truth is contained in the works of Aristotle, and the religious truth is adapted to the understanding of ordinary people.

Earlier philosophers were associated with caliphs and ministers such as Kindi, Farabi, and Ibn Sina. In this way, they developed and spread their ideas. This situation can be seen in the life of Imam Ghazali. Because he was also connected with Nizamulmulk Fakhru'l Malik and lived in Seljuk family. As if philosophy always needs to be protected by the power of the state. For example, Aristotle, the first teacher, lived under the shelter of Philip the Great and his son Alexander. In modern works, Voltaire lived in the palace of Frederick the Great. Goethe from Germany lived in the castle of Burgomister Feimer [12:73].

Among Ghazali's works is the book "Al-Mazmun bihi ala ghairi ahli" which some French writers say is the confession of Imam Ghazali as well as the confession of Jean-Jacques

Rousseau. But there is a difference between these two books. Rousseau wrote about work that spanned all areas of his life. Imam Ghazali is limited only to mental and spiritual issues. It is a treatise written to a friend. He himself describes it as such. A brother wrote in response to a question asked by his brother. On the cover of the book he says: "...you asked me, O brother, to know the original idea and secrets of all sciences, I will tell you that I have searched for the truth among all professions and sects. Rather than blindly following, reaching the level of self-learning, the ways of education, the ways of philosophy, and the philosophy of my choice, and the words of the people I found, and the reason why I left many of my students in Baghdad and returned to Nishapur. It is known that he studied a lot to find the truth. After that, he denounced philosophy and turned to Sufism. This is what Imam Ghazali thought was the key to his intellectual life [12:76].

One of the strangest aspects of this philosopher is that even though he lived 6-7 centuries before the English scientist David Hume, he followed the path of emotional philosophy. It is known that David Hume played an important role in the development of the thoughts of German I. Kant. Kant himself admitted that David awakened him from ignorance. If we know that Imam al-Ghazali lived before them and knew emotional philosophy before them, then we can know the intellect of the imam, how much higher it is than the famous European philosophers [12:77].

After Ghazali had studied the sciences of philosophy, he took what he needed from the philosophy and found out that it was fake, he realized that the science of philosophy was not enough to achieve the real goal. He began to study the direction of education and its idea. However, he had come to the same conclusion as Kant before entering into this idea. Kant's idea was that the mind cannot fully grasp and explore all things independently. This belief of Imam Ghazali is the second stage in the development of the mind. The first stage was imitation. In the second stage, he studied the views of previous philosophers. He also began to study the educational program as a lesson. Scholars of his time even criticized Imam Ghazali for exaggerating this issue. This action of Imam Ghazali was considered beneficial for the direction of education [12:78].

This is how Imam Hanbal denied Kharis Muhosibi's refutation written to the Mu'tazilites. Then Haris replied to Imam Ahmad, "It is obligatory to reject heresy." Then Imam Hanbal answered him, "Yes, it is obligatory, you refuted them after narrating their claims, but don't you know that if someone reads their ideas and then accepts them and then does not read or understand your refutation, this will cause him to deviate to their side." Imam Hanbal's words are correct. But this will be in relation to doubts that have not yet spread among people. But it is necessary to refute the doubts that are widespread among people, revealing their essence. We also wrote our own book "Ash-Shubhatir Rafiz" as a refutation of the myths of Jahiliyyah [12:78].

In short, in the VIII-XII centuries, socio-philosophical thoughts in the Muslim world experienced a flourishing period of their development. Scientific, philosophical, socio-political, and religious teachings in the countries of the Middle East and Near



East also greatly influenced this process. It is worth noting that socio-philosophical thoughts in the countries of Central Asia, the Middle East and the Near East developed as an integrated process, and it led to the formation of the doctrine called "Arab-Muslim philosophy" in the history of philosophy.

At the end of the 18th - beginning of the 19th century, the interest of the West in the Eastern world became so strong that some researchers use this period in the sense of the "Eastern Renaissance", i.e., the period of the renaissance of Eastern classical literature and science in the West [13:22]. By the 13th century, the influence of Peripateticism in the spiritual life of Western European countries increased. Central Asian, Arabian, Spanish scholars, as well as Eastern peripatetics played a big role in the spread of Aristotle's teachings in Europe. Hegel writes about this in his "History of Philosophy" century: "The familiarity of the Arabs with Aristotle's philosophy is important, because in this way the West also got to know this philosopher for the first time" [14:340]. At first, Europeans studied Aristotle's teachings through the commentaries of Farabi, Ibn Sina, Al-Kindi, later Aristotle's works such as "Analytics", "Topics", "Politics" were translated into European languages. Aristotelianism, which was spreading widely, was opposed to the doctrines of the Church. Under these circumstances, the Church in Europe banned the study of Aristotle's works in 1209. Not limited to it, they tried to adapt them to religious beliefs and use them in the theoretical justification of religion. Thomas Aquinas was of great service in this work. In his commentaries, Aristotelian philosophy was "neutralized" and declared to be the philosophical foundation of Catholicism.

The culture and spirituality of the peoples of Central Asia were located on the caravan routes that connected the East and the West, so they enjoyed both Eastern and Western cultures. The important thing is that our people enjoyed the spirituality of the West and the East, not only mastered their positive aspects, but took a creative approach to them and raised them to new heights. The confirmation of this idea can be seen in the example of scientific knowledge, religious faith, and art, which are components of spirituality. This opinion is confirmed by the works of our scholars who have a strong place in the history of culture not only of our country, but also of the whole world.

## REFERENCES

1. Sultonov S. *Ibn Sina in the philosophical tradition of France. Abstract of dissertation. Dushanbe 2012.*
2. Sultonzoda S. *Problems of matter and its attributes in the philosophy of Ibn Sina. Dissertation. Doctor of Philosophy. Dushanbe 2020.*
3. Akhmedova M.A. *Under the general editorship of "Philosophy", Tashkent, 2009.*
4. Turaev B. *Modern concepts of natural science. Thinking. Tashkent. 2009.*
5. Sagadeev A.V. *Ibn Rushd. M. science.1973.*
6. Ibn Rushd. *Tahafut al-tahafut/ Under the editorship of Dr. Sulayman Dunya. -Cairo: Darul Ma'arif,1964.*
7. E.Renan. *Collected works. Kiev,1960.T.8.*
8. *Al-falsafat al-islamiya wa bina al-insan al-maasir. - Cairo,1997.*
9. Ibn Rushd. *Tahafut al-tahafut / Under the editorship of Dr. Sulayman Dunya. -Cairo: Darul Ma'arif, 1964.*
10. Musinov F.U. *From the history of the teachings of the early medieval Muslim philosopher about "mind".1999.*
11. Etienne Gilson. *Reason and revelation in the Middle Ages / Translation and comments: Panasiev A.N. -Kiev, 1992.*
12. Muhammad Lutfi Juma. *History philosophy-I-Islam. - Cairo: A'lamu-l-kutub, 1999.*
13. Sultanova N.T. *The development of Eastern motifs and traditions in Western aesthetic culture in the early 19th-20th centuries. abstract of candidate's dissertation Baku, 1995.*
14. Sulaymonova F. *" East and West".2001.*
15. Khotami S.M. *From the history of Islamic thought. Translated by: N. Kadirzoda. - T.: "Minhoj" publishing house, 2003.*
16. Akhmedova M.A. *Arabic Aristotelianism and Latin Averroism: Interaction of Eastern and Western Philosophical Traditions. " Values of Eastern philosophy and their place in the spiritual life of Uzbekistan" Collection of scientific articles. - T.: 2009.*
17. Ulrich Rudolph. *Al-Moturidi and Samarkand Sunni theology. "Imam Bukhari" and "Friedrich Ebert" Foundation. - T.: 2002.*
18. Frolova E.A. *History of medieval Arab-Islamic philosophy. - M., 1995.*
19. Abu Khayyan Tawhidi *"Al-imta wal-muonasa" Cairo, A. Amin and V. Zain edition, volumes 1-3, 1939.*
20. A. Irisov. *"Abu Ali Ibn Sina. Life and creative heritage". T. "Science". 1980y.*
21. *Ibn Sina, al-Ilohiyat, presented by Ibrahim Madkur, tahqiq Qanawati and Said Zaid, al-Cairo, 1960, 478 pages. (two volumes).*
22. *Abu Ali Ibn Sina. To the 1000th anniversary of his birth. "Fan", Tashkent, 1980.*
23. *Values of Eastern philosophy and their place in the spiritual life of Uzbekistan. (A collection of scientific articles). ToshDShI.:Tashkent, 2009y.*
24. Ghazali. *Tahafut al-falasifa / edited and commented by Dr. Ali Bumalhu. - Beirut: Daru and Maktabul Khilal, 2002.*
25. Ibn Rushd. *Tahafut al-tahafut / Under the editorship of Dr. Sulayman Dunya. -Cairo: Darul Ma'arif, 1964.*