



RELIGIOUS AND PHILOSOPHICAL TEACHINGS OF IBN SINA (AVICENNA)

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Article history:	Abstract:
Received: 6 th February 2022 Accepted: 6 th March 2022 Published: 22 nd April 2022	Ibn Sina is known in the world primarily as a great physician, but also as a great philosopher in the eyes of scholars. His medical works, which were first and foremost practically necessary for man, first spread the name of the scientist all over the world and made him immortal. Ibn Sina was not only a physician, but also a great thinker of his time, a great figure who had a significant impact on the science and literature of later centuries.

Keywords: Ibn Sina, Sufi views, philosophical and Islamic insights,

INTRODUCTION

Abu Ali ibn Sina, famously known as Avicenna's (980-1037) worldview and intellectual and moral views are directly related to his Islamic and Sufi ideas. Ibn Sina was an enlightened poet. He enables people to ignite the hearth of science and culture, knowledge and enlightenment, to develop in a scientific way, to approach every issue scientifically and intellectually, to be honest and conscientious - in short, to embody the best qualities of humanity and to elevate the great name of man. Ibn Sina followed in the footsteps of Aristotle in his understanding of metaphysical science. After Al-Farabi, he shows the difference between existence and non-existence in relation to others and the difference between existence and non-existence in relation to himself. Ibn Sina states that the God is eternal. Ibn Sina explained the concept of eternity using the neoplatonic concept of emanation, in which he logically illuminated the transition from primordial unity to the world of plural beings. The unity of the human body and soul forms the living soul; a philosophical thinker is the basis of a body that is inclined to accept an intelligent soul. Absolute truth is achieved through the inner feeling that is present at the highest point of the thought process.

MORAL INSIGHTS OF IBN SINA

Firstly, Ibn Sina's worldview and knowledge were based on his knowledge of the Quran and the Hadith. For, as it is written in his biography, he memorized the Quran at the age of ten, and the spiritual light of the Quran enlightened his heart and gave him the main nourishment in his spiritual maturity. This can be easily seen in his deep insights and comments on several surahs of the Quran.

Secondly, Ibn Sina was a philosopher and educator, a psychologist, who, in the end, certainly believed in the power of the mind, but had a keen eye for the meaning of life. All of these are the hallmarks of the spirit nurtured by the true teachings of Islam, the possession of the power of thought and reason, the tender feelings and the loving heart. Therefore, love, power and purity of Allah flow in his body. He sees spiritual and divine love as the highest manifestation of the human soul and loves the whole being created by God. One of Ibn Sina's works on the subject of religious mysticism is *Risalah fil-ishq* ("Treatise on Love"), which discusses true love and its role in the development of human. Such a conclusion can be drawn by reading the ninth chapter of austerity and enlightenment, which is called "Maqamat al-Arifin" of the above-mentioned book.

Thirdly, one of the features of Ibn Sina's spirituality and beliefs related to Islamic and Sufi upbringing is that he relies on his sharp intellect and strong reasoning power to solve divine-mystical problems, but asks Allah for help as a faithful Muslim. One of the moral virtues of Ibn Sina is to refrain from ignoring others by practicing the science of honesty and piety. Ibn Sina, a sage of his time in the field of divine and philosophical sciences, certainly tried to solve every issue through science and profound thought, but he preferred the Shariah (the legal practice derived from the teachings of the Quran and the Prophet Muhammed) rules to his own understanding because of his belief in the religion.

The last but not least, from the Islamic point of view and Sufi teachings, the purpose of studying science is to know Allah (God), to restrain one's desires, to serve other individuals, and to be a person who is useful to oneself and the others.

EDUCATIONAL INTERPRETATIONS OF IBN SINA

Ibn Sina's views on moral education are humane in nature. The scientist describes the basis of morality in terms of good and evil: "Everything that exists in the world tends to perfection by nature. And to strive for perfection is essentially moral."

Ibn Sina describes the important moral aspects of personal development from a pedagogical and psychological point of view. The scholar considers justice to be the main criterion of spiritual pleasure. He states that man acquires justice with contentment, courage, wisdom, abstains from evil, strengthens the good, and appreciates the true spirituality. Positive moral qualities in a person can include generosity, humility, love, moderation, intelligence, prudence, perseverance, loyalty, aspiration, performance, and etc.

The scholar presents contentment and moderation into the emotional power of a man, endurance and intelligence into the power of anger, wisdom, prudence into intelligence, loyalty, performance, compassion, honesty into the power of difference. He also describes ignorance, cruelty, arrogance and hatred as shortcomings that prevent an individual from reaching the perfection. Additionally, he outlines ignorance to knowledge, cruelty and arrogance to justice, and hatred to love as the opposite features. Ibn Sina's educational interpretations also focused on family relations and upbringing. When a scholar focuses on family relationships, he pays particular attention to the role and duty of the parent. He considers the formation of moral qualities in a child in harmony with labor, physical and mental upbringing, as a key factor in bringing him up as a harmoniously developed person. Until Ibn Sina, there was no single doctrine on the effect of physical education on human development. The scientist was the first to create a scientific and pedagogical system of physical education.

CONCLUSION

His works in specific fields of science, as well as his great services in the field of philosophy and literature, rightly call him an outstanding representative of world science and culture. His philosophical and aesthetic ideas and views were among the achievements of world culture. Many books and articles have been written about Ibn Sina and his contributions to medicine and other sciences in almost every corner of the globe. All the scholars can agree that he was a great historical figure and that his influence on the development of medicine and science was enormous.

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