



## Respect Of The Work "Al-Isharat Wa Al-Tanbihot" Which Of Eastern Thinker Abu Ali Ibn Sina

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### Annotation:

This article analyzes the structure of one of Ibn Sina's excellent works "Al-Isharat wa al-Tanbihat" and some of his thoughts on metaphysics. Ibn Sina devotes the main philosophical concepts of the scientist to the issues of logic, physics and metaphysics. This is Ibn Sina's greatest work written in the last years of his life. In the introduction, the author says that he begins the work with a logical presentation, then moves on to physics and considers issues related to metaphysics ( علم التبيعة و ما قبله).

**Keywords:** Ibn Sina, Al-Isharat wa at-tanbihot, Happiness, soul, mind, body, virtue, pleasure, moral choice, spiritual experience, internal enjoyment, external enjoyment.

### Introduction

This scientific article is dedicated to the scientific and philosophical activities of the great philosopher and powwow Abu Ali Ibn Sino, who lived and worked in the X-XI centuries. The importance of Ibn Sino's philosophical views have great importance today. The moral perfection of the members of our society, especially the youth, is considered one of the important tasks of the state. The powerful and decisive force of this creative process is, without a doubt, our multi-ethnic nation. We all know very well what difficult times and difficult trials there have been in the thousand-year history of the Uzbek people. We will keep the bright memory of our ancestors in our hearts forever. We are endlessly proud of our teachers, coaches, and contemporaries, who demonstrated an example of indomitable will, selflessness and courage and dedicated their lives to the comprehensive development of our dear Motherland.

Abu Ali Ibn Sina is considered to be one of the great scholars who came from the soil of Central Asia and made a great contribution to the development of science. It can be said that there is no field in the world of science that the great scientist has not experimented with and his pen has not touched, especially his great contribution to the treasury of medicine is priceless. Ibn Sina is a great figure who is a multifaceted scholar. In the world of medicine, the blessed name of Ibn Sina stands alongside great scholars such as Hippocrates and Galen.

One of the great thinkers who brought the culture of the peoples of Central Asia to the forefront of the world culture in the Middle Ages, Ibn Sina (real name Husain, father's name Abdullah), known in Europe as Avicenna, was born in Afshana village of Bukhara, in Safar month of 370 (980) Hijri, in an official family. Ibn Sina's full name Abu Ali - Al Husayn Ibn Abdullah ibn Al - Hasan ibn Ali Ibn Sina consists of 13 words and 47 letters. Ibn Sina is a nickname (Sina means jewel piercer in the Doric language). In the ancient Jewish language, Ibn Sina was called Aben Sina, and later this name became very widespread in Europe and became popular as Avicenna (Latin - AVICENNA).



### Discussion And Results

Abu Ali Ibn Sina's work "Al-Isharat wa al-Tanbihat" was written and completed in 1036-1037. The work approaches the science of logic, physics and metaphysics, as well as the issue of theology in Islamic philosophy, and comments on Sufism<sup>1</sup>.

As an important work that Ibn Sina himself role a particular importance on it in his work, "Al-Isharat wa al-Tanbihat" has become one of the most popular philosophical works after Ibn Sīnā and just the quantities of the commentaries and glosses on it show its distinction in that period. "Al-Isharat wa al-Tanbihat", which has some peculiarities in terms of its classification, style and terminology, has always been referred firstly to figure out Ibn Sina's preferences in philosophical issues both in classical and modern times. Apart from these general features of the work, the mystical terminology in its last two chapters, which are called "Stages of the Knowers" (*maqāmāt al-ārifīn*) and "Mysteries of the Miracles" (*asrār al-āyāt*) respectively, has increased attention to these chapters particularly throughout the post-Ibn Sīnā period, and one who wants to present Ibn Sīnā as a "mystic" has usually preferred to support his arguments on the basis of these two chapters.

The beginning of the work begins with a basmala, and consists of 10 sections, including an introduction to logic and examples of logic expressions. In the physics part, he puts forward his ideas about the location and movement of heavenly bodies and the force affecting them. The first section of the physics section is about "Substance of bodies" (النمط الأول في تجوهر الجسم) and the reality and essence of bodies is explained.

Ibn Sina wrote *el-İşârât ve't-tenbîhât* in small paragraphs starting with concepts such as "sign, warning, delusion". Especially in the physics and metaphysics sections, there seem to be no subheadings or subject headings other than unit headings; instead, the above terms and other terms mentioned below are used. As a matter of fact, the name of the book "*el-İşârât ve't-tenbîhât*" originates from the words "*işâret ve tanbîh*" that are frequently mentioned at the beginning of the paragraphs. Along with these two words, there are a total of twenty-three different terms at the beginning of the paragraphs<sup>2</sup>.

In *al-Ishārāt* Ibn Sina does not specify what he means by "metaphysics," but in some of his other major works, such as *al-Shifā'* and *al-Najāt*, he does. In those works he says that metaphysics, which he also calls "first philosophy," "divine science," and "wisdom in an absolute sense,"<sup>45</sup> demonstrates the principles of theoretical philosophy through complete rational acquisition of these principles.<sup>46</sup> The subject of metaphysics is asserted to be the existent inasmuch as it exists or the general or absolute existent and the essential accidents, that is, the universals that necessarily attach to it without being part of its essence.

Abu Ali Ibn Sina's work entitled "*في المبدأ و المعاد*" (Creation and End of the World) put special emphasis on the concept of "grace" that encompasses the philosophical ideas of the whole being, and said that God is the cause of causes, in which the essence of man is reflected. reveals the issue of achieving happiness as a result. As a continuation of this work, in the work "Al-Isharat wa al-Tanbihat" he commented on the ideas of existence, logic, word and Sufism.

<sup>1</sup> Mojtaba Zarei. Directives and Remarks Sheikh al-Rais Ibn Sina (Avicenna) 1396, – P 341

<sup>2</sup> Ibn Sīnā: *al-İşârât wa al-tenbîhât* (with Naşir al-Dīn al-Ṭūsī's *şarḥ* and Quṭb al-Dīn al-Rāzī's *şarḥ al-şarḥ*). Qum 1375hş



Ibn Sina attached special importance to the concept of grace in his philosophy. In most of his works, he reacted to grace, and it can be said that there is evolution in Ibn Sina's concept of grace. As a matter of fact, in one of his first works, "Mabda' wa-l-Maad" (المبدأ و المعاد) "The Beginning and the End of the World", he saw grace in the meaning of cause and effect and connected it with order. ; In the works "Kitab ash-Shifa" and "Kitab an-Najot" written in the middle of his life, he gives a generalized meaning in his philosophy and gives a comprehensive definition of grace. When it comes to one of his last works, al-Isharat wa al-Tanbihat and Ta'likat, it seems that he gave more precise definitions based on the subject.

*Metaphysics in al-Ishārāt begins with the Fourth Class, which is on existence and its causes and has twenty-nine chapters. The title of this class captures the spirit of its content and its major issues, existence and its causes. The objective here is primarily to distinguish between the causes of essence and those of existence and to prove there is an uncaused being that causes the existence of all other things. In other words, this class is concerned with the causes of existence, not those of essence. Once the existence of the uncaused being is demonstrated, its nature is then discussed in detail<sup>3</sup>.*

While Ibn Sino put forward philosophical views about happiness on "Al-Isharat and at-Tanbihat" and his happiness, we can see his true happiness. The chapter "Happiness" compares the superiority of internal pleasure with external pleasure and analyzes the philosophical aspects of the question of achieving happiness, which is relevant today. Ibn Sino played a major role in the development of world culture with his productive creativity and rich heritage. In his creative and scientific work, Ibn Sino was able to combine the high cultural positiveness of Central Asia, the Middle East, the spiritual achievements of the cultural awakening, and thus had a great impact on the development of culture throughout the East and Europe. Recognizing Ibn Sino's scientific work is one of the most actual issues today. In particular, Al-Isharat and at-tanbihat are the most perfect philosophical works of Ibn Sino, the first part of which deals with logic and the second part with wisdom. The second season and eighth chapter of this work is about Happiness, which can be said to be one of the hot-topic issues of today. In the pursuit of happiness, man's moral choice and spiritual experiences, as well as the fact that pleasure is a human trait, are widely covered. Human feels happy when he is fully satisfied with the results of his work, with the achievements of his life, with the satisfaction of his way of life, with the attainment of a certain goal, with the realization of his dreams and hopes. Happiness is not something that is lost in the past or can come in the future. Ibn Sino, in his work Al-Isharat wa at-Tanbihot, paid special attention to the concepts of mind and spirit that are reflected in human race. A distinctive feature of human beings, unlike animals, is the reduction of passive concepts, the knowledge of all that can be said with the mind, and the rational action. The mind is the supreme power of the human spirit.

Ibn Sina teaching of the theory of knowledge, in particular, emotional knowledge, sensations, sensory thoughts about his "Canon" was interpreted on the basis of human physiology and psychology. Ibn Sina to provide sensitive to external and internal. Foreign senses a person connected with the outside world, they are five – to see, to hear, to know the full sense of smell and skin. They are human bodies skin, eyes, nose, ears are closely related. The inner senses – is, for

<sup>3</sup> Inati, Shams: *Ibn Sīnā and Mysticism: Remarks and Admonitions (Part Four)*. London & New York 1996.



exemple, estimate, representing abide remember(memory), imagine sensations. These inner senses that formed the basis of the external senses, outside of compromise in some senses, to accept it, memory and serves to imagine.

### Conclusion

Ibn Sina to know the purpose of the study of the methodological foundations of the theory of the subject. In the process of teaching the theory of knowledge of intellectual following tasks:

- Philosophical views of the medieval thinkers
- Analysis of the conflict and harmony between the Greek and Islamic philosophy
- Central Asia to explain the history of the Arab culture
- Avicenna's philosophical doctrine, in particular the study of the philosophy of knowledge.

This thesis is hard to innovation. But, during the study, identified the conflict between the thinker. The importance of the case, this thesis by philosophers and students in the process of studying the history of social and philosophical thought in Central Asia was perfect, new way of thinking, the formation of a culture of debate, their public speaking skills and of all things, understanding the logic scale arrangement, in their opinion, the conclusion of the logic, build the base serves as a perfect human, apart from the theoretical source.

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