

## THE ESSENCE OF SUFISM IN THE VIEWS OF ALLAMA IBN SINA

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### ANNOTATION

The article is devoted to the study of the scientific work of Ibn Sina, one of the great thinkers from. Based on the analysis of the perfect human being, who has taken his rightful place in the history of Sufism, the scientist's Sufi views were illuminated.

### Keywords

Perfect Man, Spirit, Matter and Form, Metaphysics, Korben, Primordial Consciousness, Holy Spirit, "Healing" and "Salvation", Man, Essence and

Researchers interpret Ibn Sina's appeal to Sufi topics in the last period of his life in different ways. At the same time, the Sufi hobby was not something unusual and accidental for the scientist. Historical facts and writings of Ibn Sina testify that he was interested in Sufi teachings, he was personally acquainted with many of them, and even made friends with some of them. The teachings of Aristotle had a great influence on the mystical worldview of Ibn Sina. Because of its versatility and scope, it became a model for later scientists and philosophers. According to the teachings of Aristotle and his supporters, the ideologically created current led to the formation of a philosophical school - the school of peripatetism. The influence, importance and glory of this school were equal to Plato's academy. The sphere of influence of the teachings of Aristotle found its supporters in the intellectual environment of the medieval Islamic civilization, the ideas of the Thinker were revived in another socio-cultural environment, called "Eastern peripatetism".

During this period, the scientific legacy left by the great sages was a huge scientific treasure for their followers and an important fundamental basis for the development of their views, schools and heritage. The legacy of Al-Kindi, Ibn Maji, Farabi, Ibn Rushd and other thinkers has become the property of human culture. One of the most prominent representatives of this school is Abu Ali ibn Sina. He not only mastered, restored and spread the teachings of Aristotle, but also managed to stand next to his great predecessors in the critical perception and development of this teaching. Along with the study of the heritage of Arsat, the thinker absorbed into the formation of his philosophical outlook all the achievements of ancient culture and science, famous Greek philosophers, various schools and branches of knowledge, including physics, mathematics, and medicine. No wonder Ibn Sina often refers to them in his works. Ibn Sina's theory of knowledge analyzes his metaphysics. "In his metaphysics, Ibn Sina shows the highest level of knowledge that humanity has ever achieved. The ontology of the thinker also considers cognition because it studies the human mind. - an intellectual who sees the ideal of human perfection in correct, impartial knowledge, and such thinking is also present in Farobi. "says J. Verbeck. Metaphysics of Ibn Sina draws final conclusions in comparison with other sciences and represents an active mind and thinking and is in constant contact with the world. Metaphysics not only studies the material existence that we perceive through our senses, but also looks for the reasons for the existence of the Universe, because of which everything ending with the existence of an existing root cause. According to Ibn Sina, metaphysics has two aspects: first, it studies existence and the first cause; secondly, he studies knowledge because he tries to discover the end point of all human knowledge.

You can understand the essence of the theory of knowledge on the basis of Ibn Sina's treatise "Soul". The scientist examines in detail the different levels of cognition, paying special attention to

external sensations and rational cognition. Perceived forms are the object of rational cognition, but are not the simple result of the process of abstracting sensory information, and this is called a separate active consciousness, or the Latin term "dator formarum" is used, which means "former" or "former". It is from this higher principle that the substantial forms participate in the creation of the subconscious world, and from it the visible forms arise. Verbeck asks about the place of man in this process of cognition. Everyone has the ability to perceive tangible forms through active consciousness, but to varying degrees. Most importantly, according to Ibn Sina, this ability was possessed by the prophets and Gnostics, who possessed holy power or heavenly (divine) consciousness.

They differ from others in their talents, which are associated with the root cause. Others display this ability in an imperfect form. To some extent, they achieve this by studying the material world. An active consciousness illumines tangible forms by means of soul forces which serve to comprehend tangible forms. Perception or thought process is one of the activities of the individual, but the tangible form is one of the activities perceived by the transcendental consciousness. Emotional cognition plays only the role of propaedeutics for the realization of the ability of cognition. It prepares the soul for the perception and mastery of material forms associated with material things. In the teachings of Ibn Sina, the universal refers to tangible objects from the data cannot be isolated, it is not the result of a complete processing of the subject of knowledge. Its importance is provided by the highly sensitive source from which it originates. Based on this teaching, the question of Ibn Sina about empiricism and nominalism is removed. Thanks to active consciousness, human knowledge is not limited to the influence of the senses. The universal is not limited to general concepts, because it arises from the root cause from which substantial forms arise in the existence of the subconscious world. Therefore, conceptualism has no basis. J. Verbeck, analyzing the ideas of Ibn Sina, writes that he (Ibn Sina) is not, first of all, an empiricist: he does not connect human perception with emotional actions, and for him the role of emotion is seen only in the preparation for the perception of material forms by the soul, arising from active consciousness. According to Verbeck, Ibn Sina is also not a nominalist: general terminology is not just general names that allow us to group and classify particular things. Verbeck explains that Ibn Sina was not a conceptualist either. It is known that universals are not derived from the meaning of tangible things, but it cannot be denied that the correspondences between logic and reality are determined by active consciousness. Hence, in turn, there are substantial forms and objects of sensory perception.

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