



ARISTOTLE'S INFLUENCE ON IBN SINA'S MYSTICAL WORLDVIEW

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ABOUT ARTICLE

Key words: Metaphysics, mysticism, ideological foundations, moral qualities, creator, ethical system, spirit, Sufism, Sufi, truth, higher mind, root cause.

Received: 20.10.25

Accepted: 21.10.25

Published: 22.10.25

Abstract: The article provides historical facts and the writings of Ibn Sina indicate that he was interested in Sufi teachings, was personally acquainted with many of them, and even became friends with some of them. According to the author, the teachings of Aristotle had a great influence on Ibn Sina's mystical worldview. At the same time, the Sufi hobby was not something unusual or accidental for the scientist. Because of its versatility and scope, it became a model for later scientists and philosophers.

ARISTOTELNING ABU ALI IBN SINONING MISTIK DUNYO QARASHIGA TA'SIRI

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MAQOLA HAQIDA

Kalit so'zlar: Metafizika, tasavvuf, g'oyaviy asoslar, axloqiy fazilatlar, yaratuvchi, axloqiy tizim, ruh, tasavvuf, so'fiy, haqiqat, olyi aql, birlamhi sabab.

Annotatsiya: Maqolada tarixiy faktlar keltirilib, Ibn Sinoning tasavvuf ta'limotiga qiziqsanligi, hamda ularning ko'plari bilan shaxsan tanish bo'lganligi, hatto ba'zi talimot vakillari bilan do'stlashganligi ham ko'rsatilgan. Muallifning fikricha, Ibn Sinoning tasavvufiy dunyoqarashiga Arastu ta'limoti katta ta'sir ko'rsatgan. Shu bilan birga, tasavvuf olim uchun jiddiy o'rganish lozim bo'lgan ta'limot edi. Ibn Sino o'zining

ВЛИЯНИЕ АРИСТОТЕЛЯ НА МИСТИЧЕСКИЕ МИРОВОЗЗРЕНИЕ ИБН СИНЫ

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О СТАТЬЕ

Ключевые слова: Метафизика, мистика, идеальные основы, нравственные качества, творец, этическая система, дух, суфизм, суфий, истина, высший разум, первопричина.

Аннотация: В статье приводятся исторические факты и сочинения Ибн Сины свидетельствуют о том, что он интересовался суфийскими учениями, со многими из них был лично знаком, а с некоторыми даже подружился. По мнению автора большое влияние на мистическое мировоззрение Ибн Сины оказало учение Аристотеля. В то же время суфийское увлечение не было для ученого чем-то необычным и случайным. Из-за своей универсальности и размаха она стала образцом для более поздних ученых и философов. пожалуйста перефразируй.

Introduction. Researchers interpret Ibn Sina's (Avicenna's) appeal to Sufi themes in the last period of his life differently. The ideological current created by the teachings of Aristotle and his followers led to the formation of a philosophical school – the school of Peripateticism. The influence, importance, and fame of this school were equal to Plato's "Academy." The sphere of influence of Aristotle's teachings found its supporters in the intellectual environment of medieval Islamic civilization; the thinker's ideas were revived in a different socio-cultural environment, called "Eastern Peripateticism."

During this period, the scientific heritage left by the great sages was an enormous scientific treasure for their followers and an important fundamental basis for the development of their views, schools, and legacy. The legacy of Al-Kindi, Ibn Maja, Al-Farabi, Ibn Rushd (Averroes), and other thinkers became the property of human culture. One of the most prominent representatives of this school is Abu Ali ibn Sina (Avicenna). He not only mastered, restored, and disseminated the teachings of Aristotle but also managed to stand alongside his great predecessors in the critical perception and development of these teachings.

Literature Review. Ibn Sina is an intellectual who sees the ideal of human perfection in correct, impartial knowledge, and such thinking is also present in Al-Farabi, says J. Verbeck [1].

Analyzing Ibn Sina's ideas, J. Verbeck writes that he is not, first and foremost, an empiricist: he does not connect human perception with emotional actions, and for him, the role of emotion is seen only in the activity of preparing the soul to perceive material forms arising from the active intellect. According to Verbeck, Ibn Sina is also not a nominalist: general terminology is not merely common names that allow us to group and classify particular things. Verbeck explains that Ibn Sina was not a conceptualist either.

The renowned scholar V.F. Asmus wrote in the preface to Aristotle's book "Metaphysics" that "For centuries, the peoples of the East and Europe studied philosophy based on this book. Whoever studied this book studied philosophy itself, entered its depths, struggled with its difficulties and contradictions, ascended its peaks, and those who avoided its limitations would suffer. Aristotle is the true teacher of humanity" [2].

Research Methodology. Along with studying Aristotle's heritage, the thinker absorbed into the formation of his philosophical worldview all the achievements of ancient culture and science, known Greek philosophers, various schools, and branches of knowledge, including physics, mathematics, and medicine. It is not without reason that Ibn Sina often refers to them in his works.

In Ibn Sina's theory of knowledge, his metaphysics is analyzed. In his metaphysics, Ibn Sina demonstrates the highest level of knowledge ever achieved by humanity. The thinker's ontology also examines cognition, as it studies the human mind.

Analysis and Results. Ibn Sina's metaphysics draws final conclusions compared to other sciences and represents an active intellect and thinking, being in constant contact with the world. Metaphysics not only studies the material existence we perceive through our senses but also seeks the causes of the universe's existence, through which everything culminates in the existence of the First Cause. According to Ibn Sina, metaphysics has two aspects: first, it studies existence and the First Cause; second, it studies cognition because it tries to reveal the ultimate point of all human knowledge.

The essence of the theory of knowledge can be understood based on Ibn Sina's treatise "The Soul" (or "Spirit"). The scholar examines different levels of knowledge in detail, paying special attention to external sensations and rational cognition. Perceived forms are the object of rational cognition but are not simply the result of the process of abstracting sensory information; this is called the separate active intellect, or the Latin term "dator formarum" is used, meaning "the giver of forms." It is from this supreme principle that substantial forms participate in the creation of the intelligible world, and from it, visible forms also arise. Verbeck asks about the place of the individual in this cognitive process. Everyone has the ability to perceive intelligible

forms through the active intellect, but to varying degrees. Most importantly, according to Ibn Sina, this ability was possessed by prophets and gnostics, who had a holy power or celestial (divine) intellect. They differ from others in their talents, which are connected to the First Cause. Others manifest this ability in an imperfect form. To some extent, they achieve this by studying the material world. "The active intellect illuminates the intelligible forms through the psychic forces that serve to understand the intelligible forms. Perception or the thought process is a type of activity of the individual, but the intelligible form is a type perceived by the transcendent intellect" [3]. Emotional cognition plays only a propaedeutic role for realizing the capacity for knowledge. It prepares the soul to perceive and master material forms associated with material things. In Ibn Sina's teaching, the universal cannot be separated from information about intelligible objects, which is not the result of the complete processing of the object of knowledge. Its importance is ensured by the highly sensitive source from which it originates. Based on this teaching, the question of Ibn Sina's empiricism and nominalism is removed. Thanks to the active intellect, human knowledge is not limited by the influence of the senses. The universal is not limited to general concepts because it arises from the First Cause, from which substantial forms arise in the existence of the intelligible world [4]. Consequently, conceptualism has no basis.

Regarding the mystical views in Ibn Sina's work that interest us, their immediate theoretical basis was Aristotle's ideas, reflected in his teachings on the soul, ethics, politics, and poetics. Separate fundamental works were written on each of these areas. As mentioned above, Ibn Sina's system of classifying sciences is the same as Aristotle's. Naturally, in Ibn Sina's work, this did not affect the expression of his philosophical views, including his thoughts on man. To identify the ideological sources of Ibn Sina's anthropological teaching, a classificatory approach is necessary when analyzing these sources, which are the works of Aristotle. The reason for this is that some of his works – for example, "Ethics," "On the Soul," "Politics," "Poetics" – were devoted to the philosophy of man by the Eastern thinker and served as a direct source for developing his own teaching. His other works, such as "Logic," "Metaphysics," "Physics," "Rhetoric," are related to the problem of man, widely analyzing issues such as the organic connection and interdependence with nature, the cosmos, and living beings.

The influence of Aristotle's ethical teaching on the representatives of the Eastern school of Peripateticism is also important. And here he proved to be an "innovator," introducing the concept of "ethics" into scientific circulation and establishing it as an independent scientific discipline. Ibn Sina, unlike the teaching on the soul, which deals with the inner spiritual world, emotional experiences, and states of man, ethics attempted to reveal aspects related to man's external actions – his activity and character. Its main goal was to educate people as possessors of

high moral qualities. According to Aristotle, the content or basis of this teaching is divided into two kinds: moral qualities (magnanimity, courage, honesty, truthfulness, etc.) and dianoetic qualities (qualities formed by intellectual (thinking) training) abilities (wisdom or prudence, discretion, etc.).

In some of Ibn Sina's small moralistic works, the influence of the first teacher's ethical doctrine is visible. In some places in these works, he uses the structure of dividing virtues typical of Aristotle's teaching. Despite the temporal gap separating modernity from Aristotle and Ibn Sina, moral thought increasingly turns to these priceless moral monads (the First, the Creator), which are virtues. In these views of the thinker, it is noticeable that an opinion is expressed about the attributes of God.

Among the ethical writings of Aristotle mentioned by Ibn Sina, the "Nicomachean Ethics" should be named first. The transformation of ethics into an independent science allowed for the targeted study of the problem of man in the future and directed scholars to search for other unknown areas of human nature. Just as the teaching on the soul turned psychology into an independent area of scientific knowledge, ethics in its evolution contributed to the separation of that body of philosophical knowledge that constitutes the subject of "anthropology" – the science of man.

Among the moral qualities presented by Aristotle, Ibn Sina emphasizes spiritual qualities. This type of virtue is directly related to people's daily lives, compelling a person not to rely on fate but to be the master of their destiny and realize their potential. F.H. Cassidy writes: "Aristotle examines moral problems, helping people and perfecting society. Unlike Socrates, who considered virtue and knowledge to be the same, Aristotle (for the first time in the history of moral thought) connects moral virtue mainly with desire, wanting, will..." [5]. In practical philosophy, Ibn Sina's ethical system was oriented toward Aristotelian ethics. When defining the subject of ethics, it is based on the fact that man's moral activity or the meaning of life, the purpose of man, is aimed at improving his spiritual and moral powers and achieving the highest good. Ibn Sina's morality teaches a person endowed with free will to be responsible for their actions, to rely on themselves, and to cultivate virtues corresponding to the moral ideal and the highest principles of reason (more on this will be given in the following chapters of the work).

The moral education of man in theology is translated into theological norms based on Sufi moral principles, customs, and traditions. The main goal of man is to achieve otherworldly bliss and happiness, recognized as the highest "divine truth." In his Sufi reasoning, Ibn Sina proceeds from the tolerant principle of the "doubling of truth," which consists of an attempt to "unite" or "reconcile" the two main principles of human nature: reason and faith, philosophy and religion.

A comparative analysis showed that Ibn Sina's Sufi views trace back to the origins of ancient Iranian teachings, as well as to Zoroastrianism. According to this teaching, the world is based on the struggle of the forces of Good and Evil, Light and Darkness. Transferring the idea of the struggle between good and evil to the socio-social level and explaining man's social life, Ibn Sina expresses the idea of the unity and necessity of these forces in society as a source and driving force for its movement towards goodness and self-awareness.

Ibn Sina's philosophical doctrine was nourished by ideas such as the Stagirite's teaching on the four causes, four types of action, and his theological doctrine. Furthermore, in this book, Aristotle provides a classification of subjects, which he creatively used and developed in his teaching. This book of Aristotle had a great influence on the further development of religious-philosophical and Sufi thought, especially Eastern Peripateticism. To evaluate Ibn Sina's philosophical teaching, it is necessary to mention another science of Aristotle – logic, for it is the first element of Ibn Sina's philosophical system. It manifests as a method and methodology of cognition, and "everyone who chooses the difficult path of science must first know the ways and means of achieving true knowledge, the methods and means of distinguishing truth from falsehood, the methods and means of avoiding errors and deception" [6].

Some researchers one-sidedly assess Ibn Sina's attitude toward Aristotle's teaching and consider him an interpreter and imitator of the ancient sage. The answer to the question of whether Ibn Sina was actually an interpreter or an opponent, an epigone or a reflective follower of Aristotle's philosophy, is given in his works. Their analysis allows us to say with confidence that Ibn Sina was both an interpreter and an opponent, a defender and a rival of the ideas of the Stagirite and his school. However, to put an end to all kinds of talk on this matter, it is appropriate to refer to his work "The Philosophy of the Orientalists" (or "Eastern Philosophy").

According to Ibn Sina's reasoning, during this period, the attitude of philosophers of the Peripatetic school toward Aristotle's heritage intensified. In any case, for Ibn Sina himself, this was a matter of fundamental importance and in some ways painful, even tragic. Aristotle enjoyed an undeniable reputation among philosophers and scientists, theologians, and the wider medieval public of his time. Aristotle's influence did not prevent Ibn Sina from defending the truth. In this regard, he freely expressed his opinion. In his work "Al-Hikma al-Mashriqiyya" ("Eastern Wisdom" or "Philosophy for the Orientals"), he mentioned his views and attitude toward Aristotle's philosophy. Essentially, it was a message for philosophers, supporters, and followers of the Peripatetic school of philosophy. [7]

Therefore, precisely because of Ibn Sina's position, we do not see a radical conflict between philosophy and religion in his work, in other words, a conflict between philosophical

and theological worldviews. Considering the Sufi roots of Ibn Sina's teaching, it is necessary to emphasize the special significance of Sufism in his work. Researchers interpret Ibn Sina's appeal to Sufi themes in the last period of his life differently. At the same time, the Sufi fascination was not something unusual and accidental for the scholar. Historical facts and Ibn Sina's writings testify that he was interested in Sufi teachings, was personally acquainted with many of them, and even befriended some. For example, he often met with Sheikh Abu Sa'id Abul-Khayr, a renowned scholar of that time, the head of the Nishapur Sufi school, and had long conversations with him. Even one of his treatises – "Movement and Counter-Movement and Its Parts" or "Fayz-i Ilahi" ("Divine Effusion"), also known by another name, is dedicated to Sufism. [8].

Conclusion and Recommendations. Thus, the influence of Aristotle's scientific work "Metaphysics" on the formation of Ibn Sina's views on the person cannot be overestimated. Moreover, it is the ideological source of all Ibn Sina's philosophical teachings. The very term "metaphysics," introduced into science by Aristotle's librarian Andronicus of Rhodes, has several meanings. In its original content, it defined the highest ("first") subject of philosophy, and in the Stagirite's work, its most basic theoretical concepts and rules are set forth. It was on the basis of these concepts that Aristotle's philosophical system was formed.

At the same time, Ibn Sina evaluates Aristotle's position as a scientist who managed to systematize all the particular sciences of his time. He learned the truth about many things and discovered perfect methods and secrets of science. "Man is the first being who dares to discover the unknown and correct mistakes, possessing the highest degree of human power," writes Ibn Sina [9]. Thus, they (presumably, later followers) did not have the opportunity to think for themselves, focusing their lives on studying the heritage of their predecessors. Even if they had such an opportunity, they did not consider it necessary to correct and understand what their predecessors had said." "However..." emphasizes Ibn Sina, "we are not far from the truth, considering that we have learned science from non-Greek sources as well" [10]. By Ibn Sina's own admission, the "predecessors" (i.e., Greek philosophers) played an important role in the formation of his Sufi worldview, especially in the early period of his activity.

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