

THE CONCEPT OF "INOYAT" (العناية) IN THE PHILOSOPHICAL VIEWS OF ABU ALI IBN SINA AS AN EXAMPLE OF THE WORK "AL-ISHORAT WA-AT-TANBIHAT"

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ABSTRACT

This article about the concept of "Inoyat" in the philosophical views of Abu Ali ibn Sina and the emphases presented in the comments of these Eastern peripatetic philosophers were analyzed. The concept of "Inoyat" is a term that encompasses the relationship between God, the universe, and man. Abu Ali ibn Sina evaluates the concept of grace as an order of goodness that originates from God. The philosopher focuses on the order of goodness in the world through this term. Farabi evaluates "Inoyat" within the framework of the theory of emanation, good-evil and happiness. The philosopher explains the theory of emanation by divine grace. For the world, which exists by emanation, also partakes of God's existence, and needs the divine will to continue its existence. Therefore emanation shows that grace is permanent. Furthermore, the theory of emanation is the best way to understand the existence of evil. Ibn Rushd considers grace to be a special proof of God's existence. The whole universe was created by God's grace and generosity. The philosopher uses the term continuous creation to express this idea. Therefore, God's grace to the world is endless and continuous. According to the philosopher, man is in harmony with the universe. That this harmony points to God's presence is evidence of grace.

Key words: Ibn Sina, Farabi, Ibn Rushd, Eastern Peripateticism, "Inoyat" (العناية).

INTRODUCTION

The main goal of understanding the essence of the term "Third Renaissance" used for the development of science and applying it is to apply the philosophical ideas of the scholars of the East to the young generation. It is reasonable that the roots of the said activities carried out in our country today can be traced back to the scientific works of our encyclopedic scholars. Including, translating the scientific works of Abu Ali ibn Sina, Abu Nasr Farabi, Beruni, al-Khwarazmi and other philosophers and applying them based on new ideas can be a significant contribution to science. Humanity has been attracted by something since ancient times. The Uzbek interpretation of this concept is the concept of "Happiness". It is explained by terms

such as "happiness" in English, "schaste" in Russian, and "saadh" in Arabic. What is "happiness" in fact? This question is interesting and valid for all mankind. Humanity sets its own goal in order to achieve happiness or live a happy life, and based on this, it feels that it is able to continue its life. What we call "humanity" is actually ourselves. Because we strive to live a happy life and achieve happiness, but we face obstacles on how to achieve it, and it also leads to the situation of losing our way.

In this regard, in this article, we will try to explain the concept of "grace" based on the opinions expressed by our encyclopedic scholars. Inayat means care, interest when translated from Arabic.

In philosophy, this term is used in the sense of God's knowledge and appreciation of the universe.

The term grace in Islamic philosophy is actually a phrase copied from Plato and Aristotle's theory of understanding the objective world. According to Islamic philosophers, grace is a manifestation of God's universal knowledge and understanding of the existence and goodness of the universe. Since Allah is the absolute good, he expresses knowledge and appreciation as the best and perfect order, and this is how existence is realized. In fact, Ibn Sina defines grace as "Allah's knowledge encompasses all beings and agrees with existence in the most beautiful order."

DISCUSSION AND RESULTS

The essence of this phrase is that God's eternal knowledge fills existence and is sufficient for its existence. In order to prove that Grace is the center of the soul, the philosopher explains as follows: "All laws and orders have eternal knowledge with a planned time, and the grace formed on the basis of these orders will someday cause light to shine from it. This light is grace."

Since the opportunities and contradictions that these new elements raise in the philosophy of Ibn Sīnā need to be searched independently, I will restrict myself here with how these passages have been commented by the scholars who wrote commentaries on *al-Iṣārāt wa al-tanbīhāt*, and present the first outputs of my ongoing research. However, I must remind a constraint at this point: Apart from al-Mas'ūdī's (d. right after 582/1186) criticisms on *al-Iṣārāt wa al-tanbīhāt*, the first initiator of the commentary tradition is Faḥr al-Dīn al-Rāzī (d. 606/1210). Although al-Rāzī's commentary, which according to Naṣīr al-Dīn al-Ṭūsī's (d. 672/1273) report was known not a commentary (*ṣarḥ*), but a wounding (*ḡarḥ*), represents a real challenge to the philosophy of Ibn Sīnā on the basis of *al-Iṣārāt wa al-tanbīhāt*, he stops criticizing when he reaches the ninth chapter saying that the rest of the work is the most valuable part of it and Ibn Sīnā put the knowledge of sufis in order there. It

seems that al-Rāzī's explanatory, uncritical style in the last two chapters of his commentary affected the following literature profoundly. Neither al-Ṭūsī, whose aim was to support Ibn Sīnā's philosophy against al-Rāzī's attacks, nor scholars who wrote commentaries on *al-Iṣārāt wa al-tanbīhāt* to reconcile between al-Rāzī and al-Ṭūsī commented on the last two chapters, but they just paraphrased the content. Despite these restraints, I will discuss the subject on the basis of the commentaries of al-Rāzī, al-Ṭūsī, Ibn Kammūna (d. 683/1274) and Akmal al-Dīn al-Naḥḡuwānī (d. after 701/1302) focusing on the X.9 primarily and using the VI.10 to support the argument.

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.

In order to better analyze Ibn Sina's concept of grace, it is considered appropriate to make three classifications in terms of ontology, epistemology and ethics. In this classification, his definitions in "Kitab al-Shifa" and "Kitab an-Najat" are effective and cover his entire philosophy. In these two works, he defined Inayat as follows:

"Grace is the First (al-Awwal) being's knowledge of the order of goodness that exists by nature, the cause of possible goodness and perfection in its own nature, and its satisfaction in the prescribed order. It leads to the most perfect understanding of the order of goodness and thus to the most perfect appearance of order and perfection."

He is a thinker of the order of goodness in existence and how it should be... He must think of the order of goodness in existence, what that order should be, and what the existence of the whole should be at its highest level. Because it is an understandable fact that you have the knowledge, strength and will to know.

It is difficult to see different aspects about grace in the opinions of Abu Nasr Farabi and Abu Ali ibn Sina. In fact, he said: "The Great God is the ruler of the whole world, not even a grain of mustard seed can stand far from him. His grace spread

from the smallest to the whole world. All the parts of the universe and their states are placed in the most stable and most suitable way" (al-Jam', p. 103).

The thinker who gives the most importance to the concept of grace in his system is Ibn Rushd. Ibn Rushd's two arguments for the existence of Allah are grace and lust. The philosopher paid attention to the Holy Qur'an and described it as the most suitable path to Sharia. The first is that all creatures on earth are deemed fit for human existence, and the second is that this fit is necessarily done by an agent who has a will that implies. This compatibility cannot happen by chance. The succession of night and day, sun and moon, seasons, four elements and inanimate beings, plants and animals, and natural phenomena is an example of conformity to human needs. According to Ibn Rushd, one who studies the wisdom of the existence of existence, that is, the purpose implied by the reason that necessitates its creation, better understands the proof of grace.

According to theologians, grace includes the general meaning of God's influence on the world and directing it to certain goals, as well as the meaning of helping His servants in their deeds and achieving success. Sufis also understood grace as God's grace and mercy to the world and his servants.

In addition, grace appears as a concept that forms the basis of the main idea in solving the problem of evil that has been discussed throughout human history.

In this section, grace from the ontological point of view, the first of the above-mentioned classification, is considered under three headings: Eternal (creative) grace, the idea of the best possible world, and the evidence and cause of grace.

Abu Ali ibn Sina, in his 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.

CONCLUSION

One of the greatest points in the spiritual growth of humanity is its perception of the existence of the relationship between nature and human life. Ibn Sina's ideas and philosophical teachings, especially his views on theology, became a great spiritual treasure for Eastern philosophy and theology. This great and precious teaching, the theological philosophy of Mashriq, was created from the bright light of Islam, as if it was given to mankind. But unfortunately, very few people are aware of this great wealth, and the unwary and bigoted enemies have harmed it. Therefore, to study the philosophy of Ibn Sina, to solve the problematic situations in it by analyzing it, and to

draw correct conclusions from them. Ibn Sina's social-philosophical thoughts and theological views are an integral part of the history of our nation's rich culture. It was formed and developed in the process of studying the relationship between nature, society, the world and man, knowing the existing world and striving to change it. It can be said that the teaching of Ibn Sina serves as an important source for the development of scientific and philosophical thinking of humanity, enrichment of spirituality, promotion and implementation of ideas about the future.

In the process of researching the topic, a lot of historical, scientific and philosophical information was presented in the light of Eastern theological philosophy, and based on their analysis, we came to the following conclusion.

1. Today, the nature and functions of philosophy are changing, and Ibn Sina's philosophical legacy is a valuable resource;

2. This depends on the revival and revival of metaphysical traditions in philosophy;

3. The incomparable place and importance of philosophy in the formation of Ibn Sina's philosophical views on theology, his philosophical heritage about metaphysics and his teaching became clear;

4. During the research of this topic, we were once again convinced that Aristotle's ideas had a strong influence on Ibn Sina's work;

5. Ibn Sina's work "Isharat wa Tanbihot" was studied and served as a valuable source for the research of this topic;

6. In the course of the research, Ibn Sina's philosophical teaching was severely criticized by many scientists, philosophers, and especially Ghazali, which played an important role in further studying the scientist's teaching and making scientific and philosophical conclusions.

Analyzing Ibn Sina's views on theology in the philosophy, it can be concluded that in the Middle Ages, both in the East and the West, the development of science, philosophical and religious views, and the impressions received as a result of the culture that has been formed for several centuries have a unique philosophical heritage. turned. Ibn Sina, who devoted himself to science even far from his homeland, left an indelible mark for the future.

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