

Chapter – 46

Hakim Ibn Sina

(980 - 1037AD)

Ibn Sina's real name is Abu 'Ali al-Hussein. But he is well known by the name of Bu 'Ali Sina. He was born in 370AH/980AD in the suburbs of Bukhara. His father's name is Abdullah Ibn Sina. His father belonged to the Ismailia sect but Bu Ali Sina never attracted to it. He arrived in Bukhara for his elementary education, where he began his studies with Quran, Jurisprudence and literature and later turned to other disciplines. He studied logic, philosophy and mathematics from Abu Abdullah al-Natli.

Bu 'Ali Sina studied medicine and physics on his own passion and soon he became an expert in medicine. It was only the age of sixteen when he was successful giving medical treatment to Noah bin Mansoor, the ruler of Bukhara. As a result, Ibn Sina was made the in-charge of the government established library. This magnificent library greatly assisted him in completing his passion for further studies. Ibn Sina also verified his information through various observations and experiments.

In 1001AD, Ibn Sina started visiting many places of interest. At first he reached Khwarizm. Then he went to Iraq. After that, looking at various smaller states, he reached to Ray. In 1022AD he reached to Isfahan and decided to settle there. However, his last three years were spent in Hamdan. Throughout this time, Bu 'Ali Sina had worked extensively on

science, philosophy and medicine, and he wrote several books on these subjects. In addition to this, he also met with different scholars of this period and held debates and discussions with them, especially with Al-Biruni, Al-Iraqi and Abul Khair.

Ibn Sina wrote many books on the topics of philosophy, logic, mathematics and science. His famous book in philosophy was "al-Shifa", and in medicine his books were "al-Qanoon" and "al-Adwiya" (*medicines*). All these writings also gained the encyclopedia status worldwide. These books were translated into European languages. After the twelfth century, these books even started to be taught in different universities around the world. Among the other writings by Bu 'Ali Sina, "Al-Najat", "Al-Isharat" and "Al-Hidayat Rasail Fil-Hikmat wa-Tabiaat" are important and well known writings. Ibn Sina is known in the West with the name as Avicenna.

Ibn Sina worked extensively on physics, in the sciences, and did regular research on its various topics. He also stepped into the field of geology and explained his observations on the structure of the mountains. His journals on minerals have long been the source of European studies.

Bu 'Ali Sina is that Muslim scholar and intellect who for the first time harmonized science and mysticism. He says that the soul and the body have two separate states. The soul is not a substance but is a sort of invisible face, and the body is useless without the soul. The soul is not influenced by the body but it has its own senses. IQ or Intellect is its queen of strength. The body declines after a certain age, while no change in soul/spirit and intellect occurs. He also says that substance has shape and for every shape there essentially needed to be a substance. Therefore, he says that they are addictive or reason to each other. Ibn Sina cites various types of addictions/reasons. Such as:

" علت مادی " (*Substance Addiction*)

" علت ظاهری " (*Apparent Reason*)

" علت صوری " (*Shape Addiction*)

" علت غائی " (*Final Reason*)

Apart from all these causes there is another cause that triggers all the described causes. This cause is the cause of all addictions that is called:

" علت العلل " (*Main Cause of All Addictions*)

This Last Cause is the reason of all the addictions to appear. And this indeed is "God".

Abu Sina also describes that the "subject" and the "entity" are two different things. He says that the subject is essential for the entity but existence is not necessary for the subject. If God is the possible subject, then He is the only one for whom appearance is not essential. And if He exists, then His Persona is essential. In every two cases, God is the Absolute Persona, He is the same intellect which has the consciousness of Himself and also the consciousness of the Universe. However, Ibn Sina comes out from this philosophical circle and says that "The understanding of the existence of God through intellect is not possible. Just understand that there is a God. He has no cause, no reason or no definition, but the mere existence of this Universe is enough to prove Him."

Ibn Sina declares intellect and faith are opposite to one another. However, he says that the intellect is the beginning of faith and the faith is the end of the intellect. In his view, "The status of Prophets is superior to philosophers and intellectuals. And the status of Revelations is superior to the power of cognition or intellectual ability." He says "Logic and knowledge do not bring us closer to God as fast as faith and mysticism. Thus, perseverance, piety and devout are more helpful and better in understanding God's existence".