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of his arguments and argued for a radical split between religion and reason. This provided the grounds for those who argued that he led the way to the tendency of the European Renaissance itself and the later Enlightenment to depose traditional religion and elevate reason. Often linked with Maimonides, Ibn Rushd was a significant figure in Jewish philosophy for a very long time, although his *Decisive Treatise* stressed the importance of analytical thinking as a key prerequisite to interpreting the Qur'ān.

[*See also* Ghazālī, Abū Ḥāmid al-.]

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OLIVER LEAMAN
Revised by JOSEPH A. KÉCHICHIAN

IBN SĪNĀ, ABŪ 'ALĪ. Abū 'Alī al-Ḥusayn ibn 'Abd Allāh Ibn Sīnā (b. c. 980, d. 1037), commonly known as Ibn Sīnā or by his Latinized name, Avicenna, was one of the foremost Persian thinkers in the tradition of Medieval Hellenism. His philosophy was based on the concept of reality and reasoning, which allowed Ibn Sīnā to understand progress that finally led him to God, the ultimate truth. A polymath who delved in the sciences, Ibn Sīnā stressed the importance of knowledge based on four specific activities: developing one's sense of perception, strengthening the aptitude for retention, expanding imagination, and honing judgment skills. He concluded that imagination was the intellect's principal role, as it allowed an individual to compare. For Ibn Sīnā, the ultimate object of knowledge was God, both essence and existence, although he distinguished between essence itself and existence for man. In fact, he believed that essence simply considered the nature of things, and was independent of mental as well as physical realizations. A soul, he assumed, was spiritual and therefore immune to destruction. In a remarkable assertion, he held that the soul was an agent that helped choose between good and evil, which in turn led to rewards or punishment as the case warranted. Such insights enriched Ibn Sīnā's voluminous writings, which were studied at leading European universities for centuries, and which influenced many Christian philosophers, including Thomas Aquinas.

Ibn Sīnā's father, 'Abd Allāh, was a respected Ismā'īlī scholar from Balkh, in present-day Afghanistan, while his mother, Setareh Khanum, hailed from Bukhara, in present-day Uzbekistan. Empowered to govern a village in one of the royal estates, 'Abd Allāh focused on the education of his precocious son, who displayed exceptional intellectual capabilities. A child prodigy who memorized the Qur'ān by the age of ten, he memorized Persian poetry too and learned Indian arithmetic, studied *fiqh* under the Ḥanafī scholar Ismā'īl al-Zahid, and started reading various works of philosophy. Aristotle's *Metaphysics* troubled him as he struggled to understand what he was reading. Only al-Fārābī's magisterial commentary on the *Metaphysics* soothed Ibn Sīnā's troubled mind, though he struggled with philosophy for the rest of his life. Still, philosophical inquiries strengthened his faith, as he frequently interrupted his studies with prayers. At sixteen,

The Oxford Encyclopedia of Islam and Politics, c. I, edit. Emad el-Din Shahin, New York: Oxford University Press, 2014. **İSAM DN. 313234**

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İBNİ SİNA

(Avicenne)

980 — 1037

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21 Haziran 1937
900 cü yılı İhtifali hatırası

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ŞARK FOLKLORUNDA İBNİ SİNA

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YAZAN
Dr. A. Süheyl Ünver

İbni Sina'nın Tıbbı Şark ve Garp hekimlerimiz için büyük bir ehemmiyeti haiz olduğu gibi Felsefesi de Şark ve Garp Filozof ve gene hekimlerini çok meşgul etmiştir. Halk ta İbni Sina'yı bir çok kerametlerle muttasıf mafevkalbeşer yaradılışta kabul ettiklerinden onun hayatından edindikleri intibalarla kâh hakikat ve kâh mübalâğalı olan cihetlerini dillerine destan etmişler ve kendilerine kerametli, mahir, füsunkâr ve yaşayışından ibretler alınacak büyük bir şahsiyet yaratmışlardır Şark'da İbni Sina'nın hikâyeleri gene Şark ve islam ve Türk Aleminin Eskülabı olan Lokman'ın menkibelerile karıştırılmış ve bu menakıp her iki tarafa mal edilmişdir. Anadoluda Lokman Hekim efsanelerinin bazılarında İbni Sina'nın harikulâdelikleri yaşar. Anadoluda Amasya gibi bazı şehirlerde Lokman hekime izafe olunan mezarlar olduğu gibi [1] (İbni Sina'da Folklorda kâh Semerkantta, kâh Diyarbekir ve ekseriya da Hemedanda medfundur. [2] Hayatında maruf Şark Şehirlerinde dolaştırılmışdır. Şark memleketleri kendi ahlâk ve adetlerine göre İbni Sina için mübalağalı fıkralar ve fevkalâdelikler atfetmişlerdir. Halkın da İbni Sina'yı bu şekilde tanımakdaki psikolojinin ince liklerini burada tetkik edecek değiliz Fakat kendi alemlerine ve bilgilerinin seviyesine ve hayret ve taaceüplerini arttıracak derecede güzel buluşları İbni Sina'ya maletmişlerdir.

İbni Sina Halk arasında naklolunan bir çok kerametlerile de şöhret bulmuşdur. [1] Kerametlerine müteallik sözlerin çoğunu onun söylediği sözlerinin ve bazı mutalealarının tahakkukundan anlamışlardır. Halk arasında keramete müteallik olan hikâyeleri tamamen ele geçmemişdir. Ona izafe olunan her macerayı kendi kerametinden bilmişlerdir. Bunların çogu İbni Sina'ya izafe olunmuş ve bir kısmı da zamanla o kadar tahrif olunmuşdur ki İbni Sina'ya aidiyetleri kaybolmuşdur. Bazı benzer cihetler olursa bunların İbni Sina'ya aidiyeti hatırlanabilir.

İbni Sina'yı Halk Simyayı iyi bilmesinden Simya kuvvetile çok büyük harikalar gösterdiğine inanıyor ve bunların kendisinde mevcud yüksek kuvvetlerle elde edildiğine kail olduğunu tetkik ettiğimiz eserler bize bildiriyor.

Folklorlarda asırlara göre tahavvüller görüyoruz. Ölümünden itibaren dokuz asır geçmesi bu efsaneleri halkın dilinden kısmen uzaklaştırmışdır. Lâkin bunların eski numunelerini bazı eski eserlerde bu-

[1] Dr. A. Süheyl ÜNVER ve İsa Nazım-Amasya ve Civarında Lokman Hekim efsanesi ve bazı Tıbbî itikatlar. Halk Bilgisi Haberleri sayı 3, 1935

[2] Tabakatül etibbada İsfahanda bile medfun olduğu yazılır.

[1] Cevahiri Mudiede İbni Sina için (Lehu Kerametin meşhure) denilmişdir.

Farabi
İ.Ş.Ünsal 39

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İbn Sina (030637)

CHAPTER 9

The Subject-Matter of Metaphysics: Aristotle and Ibn Sina (Avicenna)

MAJID FAKHRY

I

One of the interesting methodological questions raised by Ibn Sina (Avicenna) (d. 1037) in the preamble of the *Ilahiyyat* (*Metaphysics*) of his *al-Shifa'*[1] is the subject matter of metaphysics (also designated by him as the 'divine science,' 'first philosophy,' 'absolute wisdom' and literally, 'the after-physics' (*ma ba'd al-tabi'a*). This is a question which his Arab predecessors, especially al-Farabi (d. 950), had treated without diverging radically from the Aristotelian line. Thus in his *al-Siyasa al-Madaniyya*, al-Farabi defines wisdom as "knowledge of the best things, through the best mode of knowledge (*'ilm*),"[2] or, as he puts it elsewhere, "the knowledge of the ultimate causes, through which all other entities come to exist . . . , consisting in knowing with certainty that they [i.e. the causes] exist and learning what they are and how they are and the fact that, even if they be many, actually ascend in a certain order to a single being who is the cause of these ultimate causes, as well as the proximate causes lying beneath them."[3]

In these statements, al-Farabi highlights the pre-eminence of wisdom in relation to the remaining sciences and its chief concern with the ultimate causes. The pre-eminence of wisdom is intimately connected to its concern with causes. For, according to al-Farabi, these causes terminate in a being who is absolutely unique, self-sufficient, generically different from all other entities, true and perfect. In a statement that is perhaps the closest in medieval Arabic to the language of Anselm's ontological argument, al-Farabi tells us that

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SONRA GELEN DOKÜMAN

Ibn Sina (090637)

CHAPTER 12

The Metaphysics of Efficient Causality in Avicenna (Ibn Sina)

MICHAEL E. MARMURA

I

That Avicenna's discussions of efficient causality are rooted in Aristotle is hardly a matter for dispute—his language bespeaks this at almost every turn. This does not mean, however, that in expounding a theory of efficient causality Avicenna is merely paraphrasing Aristotle. His expositions exhibit differences in emphases and include refinements and expansions that go beyond Aristotle. Such expansions and refinements sometimes take the form of answers to criticisms of the general Aristotelian causal position and sometimes suggest Avicenna's own experience as a scientist and a practicing physician. But above all, they include a distinctive Neoplatonic element. For his theory of efficient causality is developed within a metaphysical framework that is not purely Aristotle's. Rather, it forms an integral part of Avicenna's emanative system which he intimately connects with his ontology—his distinction between essence and existence. His theory, though certainly owing a great deal to Aristotle, has characteristics all its own.

The Neoplatonic element manifests itself in Avicenna's distinction between efficient causality as conceived by the natural philosopher and by the metaphysician. For the natural philosopher it is the principle of motion, of change, "in something other than itself." The metaphysician, however, does not confine his interest to this, but is concerned with divine efficient causality. Divine efficient causality is productive of existence itself. It is a "cause which bestows existence

172-187

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İbn Sina (090637)

CHAPTER 11

Destiny Revisited: Avicenna's Concept of Determinism

ALFRED L. IVRY

In 1966 George Hourani published an impressive study of Avicenna's *Risala fi sirr al-qadar*, which he called "Ibn Sina's 'Essay on the Secret of Destiny'".[1] This study included a critical edition and translation of the text, and a penetrating analysis of it. The following article, while offering a modification of Hourani's interpretation, is heavily indebted to his scholarship and critical acumen, a debt which I am happy to acknowledge.

The "secret" of destiny for Avicenna "follows from the complete determination of the world by God," as Hourani puts it,[2] by which is meant an order characterized by an all-enveloping causal necessity. Providence is here regarded as the general administration of a necessary world order. Evil has its inevitable place in this scheme, since God is, in Hourani's words, "conscious of the evil He produces without being blameworthy for it."[3] Avicenna then both denies physical resurrection and presents reward and punishment in the after-life as the inevitable consequences for the soul of actions taken in this life, and not particular additional actions meted out by God.

As Hourani concludes, Avicenna's solution of the "secret of destiny" is that "God is not unjust, for He does not punish man after death. In the present life He helps man to improve his soul and so increase its happiness in the after-life."[4] The conventional nature of this teaching is more than balanced, however, by the highly untraditional notion, well deserving secrecy, of what appears as an indifferent as well as nonphysical kind of reward and punishment, the

160-171

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CHAPTER 10

Ibn Sina on Single Expressions

SHAMS INATI

Ibn Sina's discussions of single expressions represent an expansion on Aristotle's brief treatment of the subject in his *De Interpretatione*. This expansion introduces ideas that have intrinsic logical interest, although, as we shall try to show, they are not secure against criticism. In Part 1 of what follows, a brief exposition of Ibn Sina's views on the nature of single expressions will be given. The exposition will include a discussion of the reasons why, according to Ibn Sina, the logician must first know single expressions, and the manner in which he must know them. Part 2 offers a closer look at the nature of single expressions, leading to a discussion of the signification of expressions. Some difficulties with Ibn Sina's treatment of the signification of expressions are then pointed out and discussed.

I

In the early chapters of every logical treatise by Ibn Sina, we find a discussion of single expressions (*al-lafz al-mufrad*). He defines the term expression as "a human-made composition of letters," even though it is a sound.[1] (He defines 'sound' as any vocal emission, not necessarily always human or freely made, but one that is also made by beasts, for example.) Again, we are told that it is sufficient for a sound to be an expression, if it is "a freely chosen composition of letters."[2] And finally, we are reminded that sound does not prevent a thing from being an expression; for, a "thing is an expression, only because it is composed of letters from sounds."[3] In other words, an expression is a freely chosen composition of letters from sound.

148-153