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**İBN SİNA FELSEFESİNDE VAHYİN KONUSU VE İÇERİĞİ
HAKKINDA**

Özet

İbn Sina'nın peripatetik felsefesinde vahiy sorununun içeriđi, temellerini Farabi'nin attığı ve İbn Sina tarafından hayli geliştirilen "peygamberlik" teorisi ile sıkı sıkıya bađlıdır. Filozofa göre vahyi algılama doğrudan peygamberlik kavramının kendisini yansıttığından, vahiy peygamber olan insanın doğasına yabancı deđil. Bu ilâhî bilginin kaynađı Allah'tır ve peygamber ise onun Allah'ın bizzat kendisinden deđil, aktif akıl sayılan akıldan alındığını kabul eder. Vahiy alan insan aktif akılla temas halinde oluyor ve bunu peygamberin kimliđi için üstün bir derece sayabiliriz. Fakat bu, son olamaz. Vahyin kabul edilmesi bu basamak gibi olan yükselişte bir aşama oluşturuyor. İnsan bu yolla yükselişine yine devam ediyor.

İbn Sina eserlerinde peygamberlik misyonunun topluma propaganda olduğunu iddia ediyor. Yani o, siyasetle duygular dünyasının, ilimle zihinsel dünyanın gerçekleşmesi için faydalı olan şeyleri insanlara vahiy yoluyla tebliğ etmeđe görevlendirilmiştir.

Filozof vahyin kabul görmesinde hayal gücünün rolünü gerçekte hiçbir ilgisi olmayan olayların ortaya çıkışında temel faktör olan, uykuda ve uyanık durumda gerçekte bađlantılı olacakların kabul görmesini sağlayabilen bir olgu olarak niteliyor.

Filozof insanı genellikle yaratılışın gayesi bilir. İnsanı hem dünyaya, hem de ilahi dünyaya bađlayan kırılmaz ilişkiler mevcuttur. İnsanda nefsin üç derecesinden biri olan nefs-i natika ile ilahi dünyaya, nebati ve hayvani nefisle maddi dünyaya bađlanıyor. En mükemmel insan ise aktif akıl ile daima ilişkide olan, onunla melekler dünyasına kapanan insan olmalıdır. Bu insan da peygamberin kendisidir .

Anahtar kelimeler: peygamberlik teorisi, vahiy, Dođu felsefesi, İbn Sina

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ABOUT THE CONTENT AND ESSENCES OF REVELATION IN THE PHILOSOPHY OF IBN SINA

Abstract

In the peripatetic philosophy of Ibn Sina, the statement of the revelation problem, the essence and the foundation is closely connected with the theory of the “prophecy” which was laid Farabi and significantly developed by Ibn Sina. According to the philosopher’s opinion, receiving revelation directly conveys the essence of prophecy, so this prophet is not foreign to human nature. The source of this divine knowledge is Allah, the prophet receives it not from Allah himself, and he does it from the mind that considers active consciousness. The person who receives revelation is in contact with an active mind and such state can be considered as an excellent degree for the personality of the Prophet. However, this is not the end. Adoption of revelation is one of the stages on the way of recovery. Man continues to grow in this way. In his works, Ibn Sina suggests that the basis of the prophetic mission is propaganda. He propagated them all by the revelations, it means, for realization the policy and spiritual world, with the science and consciousness world that are useful for the people. The philosopher characterizes the role of fortitude in making revelations as the main manifestations in obtaining, having nothing to do with reality, as a fact, which provides adoption events associated with the truth, in a dream or in reality.

Key words: the conception of prophecy, revelation, Oriental philosophy, Avicenna.

Philosopher generally considers humanity as the crown of creation. There are inextricable links that connect with the world and with the divine world. People associated with the divine world through the first three degrees of desire, called *nefs-i natig* (النفس الناطقة) speaking *nefs*) and degree of plant and animal desires that associated with the material world. The perfect man must constantly be in touch with an active mind and through it should be connected with the world of angels. This man is a Prophet.

Ibn Sina is one of the philosophers that had his own great revelation in the West world, including in the West philosophy. The greatest genius of the West we can say in all the important problems, including in philosophy, psychology, logic and policy was a successor of the great philosopher Farabi that he considered him a teacher for himself. He also continued the Farabi’s way in the problem of conformation of religion and philosophy and cleared up many new problems. Ibn Sina investigated more wider incompletely, obscure and not enough searched problems than Farabi and in this way he was interested in bringing nearer the philosophy to Islamic revelation, the revelation to philosophy [1, 48].

Ibn Sina put in a claim and interesting thoughts for the role of prophet and also his contact with Allah’s world. The main thoughtful side for the philosopher was always the revelation and definition accurately of its role and position in human’s cognition. Ibn Sina during the explanation of the prophetic theory and getting the revelation, first, he put forward the emanation theory of creatures and on the base of this to make regularization and conclusions on his thoughts he considered his duty. The philosopher subdivided the first emancipated creatures

to abstract angels and ghost angels. The divine angels and the celestial spirits composed the groups that arose after them. Nevertheless, the elements are the forth creature and viewpoint of natural occurrence their existence cannot be eternity [1, 103].

With the appearance of element completes the emanation processes. The philosopher carried out the delimitation in the element's world and among these delimitations considered the human in the top level. Moreover, of course, the prophet is the most perfect and honorable man in humanity. In the appearance of beings there distributed from the highest, the most perfect to the latest it means, from the superior to the greatest.

However, in the creation of humanity God jointed the highest with the lowest – Spiritual and body. Therefore, that for the beginning with the wisdom and at the end for the sapience God distinguished the human among his creatures. In this case, the honorable creation started with the highest degree – with the wisdom and finished with the most honorable of creatures – with the intellect. The ideal of mankind was the human and nothing else [2; 145]. He, by the means of “appropriate mind” that considers the growing mind and at finally, connected with the first work of God “the primary mind” or “the whole mind” being the highest level and lifted till its level [1, 85]. The reason of these above-mentioned peculiarities that belonged only to the prophet are that the ordinary people followed only their desire essences and went for their material wishes and material interests for their voluptuousness dreams. “The prophets made connection with whole active minds directly or with the assistance of celestial spirits. During the directly connection the mind is in the event perception and in this case all the realities reflects on the mind. But during the connection with sky spirits there plays role fortitude” [3; 222]. According to Ibn Sina's thoughts, the second contact position does not belong to only prophets; it also belongs to wise men that came to traditionally purified way.

Ibn Sina pretended that there are three terms of becoming prophet.

- a) The purity and the sharpness of brain,
- b) The highest growth of fortitude,
- c) Knowledge of the nature of matter and the ability to command them.

However, beside with these Ibn Sina noted that the prophecy could not be gained as a duty; they gained not depending on their wills [4; 212].

Besides that, Ibn Sina researched the prophecy peculiarities and stressed their characteristic features that differs from humans. We present you these features as follows:

a. The mind of the prophet is a holy mind, and unlike the philosopher, receives the revelation from active mind, without feeling the need of anything. The obtained knowledge are mental and mass.

b. From the imagination, which he has received the news of events related to the future by the heavenly spirits? At the same time, with the help of this power, he transforms it into a comparison and symbols during the transmutation this revelation as a knowledge to the persons and the society.

c. Prophets can work miracles.

d. In comparison with the philosopher, the prophet is able to take the knowledge more quickly and greater extent, while the philosopher, ending lengthy preparation, can gain

knowledge and even purchase them! ... However, in an absolute sense, the acquisition is not significant [5, 55].

Although Ibn Sina studied the prophet viewpoint of metaphysical aspect, he also touched on the psychological side of the prophet. As we noted above, in accordance with the ability of thinking of people, the prophets' trainings manifest themselves in two main areas: the existence of God and the future life. Despite the fact about the essence of Allah explained in various aspects and in different ways, the Lord continually announces itself in the revelations. As one of the kinds of knowledge, the metaphysical information also covers the essence and the proof of God. The idea that all people will get the metaphysical knowledge is absurd. It is known that the information about God is given not only by the prophets, but also by the philosophers, but the difference between these two groups is only that the information transmitted by the prophets are true, stable and regulated by Allah himself [6, 51, 100]. Therefore, society accepts and understands the sayings of the prophet. Prophet promotes only what the Lord tells him. Ibn Sina notes that the sayings of the Prophet are limited and are under the control: "If they is said more than they are allowed by Allah, the society will express their distrust them, or they will come into dispute endangering performance of the role that fell to their lot" [7, 316]. Therefore, from time to time, the prophets allow for the use of allegories and symbols. Ibn Sina, particularly affects his touch in giving the definition of revelation. "At the time of the revelation the prophet's mind is under the pressure of a must and turns the absolutely mental terms and truth into live visions and symbols (comparisons and etc.)" [8, 37].

Ibn Sina explained in philosophic language that the revelation tells people to perform the ritual worship. When the people are given orders about the revelation mandate to serve God, it provides the realization of practical aspects of the revelation. That revelation requires people to worship and it should be taken naturally. This has happened in other monotheistic religions and quite understandable. By itself the revelation considers the worship very important. According to Ibn Sina, the worship is for people, for teaching people the things that have brought by the prophets, will remain forever in their minds, let strike roots there, were not forgotten even after their death, associated desires and fears of the people with God and the future life, and would be constantly before their eyes. Philosopher explains prayer and fasting from the point of view of this factor. Prayer, fasting, Jihad and Hajj pilgrimage intended to reinforce sharia, they are necessary for the propagation of Islam to other countries and peoples, and prolong the life of religion. In the opposite case, "sometime later, after the death of the Prophet, people will forget his teachings" [7, 319].

Revelation, as a factor of faith, completes the mind. We can say that there are three types of communication between the mind and belief:

- a. Sphere of the mind and faith differ from each other.
- b. Faith is the perfection of the mind, it means, has the power of imparting the wisdom mind.
- c. Faith practically completes the intelligence. [3, 218]

Prophet, puts the laws regulating the communication of peoples in the society, for polite treatment, divine trait and high spiritual qualities significantly differs a lot from the representatives of its time and was a perfect example for them to follow.

Over time, forgetting the teachings also the revelations by the Prophet, not to achieve a higher purpose, means the collapse and destruction of the motion for an ideal society in the direction that is considered true revelation. There are close connection between the achievement of normal human intelligence knowledge and received revelations by the Prophet. Those who searches the roots of these connections, we advise to look at the list of distinguished minds by Ibn Sina. Mind, which allows the prophet to acquire the knowledge through divine revelation, in fact exists not only on prophets, but also on ordinary people. The difference between them exists only in the fact that one of them has an active mind, and the other is outside of it, one is constantly in connection with an active mind, but the other rarely gets scattered knowledge.

According to Ibn Sina, the knowledge and information about Allah and the future life were not only the subjects of prophet revelations' but also directs the ideas of philosopher. "The philosophy is also with the consent of God, based on its nature and characteristics, the divine origin of the universe, the meaning of human life, and answer to the question about the future life that awaits man and do not people want to get the correct answers to these questions?" [7, 320]. If the goal of prophet is to take the people and society to the good, comfortable and future life, we can say this fact is in the center of the aura of intellect reflection of philosopher too. If the desire of the Prophet is to provide the people about the knowledge of Allah, His essence, the goal of the philosopher is no different from this. Ibn Sina, summarizing all of the above and says: "In this case, neither by means of achieving knowledge nor on topics of such knowledge, either in terms of objectives between revelation prophet and philosopher there is no difference. The only difference is in the terms of knowledge and in the methods of obtaining them" [7, 320]. Ibn Sina also reveals the causes of this difference. First, we should pay attention to the environment that prepared by philosopher and prophet, also who were their listeners. As it seems from the revelations, there is an impression that the prophet was sent in accordance with the needs of the people. However, the situation with philosopher is different. The philosopher should not philosophize on the needs of its people. Revelation puts laws, guided by the ideas of building great nation and society (or state), but at the same time a philosopher puzzling over the so-called "laws of nature", realizes that his chances are very limited, and he has no power to change the existing wrong laws of society [9, 130]. One of the main objects of discussion for Ibn Sina is about philosophers' positions that should act before the revelations of the Prophet. Should philosopher follow sharia, orders and prohibitions of the prophet, knowing the nature of these revelations? As we know, Ibn Sina does not dare openly to answer this question. Therefore, philosopher, using its features receives this knowledge from Allah. It means that the philosopher does not feel the "need" in sharia's of the Prophet. On the other hand, the Prophet knows what is the real essence, how will be built the future life, what fate awaits the person, whether he is happy in afterlife or be subjected to torture, and know that what they should do and should not do in this case. However, we must not forget that different philosophers Ibn Sina did not think that the philosophers were differ from other people. They are members of society as everyone else. To live out of society, to be isolated is completely alien for philosophers too. As prophets, the philosophers must deal with the problems of society, should rightly investigate them and find the right solutions ways. Philosophers are presenters of wisdom and deep knowledge holders. With their thought and behavior, they differ from the ordinary people. They are more able to understand the true meaning of parables and symbols. "Exactly for this reason, the ancient philosophers such as Pythagoras, Socrates, Plato, in order to distribute their secret doctrine, in their books used from symbols and allegories. In this case, a philosopher and

prophet, not only in achieving the knowledge, but also in bringing knowledge to the society are on one and the same way too" [5, 155]. However, the philosopher, unlike the prophet, does not act in society as a "legislator" or "controller".

The revelation differs from philosophical knowledge it means, the revelation applies to society in the form in which it came to the prophet. Revelation is in completed form and fully satisfies the society. There is nothing outside of society, or it does not contain knowledge and information, which would not fitted for people. But, neither all philosophical knowledge, nor all philosophers' philosophical ideas could be considered "complete". How the revelation covers a large amount and a bit insignificant, the philosophical knowledge is slightly and scattered also its slights are so far from embrace. Separately, as a revelation and philosophical knowledge have their different objectives. Because if the main purpose of revelation is to streamline the mutual relations, ensuring the happiness of society, the philosophical knowledge aim to study and identify the truth.

According to philosopher, to hope that it is always possible to find out issues by researching from the people and make the right conclusions on they are the wrong way of thinking.

Therefore, referring to the people it is necessary to express the divine metaphysical truths through symbols and allegories, by which they can be perceived. Ibn Sina explained this analogy in the Hadith of the Prophet of Allah. He believes that these analogies is true. Talking about God, his power, to associate it with great wise man, a ruler to portray him in the minds of the peoples' words are intelligible to him to explain. Besides, using from symbols and allegory during the speaking about the afterlife, judgment day, resurrection from the dead and explain to the people the value of rewards and punishments, bodily pleasures and pains are very necessary [10, 7]. "Philosophers have the ability to understand the meaning of these evidence- symbols and allegories and what kind of meanings stands behind them. They understand the essence of Allah (God), his truth, the true essence of his future life" [7, 321]. Although the philosopher may not be able to bring their knowledge to the people, society, but the prophet has the ability easily to take their knowledge to people. However, this does not mean that the knowledge of the Prophet is above philosophical thoughts of the philosopher, or on the contrary. Trying to prove it, or elevate one above than another - is nonsense and does not make sense. In addition, to find the answer to this question is impossible. Philosopher does not see any little difference between the knowledge in the terms of accessibility. However, "the prophet has the ability to create some extreme cases, it means, can make miracles for the people to their obedience to the revelation" [7, 322]. This ability cannot be concerned to the philosophers. The idea about governing to the society has been put forward by philosophers Farabi before Ibn Sina. However, this idea was not confirmed by experience or practices.

Turkish historian of philosophy B. Kushpınar explained attitude and intellectual knowledge to Ibn Sina's revelation as follows: "Ibn Sina commons and severs the mental knowledge of the philosopher and prophet at one point" [5, 148]. Research scientist, showed that the point of contact is the source of knowledge and the point difference – are in the means of achievement. While knowledge of the philosopher are detailed and scattered form, the revelation of the prophet is comprehensive, orderly and brief. Philosopher here shows the level of intelligence, and even the difference between the intellectual ability of people. Logically, we can come to the conclusion that the thinking ability of some people are not developed, it means in material level

or is low, at the level of force, and on a higher level. Staying on the top of all these levels of development thinking, the prophet must explain and bring them received a revelation to all people with varying degrees of mental thinking. In a word, with every man should speak in their own language, which they understand. Nevertheless, a philosopher has no such opportunity. Held the degree of development of mental thinking and reach a higher level is not related to the prophet. Getting revelation is not realized with passage of the prophet through these degrees. His mind is always close with an active mind, so he is able at any time to obtain information - knowledge. However, Ibn Sina does not explain the starting point of the philosopher that is next to an active mind. It means, it does not explain the fact that there was a man of knowledge at the time of birth with an active mind, or else, it happened sometime later, with the help of Allah and in this case, the question remains for us is not completely understood. However, we believe that the philosopher wants to say that, after the birth of the prophet personally went through all the stages of cognitive development and reached to the active consciousness, but Allah, with the help of active consciousness gave him these revelations.

We think it is necessary to note that sometimes a philosopher contradicts himself. He has already adopted the idea that he explained elsewhere in another form. For example, if in the work “The proof of the Prophet” (“قفي إثبات النبوة”), the statements related to the theme of prophecy, it depicts an angel who brought revelation as “enlightening the Prophet and accepted power” in “Al- Hudud” (“الحدود”), he portrays him as a mediator between God and men, the essence of the mind and the master of life [141, 102].

However, along with this, we should not forget that local people did not have the knowledge, the ability to perceive the assumptions, hypotheses, evidence and arguments of philosophers. Mechanism and the structure of society, the nature of the people were not homogeneous, therefore cannot be attributed to the same class. The society is composed of people of different levels of development, different ways of thinking and mind. Among them, there are people who have high intelligence, and people with a weak perception of reality. Therefore, the revelation has to convey the universal meaning [109, 103]. Narrating about thinking of philosophers Ibn Sina argues that the fact that they are talking about Allah will not benefit the people. The people cannot understand or accept the comments about philosopher’s revelation. If Bedouin Arabs or Jews would be told about the views of philosophers on Allah, his features, they would have opposed this and declared all this empty talk [13, 242].

Comparing the knowledge derived from revelation and knowledge that made his mind, Ibn Sina presupposes the existence of the Holy Spirit by the prophet. “The Power of the holy mind is always ready to come into contact with an active mind, and of course, the knowledge that he has, are comprehensive and more creative” [47, 36, 39]. Philosopher explains the same fact that all forms of active intelligence – of past, present and future - inspired in the consciousness of the prophet. In the philosophy of Ibn Sina, along with the fact that with the help of the holy prophet received revelation of mind, he could report information about events that would be occurred in the future. We consider this with the power of imagination of the prophet. We can say this type of message the prophet does “not have” with the revelation. If the source of revelation was active consciousness, the source of messages was from the future in heaven lust [15, 39]. It transmits this information not in the form, which he received; he did it in the form in which society can accept them. The Prophet also enlightened heavenly desire and about the knowledge of angels and the slights. In this way, Ibn Sina tried to explain all of these with the

Hadith about the Prophet. The reason for obtaining intellectual knowledge from completely abstract minds is that these minds, basically, are wise and have a wealth of knowledge [16, 23].

Speaking about the apparitions in Ibn Sina's philosophy, one cannot say anything about the spirit and state of mind during the revelation. Philosopher tries to prove the existence of spirit with the example of "flying man" [1, 385]. A person's feelings are very important for themselves or otherwise, he would have been being freely floating in empty space. Even despite this, it is worth thinking about the existence of the human. He does not use from his five senses and thinks about the existence of their consciousness.

"Perceiving of humans' existence is the spiritual or conscious part" [17, 103]. It means that the human is not only material being and it is possible that is more a spiritual being. All Mashai (peripatetic) philosophers, when speak about the spirit, first of all, they thought that it primarily protects the vitality of the human being and due to which a person lives and in this regard, Ibn Sina was on this position too.

Body and spirit are not the same and are independent entities. The human body, because of energy consumption becomes tired, but unlike that, the spirit does not get tired. Body, even losing some of their parts, never ceases to think and feel, however, if the spirit leaves the body, it would jeopardize its existence. So, there could be concluded that each of these entities are different from each other with its very serious features. Some years later, the material body becomes older but the spirit never gets older or frayed. According to Ibn Sina, as well as the body needs spirit and the spirit also needs the body and since its creation, it had no other form of habitation, except the body. With the creation of the body, the divine power has given him the spirit too [1, 388].

According to the philosopher, the human spirit manifests itself in two ways:

- a) in practical action
- b) in theoretical action.

They can be called both theoretical and practical reasons. The theoretical reason is known and perceive as part of man. Due to this quality of spirit, a man creates the terms, gives names, calls and receives knowledge about things, conducts experiments and draw conclusions. With the help of theoretical reason, a man builds a connection between the events and through this mind receives information about the existence of Allah. This mind with helping people to distinguish between good and bad provides the practical reason. In contrast to theoretical reason, the practical reason acts the strong-willed side of spirit. A man that commands of his practical reason very well, aware his behavior and acts and select them. Ibn Sina recognized the freedom of rights of expression and acknowledged his responsibility.

According to Ibn Sina, this is one of the reasons of messages revelations to people. Because the revelation, pointing to the rights of freedom of expression, informing him in advance and stresses that a man personally is only and only responsible for all the sins and good deeds he committed.

One of the important issues in the views of the revelation of Ibn Sina is the determination the role of desire. According to Ibn Sina's thought, for receiving the revelation it is necessary the desire was ready for it and passed certain stages of development. The philosopher said that it is exactly after this, while desire is at the highest stage of development and the revelation is

ready to accept a revelation. “At this point, the desire of the person using mental actions comes to such a brilliant receptive state that a person filled them to the brim. Having reached this level, a person at one point realizes, remanded in active mind and so he readily accepts that others may perceive them only by the teacher or by yourself” [19, 323].

According to Ibn Sina, human desires inherent such a feature that with it he can transform from the visible to the invisible [4, 238]. There are such manifestations of this feature in the human desire that occurs and becomes active by the means of the imagination. His display appears as in a dream when we sleep and in waking visions in our wakefulness [20]. According to Ibn Sina, the degrees of desire are different in all peoples. There are such people that their power of imagination is very high. Such persons can even predict events that may occur in the future, think about them, and make prognosis beforehand. These people deserve to lead the society and get the leadership positions. However, there are such people that despite they have the sufficient skills in observation, they have not enough thoughtful power or their imagination has not matured yet. They are also have political activities or are able to be engaged in active policy. Another group of people has the theoretical knowledge, but cannot realize them into their practice. Ibn Sina includes these people in an aristocratic class of the time. This may consider according to the features of the time when theoretical knowledge is valued above practice [22].

Ibn Sina noted that in fact, the desire is not something alien to human nature and it emphasizes that his study is within our capabilities. “Exploring the essence of desire and finding out that it is not something tangible, we find out that we have some information about it. Simply, we do not consider it.

It is next to us, we are aware of its presence but do not pay attention and add it to a number of invisibles and starting to look from afar” [22, 324]. In real, the knowledge about it that is close to us warns us about its manifest. We do not pay any attention to it, leaving this goal near us; we seek it from afar that actually means limiting opportunities to learn the research object [23, 53].

Ibn Sina noted that not every mind is able to learn and understand the desire. For this purpose, a highly developed mind must get to know about itself, but this is impossible without the “holy mind” (العقل القدسي) that believes it is important awareness temptation. It means, according to the result, not every human can have real knowledge of desire; in order to acquire this knowledge, they should be belonged to the class of “selected” and in this way could reach the highest maturity of mind” [24, 65].

In his views about the Prophet and the revelation Ibn Sina performed his positions contrary to the positions of his predecessors and even he relied as much as possible on their claims. As Kindi and Farabi, he saw the differences between philosophy and religion in the ways in which they followed for achieving the same goals and in forms and levels of affirmation of their claims. In any case, the philosopher tried not to oppose the philosophy to religion and the religion to philosophy.

We noted above about Ibn Sina’s merits on studying of Farabi’s heritage and searches and comments to his works. The main merit of Ibn Sina before his teacher was that he remained true to his methods of coordination. The main essence of this coordination is that the prophecy and revelations that concordance to the people are such events or organizations that found its

embodiment in the nation. The foundation for this view for the first time has laid by Farabi. However, Farabi has not been fully explained this view, has not been finished, so Ibn Sina added new contents to the “theory of prophecy” of Farabi, reworked it viewpoint of idea and made many questions clear to scientists and philosophers that were left unexplored [25]. Farabi’s idea of God was also very abstract.

It was characterized as the primary divine consciousness, its projection to other minds and the world, his self-consciousness and thinking. It means, as a logical conclusion, here clarifies that God after created beings, does not interfere in their affairs, he was aware only of the great affairs and small or slight minors did not know. However, the revelation suggests that nothing is hidden from the Lord or the events under the earth or in the heaven and even that is far away from us in an uncertain real conditions, briefly, everything is known Creator [Qur'an 6/69, 10/91; 27, 26]. In the philosophy of Ibn Sina, the Creator sees his highest power and knows all created by him, knows all things that exists. In other words, Farabi says that the Creator knows himself as a result of this knowledge, he knows about the others and said that from this knowledge born the universe [7, 309]. According to Ibn Sina, the universe, without fail comes from the Creator, from the knowledge he possesses. Creator not only aware of himself, he knows everything about all things and knows all the connections that available between them.

In addition, in the views of Ibn Sina the embraced symbols and symbolic expressions and etc. in the teachings of prophet the philosopher had widely used from statements of Farabi. Unlike Ibn Sina, Farabi did not recognize the entry of the prophet in the contacts with an active mind as something extraordinary [27, 186]. According to Farabi, in order that the prophet was able to make contact with an active mind, at first there was necessary to pass the stage of active and then the acquired consciousness. But, Ibn Sina did not put such need in front of prophet. Farabi did not support the idea that the revelation came to the prophet suddenly. Unlike Ibn Sina, Farabi connected the revelation with the mental development of the prophet [13, 73]. Occurrence of mental retardation in the Prophet is inevitable. Ibn Sina, unlike its predecessor, did not support that revelation was the result of mental retardation or mental development that made prophet willing to accept revelation.

Nothing can prevent the prophets having sacred power and to come into direct contact with an active mind. “... Thus, among the people may be just one person with pure aspirations and close association with the intellectual ideas [4, 238]. Such person clarifies with hadiths, it means, become lighter with taking inspiration coming from the active consciousness. Because all forms of matter existing in the active mind, manifest instantly or in a form close to it” [28, 50].

Both Farabi and Ibn Sina believed that the Prophet is essential for the people and is the architect of the cultural life of this world and eternal peace in the afterlife. Ibn Sina insistently stood on the ideas that advanced by Farabi. According to Farabi animals live in packs. This is because if the animal lives alone, it would call into question its existence. The human also lives as “flock” form in the society. The society, implying coexistence and mutual aid is a guarantee of the continuation of the human family [53, 361]. The people enter into a relationship in the society. If these links will build unconsciously, based on anarchy, the continuation of social life, protecting the human race would be in danger. For this reason, there is necessary the existence of managers and laws in the society. Unlike Farabi, Ibn Sina considered utopian idea about the philosophers could govern to the society. Farabi subsequently concluded that the ideal society

couldnot be led by the philosopher and cannot exist in this world, but it can become a reality only in the future world. Both the prophet and philosopher acting in the name of one goal, but just one of them - the Prophet, may be destined to govern the society. "Unlike the philosopher, the prophet can make people accept his revelation and creates around itself a socio-political system" [4, 323].

According to Ibn Sina, the society needs the fair government and faithful laws. "Because when anarchy is the law for the people, it is clear that they take everything they need as "justice" and what they do not like they take as the "oppression" " [4, 312]. Ibn Sina and Farabi, as well as some other philosophers argues that in the hereafter there will be no such thing as bodily pleasure and sadness [7, 102]. All these issues appear in the views of the philosopher about the revelation and in the theory of the prophets. Farabi, in the theory of prophecy, revelation explained the fact that the Prophet using inspiration contacts with an active mind and receives the knowledge. However, the fact is that unlike Ibn Sina, Farabi thought that the power of imagination is under the pure subconscious [27, 27]. Philosopher with a pure mind, maybe even is "above" than the prophet. But in Ibn Sina it is not the same. Thus, the philosopher considers the revelation as the "holy consciousness" which is the highest form of "acquired the mind". This is in contrast to active consciousness at Farabi, it is the highest form of development of "acquired consciousness".

"The human mind, which has been able to rise to this level, is seen as a perfect mirror, who can make and reflect the "mental image" and is aware of all the divine truth. All the features that distinguish the prophets from the humans shows itself here. They are a rare group of people who managed to rise to this level" [4, 311]. Farabi said that philosophers reach the truth without the help of God and because they are creatures that stand above the prophets, but unlike him, Ibn Sina said about this, "the prophets with the help of revelation and consciousness (movement) supplemented the theory". Thus, "Ibn Sina, tried to uncover the importance of the theme about the nature of the prophets' teachings, assumed the views of the "elite people" who first proposed Farabi and Plato" [4, 316].

In order to generalize the above-noted views of Ibn Sina, we would like to say that the philosopher, think that first, the source of God knowledge is Allah's divine. The revelation, as one example of divine knowledge is a part of Allah's knowledge. Revelations that transmitted to chosen - prophets men among people through the inclusion of divine knowledge.

Philosopher, like the prophet, may have the power of acquiring knowledge from active consciousness, but compared with the prophet, it is very weak and helpless. The advantage of the prophet before the philosopher consists in combining theoretical wisdom with practical wisdom. Although philosophers and own part of theoretical wisdom they are not able to bring this knowledge to the broad strata of the people and be useful to the society. Prophets are able to save society from the difficulties leading up to their theoretical knowledge of the people using the symbolic language and provide a positive change in the lifestyle of individuals. That is why, religion, revelation, as well as laws and judgments that make their base at all times is inevitable for society.

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